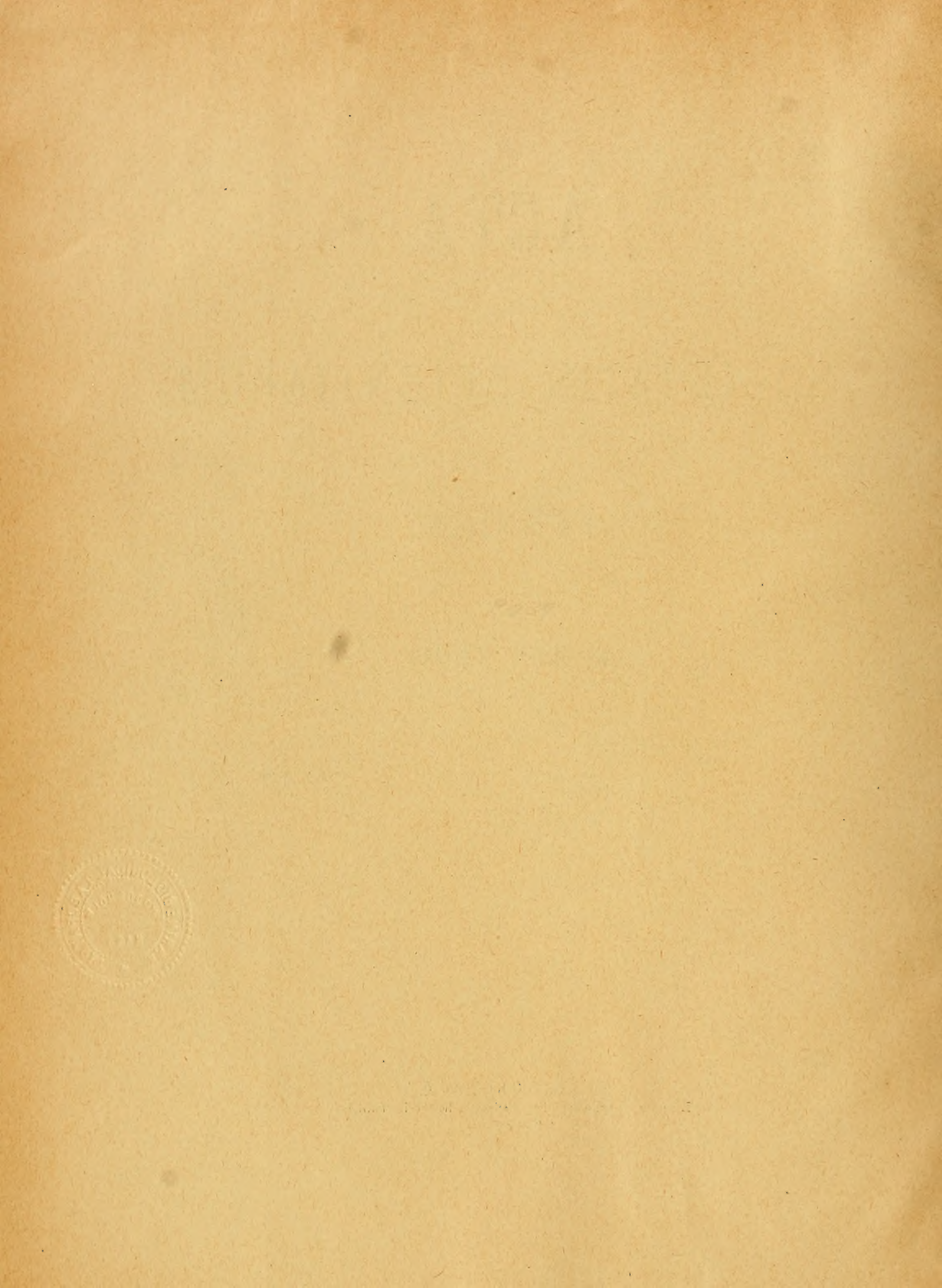
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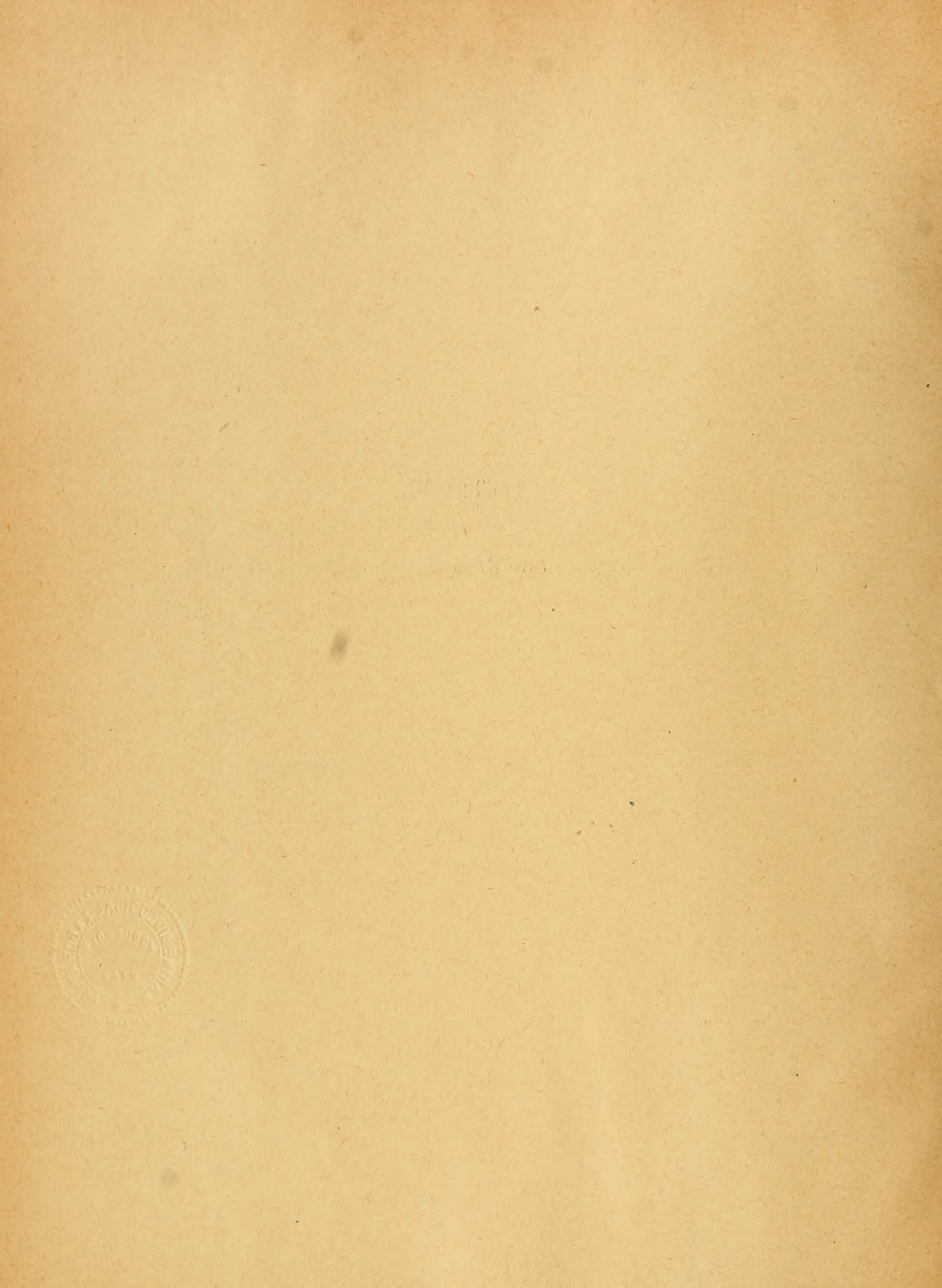
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THE FOLK-TALES OF THE KIWAI PAPUANS

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PREFACE.

The printing of this book began in December 1914 but has for various reasons been greatly delayed.

The number of folk-tales collected by me in Kíwai is, in my original notes, 859, each one of which comprehends one separate story in the narrator's view. Of these 85 have not been included in the precent collection. A great number of the narratives related, however, contained different versions of the same tales; in other cases two or more distinct tales were conjoined in such a way that either the one was inserted in the other or formed a sequence to it. The cases in which stories, originally told together, have been separated are indicated in the text. The actual number of different tales in this collection is 498; with the various versions they amount to 925.

To Dr. A. C. Haddon I wish to express my great indebtedness for the constant interest he has shown in the progress of my work and for his kindness in reading parts of the manuscript to which he has contributed valuable hints and suggestions. Professor Kaarle Krohn and Dr. Oskar Hackman have kindly given me the benefit of their advice in editorial questions regarding the folk-tales and their different versions. I have also sincerely to thank Miss Lilian Whitehouse who with keen sympathy and admirable skill has revised the greater part of the manuscript. The remaining portion of the manuscript has been read over by Miss Mabel Freeman, while Mrs. Arthur R. Reade and Miss Charlotte Frietsch have corrected the proofs; to all of whom I feel much indebted.

Helsingfors, March 1917.

GUNNAR LANDTMAN

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INTRODUCTION.

The here given collection of folktales were related to me by natives of New Guinea during my two years' sojourn in the country, from April 1910 to April 1912. All the tales originate from the territory of the Kíwai speaking Papuans, with the exception of those from Másingára (called by the local inhabitants Másingle), Dírimo (Drímu), Djíbu, and Bóigu. The folktales were told in pigeon English, or in Kíwai, only those from Másingára in the tongue of that village, which latter I imperfectly understood, and therefore I was obliged to employ interpreters for noting down the tales of those so called „bushmen". All my informants were men, but some of them had learnt certain of the tales from women. Only one person at a time was allowed to be present at our meetings, as it was observed that the communicativeness of a native suffered from the presence of others. In a very few cases several persons took part in the relating of a tale, which for instance was the case with some of those from Másingára.

On the whole the Kíwai Papuans were remarkably good narrators, and when they had accustomed themselves to my note taking, they told their tales with entertaining fluency, evidently themselves enjoying the telling. In many cases I had no occasion to make a single question while a narrative was in progress, and if the teller paused, it was as a rule sufficient simply to ask him to continue. Therefore the anthropological incidents occurring in the tales came about spontaneously from the natives' side. Many of the narrators had a great mastery over their language, crude as it was, and with regard to the modes of expression they could vary their tales in no small degree. If during my writing it chanced that some interesting expression escaped me, it was in most cases in spite of every effort well nigh impossible to make the teller repeat himself in the same diction, his phrases nearly always taking a new form. Sometimes when a narrator related a legend which I had heard before I was able to notice that some such circumstance as gathering darkness or an approaching meal time tempted him to shorten his account in order to bring the whole to a speedier conclusion, but one could

not observe that he in any way expressed himself with less fluency than usual. If I enjoined him to relate the legend in its entirety he as a rule expanded the same with equal ease.

One singularity common to many of my informants was their disposition at the beginning of a story to so to speak fumble about with the subject for a good while before coming to the plot. It sometimes happened, that when they began a story they comprised the whole argument into a few broken sentences, absolutely unintelligible, if the legend was not familiar to one before. In other cases the same uncertainty expressed itself in a long drawn out introduction which for instance included a description of the people engaged in their every day occupations, first in the home, and then in the plantations over and over again, till at length the action began. Once however the story was properly started it was pursued with good observance to coherency. Repetitions came about often, when certain episodes reoccurred in the same tale and all the details were delineated each time with the same fullness.

The folktales served as a good guidance for my other research work among the natives. In the beginning I devoted a good deal of time to the so called genealogical method of research, but at least in the case of the Kíwais, who live in very populous communities, this method did not prove very satisfactory, as it demanded much time and hardly lead to any other results than an insight into the system of kinship of the natives. The genealogies, in the recording and analysing of which the method consists, could not either in spite of every effort be made as complete or exact as one would have wished. One difficulty in my work among the natives was to avoid secret or otherwise forbidden subjects in order not to frighten my informants before they had accustomed themselves to me. For this purpose I used to begin with asking them to relate folktales which they themselves should choose. This method, which I later followed in every place I visited, could be used so much the better as the natives possessed an inexhaustible store of folklore of that description, and imparted legends both better and more readily than anything else. Episodes which arose in the legends served as stepping stones to other questions. Even certain legends were secret, for instance those concerning the great ceremonies, but such the informants themselves avoided in the beginning.

The reader will find much in the contents of the legends which is illogical and inconsequent. I have however purposely omitted in this respect to revise the text in any way. For it was part and parcel of the natives' way of narrating that they did not trouble themselves about any logical deficiency in the tales. The legend numbered 62 thus speaks of a dumb woman who yet talks. The *útumu*, to give another instance, is the headless ghost of a man whose head has been cut off, but no. 134 deals with

such a ghost who killed a person by boring its tusks into the victim's head, and finally eat him. Such instances are numerous.

The names of persons and places in some tales appear to have been invented by the narrators who may have forgotten the original names, if there were any. The natives knew that I was desirous of hearing all the names belonging to a tale. The names of the islands in the Torres straits, whether of native or European origin, are quoted exactly as they were given in the tales, and I have not in every case been able to authenticate them.

All numbers and calculations concerning the length of time periods and such like, are very uncertain, and in many cases impossible, which is not to be wondered at, as the natives originally only had two words to indicate numbers, *náo* = one and *nettóva* = two. Three was expressed by *nettóva náo*, and by a similar addition they could reckon up to five or six but scarcely higher.

The songs which come into the legends were sung during the narrating. The text of the songs is somewhat uncertain, as the narrators generally found a great difficulty in saying the words, although they could sing them fluently. Also the translations of the song-texts only give their approximate meaning; the singers themselves did not in many cases understand what they sang.

Certain features in the tales were expressed by pantomimic gestures without the use of words, and even otherwise gestures played a great part in the narrating. In a few cases mention has been made of them in the text.

The tales are given here as strictly as possible according to the natives' own words, but I beg however to draw attention to the following circumstances. In general my rendering of the tales has tended to make them slightly more concentrated than they originally were. Thus all pure and unnecessary repetitions, etc., have been abridged and are in the more apparent cases marked thus in the text. This has also been the case with detailed and lengthly descriptions of magical practices, etc., as it is my intention to publish them in a systematic account of the Kíwais.

Alterations and additions which the natives made themselves while narrating a tale have as a rule been inserted in the places where they properly belong.

The following is the system of spelling native words:

a as in „father"
e as in „ten"
i as in „it"
o as in „on"
u as oo in „soon"
g as in „get".

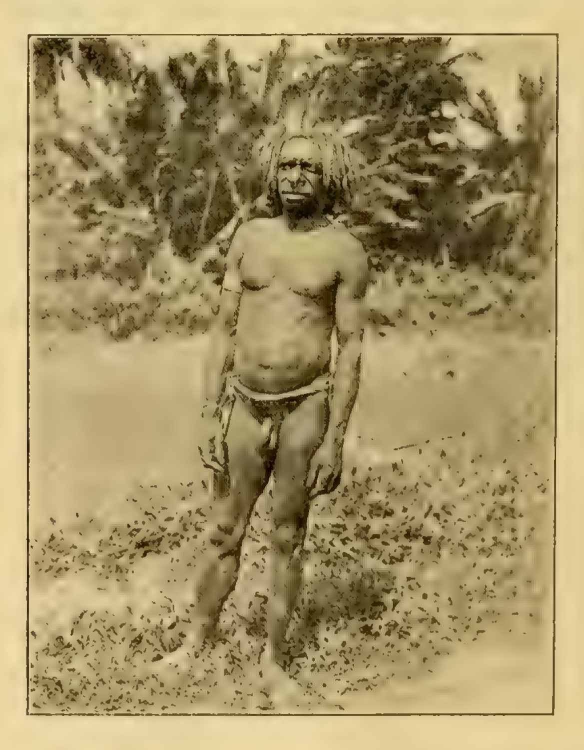


DESCRIPTIVE NOTES ON THE KIWAI PAPUANS.

Habitation and Language. The Kíwai speaking Papuans inhabit Kíwai island and some other islands in the delta of the Fly river, a couple of villages on the left bank of the river, the right bank near the mouth, and the coast west of the river, including Mábudaváne village. The neighbouring tribes in the west and north speak languages totally different from Kíwai, whilst along the coast eastward of the Kíwai territory dialects are spoken which show an unmistakable relation to Kíwai. The Kíwai language itself is divided into two related dialects, one of which is spoken on Kíwai island and the other on the mainland, for instance in the village of Mawáta. The vocabularies of the two dialects are somewhat different, and also the pronunciation; thus



Kíwai woman.



Man wearing his hair in old-fashioned tresses.



Man dressed up for one of the ceremonies. At the back of the head a stick decorated with feathers. Face and body painted. Feather head-dress. Breast shell. Armbands with inserted gay leaves. Bracer on left forearm with a *kóima* ornament. Belt and fringed skirt. Tail. Anklets. Drawn by Námai of Mawáta.



Kíwai long-house.

to give an instance the *s* in the Kíwai pronunciation becomes *h* in Mawáta. A certain mythical female being is called *busére-busére* in Kíwai and *buhére-buhére* in Mawáta.

Dress and Ornaments. The women's grass petticoats consist of long fringes behind and in front hanging from a belt, the back fringes are passed between the legs and fastened in front under the belt, the ends of the front fringes being also caught up there so as to form a loop. The women of Másingára and other „bushmen" tribes wear fringed petticoats hanging loosely round the hips like a skirt. Formerly the Kíwai men all went quite naked or wore only a groin-shell. On festive occasions they are decked with waving feathers and gay-coloured „croton" branches and decorate themselves with a great number of ornaments made of shells, different kinds of teeth, and plaited strings. A stick is worn through the septum of the nose.

Houses. The Kíwais live in „long-houses", the longest I saw measuring 154 metres between the end-walls. The usual lenght is 40 to 80 metres, and the interior of a house forms a single room. The houses are erected on posts, the floors being some two metres above the ground. The two principal entrances are one at each end-wall, with usually a little platform outside on a level with the floor, which is approached by a ladder. Other smaller entrances are to be found in pairs along the sides of the



Interior of long-house.

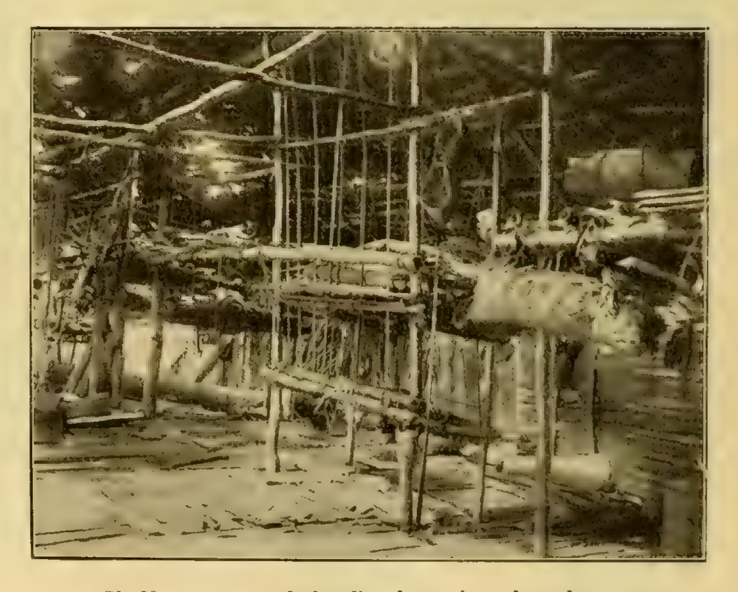
house. A wide open gangway runs right through the house from end to end, on each side of which are the fireplaces, consisting only of a layer of clay on the floor. Each family has a separate hearth, and round it dwell the members of the household. Only in a few houses a partition separates the compartments of the different families, but the stages which are erected over the hearths and serve as shelves for the family belongings, divide the house as if it were into stalls, although they scarcely prevent one from seeing from one wall to another. It is nearly dark within the houses. There is no furniture, one sits and sleeps on grass mats spread out on the floor.

In former times there existed in all the large villages a separate house for the grown-up unmarried men, the „men's house", *dárimo,* to which the women had no admittance except at certain ceremonies and dances. The married men according to desire slept in the *dárimo* or in the communal house. The *dárimo* was essentially a ceremonial structure, used at the many rites which took place indoors, especially those referring to war.

More or less permanent huts are erected at distant plantations as well as at places which the people visit for fishing.

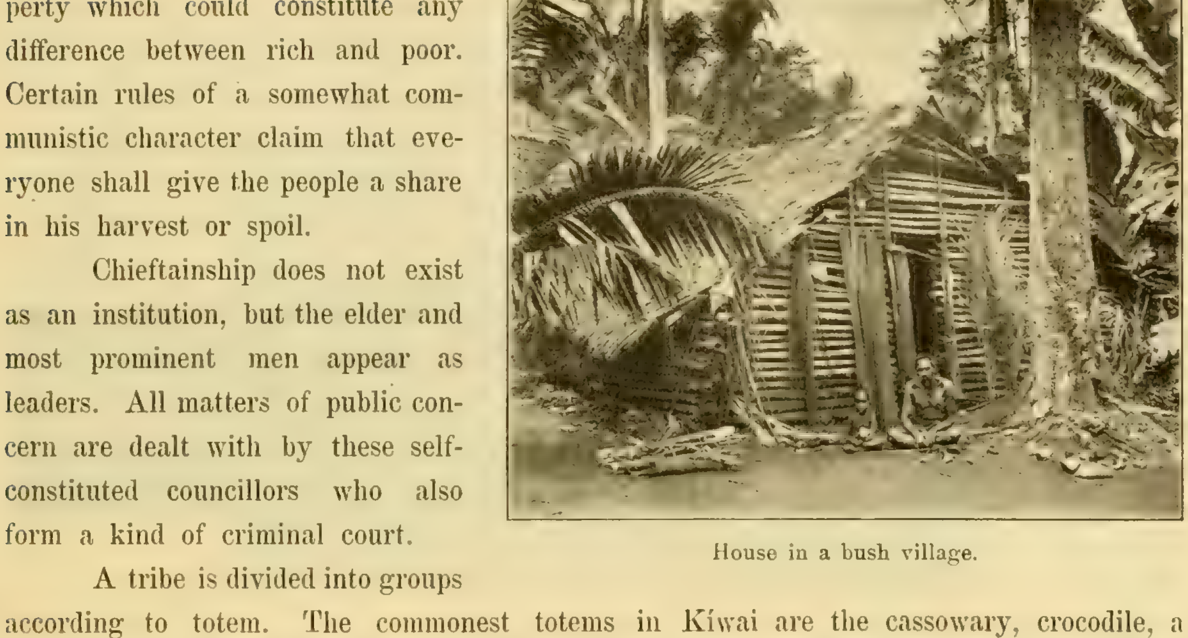
The Másingára tribe and other „bushmen" live in small huts, one for each family. Some of these huts are built on posts, others on the ground itself.

Social Organisation. No distinction of rank exists in the Kíwai communities. The men are all on one and the same footing of equality, and there is no pro-



Shelf over one of the fireplaces in a long-house.

perty which could constitute any difference between rich and poor. Certain rules of a somewhat communistic character claim that everyone shall give the people a share in his harvest or spoil.



House in a bush village.

Chieftainship does not exist as an institution, but the elder and most prominent men appear as leaders. All matters of public concern are dealt with by these self-constituted councillors who also form a kind of criminal court.

A tribe is divided into groups according to totem. The commonest totems in Kíwai are the cassowary, crocodile, a certain crab, and a number of different trees; in Mawáta the four principal totems are the cassowary, crocodile, dog, and a sea serpent.



Woman of the Djíbu „bushmen" wearing a burden.

Polygamy is practised, but the women are treated well and enjoy considerable rights. Marriages are regarded as permanent, but many circumstances may cause their dissolution. As a rule a man acquires his wife by giving some suitable girl in exchange to a member of the bride's family, and thus two marriages generally take place together. Also purchase occurs. Although no ceremony attends the conclusion of a marriage, the latter is held in great sanctity as long as it lasts.

The division of labour between the sexes is unequal to the women's disadvantage, but accords with the indications of nature.

Implements and Objects. The Kiwais have up to the present genera-

tion preserved the use of stone implements, and before the arrival of the white men they had no knowledge of metals. The stone implements are axes and differently shaped clubs with wooden hafts. Other tools are made of wood, bone, shells, etc. No currency exists, and when the natives barter with each other almost any of their belongings can be used as payment. The usual weapon of war besides the club is the bow and a varying supply of arrows.



Sea-going canoe. Modern rigging.

Canoes. The people along the coast use large dug-out canoes with an outrigger on each side. At the middle of the two transverse booms which support the floats there is a platform which can hold several persons. The steering is accomplished



Man shooting.



Stearing a canoe. European sail.



Canoe with one outrigger.

by means of a board which is wedged in between the side of the canoe and a spar which runs along the same. In these canoes voyages are made far out at sea to the coral reefs. On the rivers and along the coast smaller canoes are used, without a platform and with only one outrigger. These crafts are driven along by means of paddling or poling. The sides of old canoes are split off and the rest is used as a shallow craft, „half canoe", for poling up the creeks and short distances along the coast.



„Half canoe".



Native bridge.

Agriculture. The occupations of the Kíwai people are agriculture, hunting and fishing. The natives fence in their gardens and cultivate them with a great care. The principal plants grown are sweet potatoes, yams, taro, and different kinds of fruit, and amongst cultivated trees the most important are the coconut and sago palms.

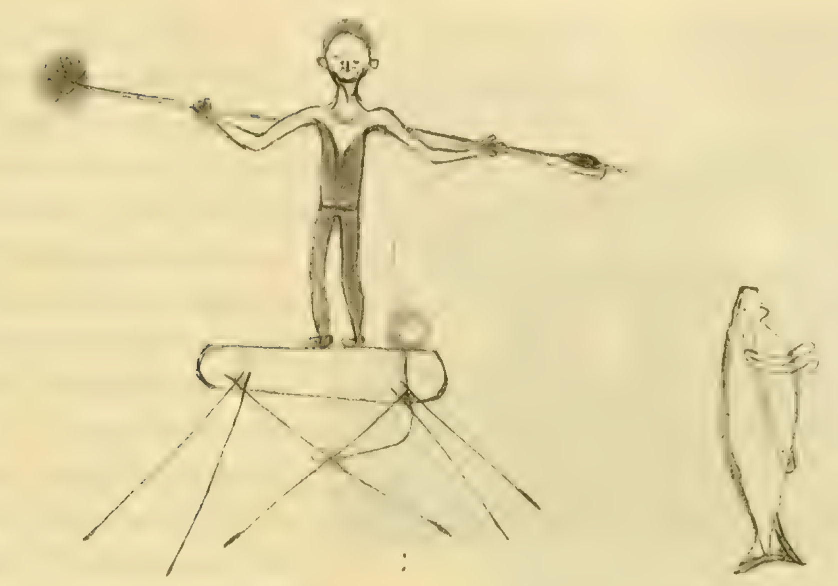
Tobacco was known before the arrival of the Europeans, but its cultivation has nearly ceased on account of the preference for the white men's tobacco. Indigenous bamboo pipes are used for smoking.

Hunting and Fishing. The animals hunted are the wild pig, the cassowary, a few kinds of kangaroo, and various birds. Certain tribes kill and eat crocodiles, snakes, and iguanas.

At the coral reefs out at sea the dugong *(Halicore australis)* and turtle are caught. The harpoon used for this purpose consists of a long heavy handle, into the end of which a loose head is inserted, and the latter is lashed on to a long rope. A tuft of cassowary feathers decorates the upper end of the handle. The harpooning sometimes takes place from the bow of the canoes while sailing along. Usually however a platform on tall posts is erected on the reef at low water, and there the harpooner takes his place. The dugong appear with the rising tide, and when one of the animals comes within reach the man harpoons it,



Native banana garden with fence.



Man on a harpooning platform spearing a dugong. Drawn by Námai of Mawáta.

at the same time throwing himself into the water to increase the force of the thrust. Then the canoe is brought along the rope which has run out, and a man with another rope dives down and secures a knot round the dugong's tail.

Fishing is practised in various different ways, and shell-fish are collected by the women.

War. In former times all kinds of feuds took up the native's time to a great extent. War was preceded by magical and other preparations. The fight itself usually took the form of a sudden attack, and the hour as a rule chosen was just before daybreak, when the enemy were thought to be asleep. Neither age nor sex was spared in the wars, and all the enemy's property was destroyed excepting what was carried away. The heads of the slain were cut off with a bamboo knife and strung on to a head-carrier of rattan. Such trophies were kept in „the men's house". On returning home a victorious party was received with great festivities, at which *pípi*, *nékede*, and other dances were performed.



Man spearing fish.



Burial platform.

Observances of Individual Life. Before the birth of a child the mother is isolated from other people. In Kíwai she awaits her delivery within an enclosure of mats in the communal house, while in Mawáta a birth may not take place within a dwelling house, a little temporary hut being erected for the woman. A woman in childbed is regarded as unclean.

Every noteworthy occasion is celebrated with a feast or dance. The boys especially, and also the girls, undergo a long series of rites on attaining the age of puberty.

Burial. In former times the dead were placed on a platform, and there the body moulded away, until only the bones were left. The bones were then washed and buried in a garden; in some cases the relatives kept the skull with them for a time. Nowadays the dead are buried in the ground, and on the grave a little hut is erected for the departed person. The spirits go to Adíri, the land of the dead, which is situated far in the west where the sun and moon go down. Immediately after a death a great wailing takes place in the village.

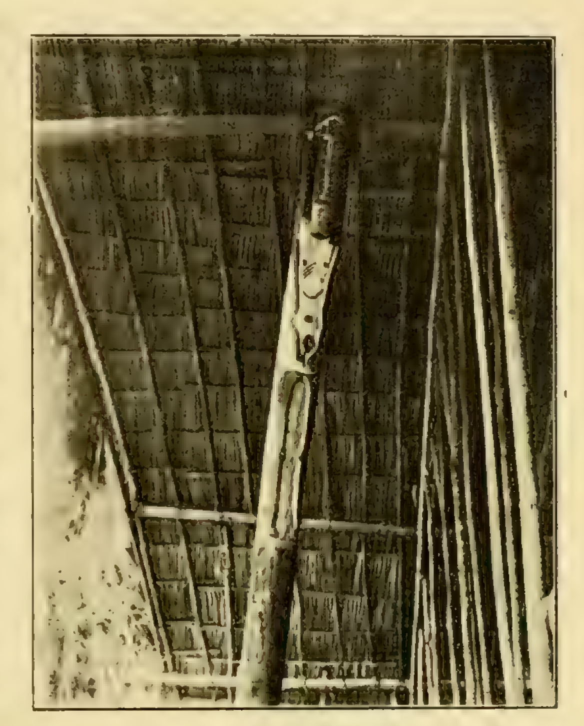
Dances and Songs. In addition to the great ceremonies, which are described in connection with some of the tales, there is a large number of smaller feasts and dances. Some take place in the open air, others in „the men's house". Most of the former dances are mimetic; the dancers imitate actions from real life, although not by merely copying them but in a symbolized and conventionalized way. The other dances, such as the *madía* and *mádo*, which take place indoors, comprise a kind of cere-



Hut erected on a grave. A fire is lighted in the left corner. In the hut hangs a basket indicating that a baby also has been buried here. Food is hung up on a post in the right corner.

monious dance-march round and round in the house. The participants sing over and over again certain songs in unison. The fragmentary texts put together build a sort of narrative. Some „verses" of such songs come in among the tales.

Religion and Magic. The Kiwais do not believe in the existence of any Supreme Being. They have no systematic belief in gods, offer no public sacrifices or prayers, and have no priests, each one as a rule performing for himself the rites connected with the supernatural matters. As long as an appeal to some being seems to be successful it is continued, but if the contrary is proved the person in question soon prefers to try something fresh. What the natives believe in is a world of supernatural beings, most of which are mentioned in the legends. Very marked ideas are entertained concerning the soul life after death, and although the departed as a rule do not enter into any connection with the living such is however sometimes the case. In dreams especially all kinds of beings appear to different people to give advice and instruction; in fact dreams play a very important part in the mental life of the natives, awakening all kinds of ideas in them.



Human figure carved on a post in a „men's house".

At the *mimía* ceremony (cf. the tale numbered 286) human figures made of wood or stone are a chief feature, and similar effigies are carved out on the posts which support the roof of „the men's house" inside (cf. no. 256). Both are made for ceremonial use, yet they can not properly be called idols. They do not represent any special beings or personalities, and the natives themselves have only a very vague conception of them. The effigies are, however, regarded with the greatest veneration.

Magical ideas and practices, on the other hand, abound in the lives of the Papuans, *viz.*, the utilising of supernatural mechanical power without appealing to the aid of any personal being. Magical rites purporting to bring about success in hunting and fishing, in gardening and weather-making, etc., vary, however, to a very great extent in different groups of the people even within one and the same village. One person has been taught or has discovered one procedure, another something else, and the instructions each one receives from his special dream-givers play hereby a great part.

„Gámoda" and „Karéa". The natives cultivate a plant called by them *gámoda*, which apparently is the *Piper methysticum*, the *kava* of the Polynesians. The root and stem are chewed and then strained through a coconut leaf into a half coconut-shell. This liquor produces a narcotic effect. It is drunk very much and has besides a ceremonial use. In order to ensure success in some enterprise an old man will dip a twig into the bowl of *gámoda* and sprinkle the beverage in certain directions or over the men participating in the undertaking. At the same time he may utter some appeal to a supernatural being. Sometimes the people simply take a little water in the mouth and squirt it out for the same purpose. This rite is called *karéa* and is generally performed by each individual for himself.

PLOTS OF THE FOLKTALES.

I. LEGENDARY HISTORY (1—20).

THE ORIGIN OF KIWAI ISLAND AND PEOPLE.

1. Kíwai was at first a sandbank, gradually forming from the refuse which the people living on the shores threw into the Fly river. A hawk carried a fish over to the sandbank, and Méuri, the first man, developed out of the decaying fish. Later on some other people came and settled down there. *Kapía*, the black cockatoo, brought fire to the island.

THE ORIGIN OF THE KUBIRA PEOPLE IN KIWAI.

2. While Kíwai was a sandbank an *éterari* (fierce mythical lizard) was carried to Kubíra on a floating tree. A little baby in Díbiri was killed accidentally, and the distressed parents abandoned the place and went to live elsewhere. They came to Kubíra where they saw the *éterari*. The monster made friendly signs to them and spoke to the man in a dream. The three stayed together, and the *étarari* caught fish for the people. Later on some more people came to live there. The *éterari* is the guardian being of Kubíra. — The monster wanted to populate Kubíra and caught some people in another place, bringing them over there.

THE KIWAI PEOPLE MOVE FROM THE BUSH TO THE COAST.

3. The Kíwai people lived in the bush ignorant of the sea. Once a certain man went and saw what the sea was and induced the people to settle down on the coast. — The totems of the different groups of people were appointed, and certain other things were given names.

THE FIGHT ABOUT GAGAMA, THE COCONUT-PALM, AND THE PARTING OF THE PEOPLE.

4. In the absence of the owner of Gágama, the famous coconut tree, his brother-in-law took a few nuts. A general fight ensued on the return of the owner, and when it ended the combatants parted and formed separate villages. — Ío of Máo and Íkúri of Iása had been killed

in the fight. The former had a fine nose, while Íkúri's was ugly, but the Máo people were fooled into carrying the wrong body away with them, and since then they have unsightly noses, while those of the Iása people are well-shaped.

FURTHER CONFLICTS AND MIGRATIONS OF THE KIWAIS.

5. While the people were working in the bush two men who remained at home stole the bows and arrows left in the houses. In the end the thieves were found out, and a great fight took place. After that the Áuti and Paára people moved to their present villages.

HOW THE KIWAI (IASA) PEOPLE WERE TAUGHT BY THE KUBIRA PEOPLE TO CUT OFF THE HEADS OF THEIR ENEMIES.

6. The Iása warriors used not to cut off the heads of their slain enemies, but the Kubíra warriors followed that practice. Once an Iása girl was carried off by a Kubíra man who married her. She bore him two sons at Kubíra, and in a fight with some Iása people the two boys killed their maternal uncle without knowing him. Their mother recognized her brother's head and lamented. She bade the boys make a great number of beheading knives, and then the three went to Iása and taught the fighting men there to use the knives. In a subsequent fight they cut off the heads of the slain Kubíra warriors. — The Iása people had at first tried to cut off the heads with the stem of a sharp creeper.

HOW THE KIWAI (IASA) PEOPLE WERE TAUGHT TO COHABIT WITH THEIR WOMEN, AND THE LATTER TO WEAR PETTICOATS.

7. The Iása people were afraid of their women, thinking that their genitals were ulcerated sores. A certain Iása man met a Kubíra man in the bush, accompanied him to Kubíra, and was there taught the sexual act. He imparted his knowledge to his fellow villagers. The Iása women became pregnant and were instructed from Kubíra about the observances connected with child-birth. — In a similar way the Iása people were taught to smoke, which they did not know before.

THE FOUNDATION OF THE PAARA AND AUTI VILLAGES.

8. Two brothers with some companions sailed away from Iása and founded Paára and Áuti. Much fighting took place with the original inhabitants there, and once the latter killed a young brother of the two men, cut off his head, and let his body drift home in a canoe. The original inhabitants were at length exterminated.

THE ORIGIN OF THE MASINGARA PEOPLE.

9. Úa-ógrere, a woman who had always existed, killed a kangaroo, and the worms which appeared in the decaying flesh developed into boys and girls. She took care of them and

instructed them in various ways. She taught the men the practice of sodomy, and those who followed her directions became tall, while the rest of the people remained short of stature. One day the short people sank into the ground. In the end the old woman climbed up into the sky by a rope which was hanging down from there. — The short people became various birds and animals, and also certain mythical beings in the bush.

WANDERINGS OF THE MASINGARA AND OTHER BUSH TRIBES.

10. Másingára is the original home of all the bush tribes. One day the boys there began to fight about a wallaby which they had killed, and the grown people joined in. At length the different groups of people separated.

11. The Másingára people were troubled by mosquitoes, and one of their leaders went to look for a better site for their village. He found a place where there were no mosquitoes, and the people settled down there.

12. The Másingára people once went to live at Búrau but were frightened away from there by the spirit of a murdered man and then settled down in their present village.

13. The Drágeri people living at Múiere were frightened of a crocodile which had only one fore leg and no tail. One of them was killed by the beast, and the rest went away and after some wanderings founded the present Drágeri.

THE ORIGIN OF THE BUGAMU AND KUNINI PEOPLE.

14. A boy grew up from the semen of a kangaroo, and a *gámoda* plant struck root there also. The boy was looked after by a female kangaroo who instructed him in various matters. Once when sawing a piece of wood in two with a bamboo rope, the wood caught fire, and the boy was taught the use of the fire by the kangaroo. One day he found a woman and girl who had arisen out of worms in a decaying fruit. They were nude, and he taught them to make petticoats. The elder woman bore a son, and when the boy was weaned the parents left him in the charge of the girl and went away, settling down elsewhere. The boy and girl remained together and one day heard the voices of some people living on the other side of the Bínatúri river. These people too had sprung from worms. A bridge was constructed across the river, and the two went and lived with the people on the other bank.

THE ORIGIN OF THE MAWATA PEOPLE.

15. The girl Mórari and her little brother Báduáme were never given a share of the meat which the hunters distributed among the people. Then the girl let Báduáme eat a little of an *áuhi* root, which is connected with fighting and hunting, and after that the boy became a great hunter. From the effect of the „medicine“ he became very fierce, and after he had killed some of the people the rest ran away. Báduáme wandered about the country, finally settling at Djibáru where he married a girl. She bore a boy named Bídedu. One day the latter set out to find the original home of his father, and during his wanderings he came to the place where the Mawáta

people lived in the stem of a large creeper. Bídedu heard their voices and cut them out. They fed on earth and bitter fruit, but he gave them proper food and fire and taught them to build houses and make gardens.

THE ORIGIN OF THE PEOPLE OF DUDI.

16. They developed out of worms in a certain fruit and were brought into the open by a man who gave them many useful instructions.

THE BEGINNING OF PARAMA ISLAND AND PEOPLE.

17. Paráma was at first a sandbank, and the people lived on the mainland greatly troubled by mosquitoes. A certain Kíwai man transformed the sandbank into an island, and the people went and settled down there. They learnt to spear dugong.

HOW THE MAWATA AND GURAHI PEOPLES MET.

18. The two peoples did not know of each other although living in the same neighbourhood. Once when pursuing a bird which he had wounded a certain Mawáta man encountered a Gúrahi woman who brought him to her people. They were married and settled at Mawáta. After that the two peoples became friends.

THE MAWATA PEOPLE MOVED TO THEIR PRESENT VILLAGE.

19. Once when holding a certain ceremony the Mawáta people were disturbed by the arrival of a Kíwai canoe, and after that their good luck in hunting and gardening was gone. They became tormented by mosquitoes, and at length Gaméa with some companions went to find a new dwelling place for the people. He landed at the present Mawáta and after some hesitation made friends with the bushmen who lived in the neighbourhood. Shortly afterwards the rest of the Mawáta people joined him, but many of them were sorry to quit their old home. The people lament that all conditions were much better in former times than nowadays, and the men much stronger and taller. — Before arriving at the present Mawáta, Gaméa sailed about to different places and had some adventures.

20. His brother Sabáke needed much persuasion before he abandoned his old home, to which he was attached.

II. FABULOUS MEN AND WOMEN (21–61).

SIDO, THE FIRST MAN WHO DIED.

21. *Sido's Birth.* Sópuse of Uúo had connection with the ground, and his son Sído was born there. He grew rapidly and one day met his father who brought him home to the village. Sído was the first man who died, and whatever he did everyone since then does in the same way.

22. *Sido's Meeting with Sagaru and their Marriage.* One night Sído heard the drums from Iása and asked his father to make him a drum. He went there by means of his navel-cord; it had been kept from his birth and extended itself till it reached Iása. There was a beautiful girl, Sagáru, and Sído's drum called out her name, „Sagáru, Sagáru!" Her nose-stick fell underneath the house, and she and Sído went out and met there and had connection with each other. Some Iása men cut off Sído's navel-cord, thus preventing him from returning home by it. He made himself small, and Sagáru carried him away in a mat. Her parents followed after them wanting to fight, but an agreement was made.

23. *Sagaru and the Big Fish. Sagaru leaves Sido.* The Iása people bailed out the water in the creek while catching fish. Sagáru sat down in the water, trying to corner a certain fish, and it passed into her vulva. It was pulled out and cooked. Sído only left a small piece of the fish for Sagáru. There was a bone inside, an she hurt her teeth when eating. She was angry, and as Sído neglected her in the night she left him and went away.

24. *Sido finds Sagaru in the Nabea Tree, but she ist carried away to Meuri.* Sagáru changed her feet into those of various animals in order to mislead Sído who followed her tracks. She sat down on a *nábea* tree to rest, and the tree reared itself up, lifting her high into the air. Sído found the place, and Sagáru asked him to warm his stone axe in the fire before attempting to cut down the tree, and thereby the axe was spoilt. He summoned the winds, and they felled the tree, but Sagáru was hurled to the man Méuri in Díbiri. — The *nábea* had been set up by Méuri in Sagáru's way. It was at the request of the tree that Sagáru caused Sído to ruin his stone axe. — Sído had to make a fish-trap for a certain man before the latter showed him the way Sagáru had gone.

25. *Sido follows Sagaru to Dibiri and is killed by Meuri.* Sído made some small birds which found out for him where Sagáru was. He floated to Méuri's place inside the trunk of a tree. Sagáru found him, and they met but were betrayed by a man who had seen them. Méuri came to fight Sído, and the latter was killed. Sagáru went on her way to Iása with Sído's body. — The fight between Sído and Méuri was the first that had ever happened.

26—27. *Beginning of the Wanderings of Sido's Spirit.* Sído's spirit went homeward first, and his body was brought after him in a canoe. Certain animals and plants tried to block his way in order to compel him to return to life. — Sído's spirit asked various people to tell Sagáru and her companions in the canoe to throw away his dead body, but she did not obey. The reason why the body should be thrown away was that it would bring death to the people, as no one had died before.

28—33. *Sido's Spirit becomes a Mischievous Character.* Sído's spirit turned into a crab which was found by a woman. Resuming his human shape Sído sent her husband away and then outraged her. The husband caused the trees to close over Sido's path, so that he could not get through. — He also put „poison" into Sído's footprints. — Sído outraged some other women in a similar way. — He molested a baby girl and caused vermin to come into the hair of some boys. — At Uúo some boys caused Sído's spirit to fall into the creek.

34—35. *Sido's Spirit and his Twin Mothers.* Sído in the shape of a shell-fish was swallowed by one of the twin sisters Kóumo and Áhau who were grown together back to back.

From eating the shell-fish the woman became pregnant and bore a boy, Sído. — One day he split the women in two with a sharp wooden instrument.

36. *Transformations of Sido's Spirit.* Sído lay down at the bottom of a grave and wanted to pass out of his old body and be provided with a new one. By following his example the people would escape death, but Sído was prevented from carrying out his intentions. — He died, and his mothers buried him but kept his skull, carrying it round their necks in turn. Sído's spirit came out again from the grave, emanating a strong light. He went away and forbade his mothers to follow him.

37. *Sido's Spirit continues its Wanderings.* On his way in a westerly direction Sído passed several places and spoke to the local inhabitants. He opened the way to the land of the dead and went to prepare the place where the spirits would dwell.

38—40. *Sido in Boigu.* In spite of his warning Sído's two mothers came after him to Bóigu, where the people were engaged in a dance. — Sído was thirsty, and the two let him drink from his own skull, which they had brought with them. He speared the two women and transformed them into a turtle and dugong. — Through their action in following after him and making him drink from his skull they prevented him from returning to life. After that everyone must die and follow Sído to Adíri, the land of the dead.

41—43. *Sido arrives at Adiri where he remains.* After passing by a few additional places Sído was brought to Adíri by a large fish. He was received by two men who lived there and married the daughter of one of them. — The three original inhabitants of Adíri lived under the ground. As they had no fire Sído lighted them one. He had connection with the girl in the night, and from his semen all sorts of vegetables and fruit sprang up. In the morning Sído showed the two men the gardens he had thus made. He built an enormously long house for the spirits. — Sído transformed himself into a pig, split open his stomach, spread out the sides, and became a house in which the spirits lived.

Songs of Sido.

Addenda.

SOIDO AND PEKAI, THE PROMOTERS OF AGRICULTURE.

44. Sóido while clearing land for a garden sent his wife to get fire from a bushman who had a fire burning in his hand. The bushman outraged the woman. Sóido killed his wife, cut up her body, and threw the pieces on the garden, and they turned into various kinds of vegetable and fruit. Sóido swallowed the food whole, and the various things passed down into his genitals. Then he was carried by a bird to certain islands, and everywhere he asked the people to give him a woman, but did not get one. At length Morévanogére of Móre gave him his daughter Pékai, and the two had connection in the night. Sóido's semen caused all kinds of plants to grow in Móre. Later on Pékai was transformed into a stone, but Sóido's and Morévanogére's spirits still live beheath the ground in Móre. — The fruit and vegetables grew in Pékai's abdomen, and she brought them forth as when giving birth to a child. — They grew up from Pékai's excrements.

MESEDE AND ABERE.

45. *Mesede, the Great Marksman, and Dibiri-Sagaru.* Meséde lived inside a palm. He did not need to walk, for the ground moved under his feet of its own accord. He used to lay down some game outside the hut of the girl Díbiri-Sagáru and her mother, to whom nobody else gave any food. One day the girl cut down his tree, and he came out, and they were married. Meséde hid his wonderful bow in her vulva, and when he shot with it a fire burst out with a loud report. Meséde shot pigs for the people.

46—47. *Abere, her Son Gadiva, and her Daughters; Mesede and Dibiri-Sagaru.* Abére, a strong and powerful woman of Wáboda, once went to procure ornaments for a dance. She had connection in her canoe with a certain man, and the waves in the sea are caused by the rocking of their craft. The man washed his penis in the sea, and since then the water is muddy near Kíwai. The Wáboda people held the dance without awaiting Abére's return, and when she came back she killed all the people except the girls whom she adopted. — Abére's son was taken by a crocodile. She went and fetched a number of people to get him back. Among them was Meséde, and he shot the crocodile. Abére kept her girls hidden, but Meséde found them out and ran away with them. As Díbiri-Sagáru was very displeased at their arrival he and the girls went and lived in another place. Abére pursued Meséde but never found him. Díbiri-Sagáru induced some people to kill Meséde's girls, but he recalled them to life (or created other girls). — After Abére's girls had returned to life they ran away to Manávete, and as they sat down during their flight they were transformed into anthills, and that is why there are so many anthills in Manávete. — The headless body of one of the girls gradually became like a drum, and Mérave used it for making his famous drum. — Pursued by Abére Meséde and his girls hid in a large tree, and for a long time none of them dared to come out. But Abére did not do them any harm.

48—50. *Mesede, Kogea, and Nagu.* While Meséde and his girls were travelling in a canoe they were driven by the wind to many places, and at length came to Daváne. There Kogéa lived, and Meséde gave him two of his girls. Meséde went to live on a mountain in Díbiri. — Meséde and his younger brother Kogéa lived together in Díbiri. Once they quarrelled, and Kogéa sailed away and settled down in Daváne. Meséde came to visit him but after a short stay was frightened away by Kogéa. — Once Meséde visited Núgu of Dáudai, and the latter made him drunk and stole his bow and arrows, leaving his own bad weapons instead. Since then the bushmen in Dáudai have fine bows and arrows which they prepare with „medicine".

51. *Episodes about Abére.* Abére travelled from Díbiri westward. She lured many men to have connection with her on the way. One of them was afterwards thrown into the water by her. He swam ashore and pursued her, and in order to hide herself she caused a certain dense grass to grow around her, and she still remains inside the grass.

NAGA.

52. *Naga and Waiati steal fire from Iku.* Nága of Nágir and Wáiati of Mábuiag were carried by a hawk to Múre where Íku lived, who had a fire burning in his hand. They stole the fire and brought it to Nágir. The use of fire spread over the islands as far as New Guinea.

53—54. *Naga, Wakea and Sigai.* Wakéa, a bushman of Másingára, flew in the shape of a hornbill to Nága in Yam. The two made Túdo island, and Nága settled down there. — Wakéa and Sígai (Naga) flew from Yám to Queensland and fought the people there. The skulls and skin of the captured heads were transformed into stones and sandbanks. The two also went to fight the Daudai people in a canoe which carried them along of its own accord. One of Wakéa's bones, which measured an enormous size, was kept for a long time on a rock in Yám.

55. *Naga's Injury and Revenge.* In Nága's absence his wife was outraged by two men. In order to take revenge Nága made a crocodile and passed into it. The monster cut its way to and fro through Túdu island, forming the many channels which are there. Nága in the shape of the crocodile swallowed up his people's canoes except the one which his own family was in. By cutting its way inland the crocodile formed the rivers in New Guinea. Nága made a home for himself at a place on the Bínatúri river. The people still cut the bamboo there for their bows and offer Naga dugong meat, asking him to help them.

MERAVE OF THE FAMOUS DRUM, AND DAPE.

56. Dápe heard the sound of Mérave's drum and paddled up the river to get it. He obtained the drum by giving up his wife to Mérave. Dápe was warned not to stop anywhere on his return journey, but his little son who had accompanied his parents induced him to fetch him some fruit from a tree growing on the river bank, and when Dápe and his wife landed and had connection on the shore the drum tore itself free from the ropes with which it had been tied up, caught the boy and disappeared with him into the water. The people dammed up the creek and bailed out the water, but the dam broke, and they were carried away by the torrent. — The dam was bored through by a certain man by means of a fish or stick. — The drum had been made out of a dead body. — It called out Mérave's name, „Mérave, Mérave!" The bush was flooded, and a hunter in order to save his dogs hanged them up in a tree by a string round their bodies. — Begerédubu was carried to Wáboda by the rush of the water. A crab squeezed his penis which caused it to swell up, and since then the Wáboda men who descend from him have large penises.

NABEAMURO, THE GREAT FIGHTER, AND HIS MARRIAGE WITH ANOTHER MAN'S WIFE; MORIGIRO AND KEABURO.

57. Sívare's first wife who was neglected by him, caused a crocodile to catch him, and the man remained alive in the water. The people thought him dead. His father Gumáru went to Kíwai and adopted Nábeamúro, the great fighter, bringing him home with him where he gave him Sívare's wives and gardens. After a time the first wife recalled Sívare to life. He heard what his father had done and prepared to fight Nábeamúro. They, however, were reconciled and divided the women between them. After a time Nábeamúro's wild temper broke out, and he killed a number of the people and then sailed away. He called at many places killing the people everywhere. The Ábo people alone resisted him, and he lost his weapons and had to flee. At length he came to his brother who lived at Iása. The two were attacked by some people and

ran into the sea where they became a dugong and porpoise. — Once Nábeamúro pulled a woman into the Óromotúri creek and cut her with a sharp shell. The people thought that she had been hurt by a crocodile. — Mórigíro was a great fighter like Nábeamúro, he lived underneath the ground. Once a man gave him his wife, and she died; but while she lay in her grave a boy was born who broke his way up through the ground. Mórigíro brought the child to the people and was persuaded to come and live with them. — Keáburo who had no fire stole Nábeamúro's fire, and the latter sent him away to live in another place. Nábeamúro built a men's house, and the male and female figures on the posts of the house were modelled from him and his wife.

PASPAE WHO WAS BORN UNDER THE GROUND.

58. He was left there by his mother and fed upon earth. Once he made his way up and was greatly surprised at seeing the sun. His parents taught him in a dream to build a house. He killed birds merely by pretending to throw a piece of wood at them. Once he met a woman named Múrke whom he married, and she taught him the sexual act. Páspae is invoked by hunters. The croton is his particular plant.

NIMO AND PUIPUI BRING THE FIRST CANOE TO SAIBAI FROM MAWATA.

59. Nímo and Púipui, two mythical men living in the bush in Sáibai, came to the shore and met Meréva who lived there underneath a root. The two former travelled to Mawáta and used an empty coconut-shell for passing over the channels and creeks. They named many places on their way, and each name had reference to some circumstance connected with the locality. They obtained two canoes at Mawáta and returned with them to Sáibai. The canoes were provided with many improvements by the Sáibai and Mábuiag peoples, and a regular traffic in canoes was established between New Guinea and the islands.

KUIAMO OF MABUIAG.

60. In his childhood Kúiamo was ugly and suffered from bad sores. He used to do mischief to the other children and also annoyed the grown up people. His mother was making a mat, and he stumbled over her work and was scolded by her, and then he killed her in a rage. In order to make payment for his mother he subsequently killed nearly all the Mábuiag people. He summoned the Bádu people by means of fire signals and killed them too. Then he went to fight a great number of people on the islands and the mainland of New Guinea. He brought with him his sister's son whom he had spared, and taught him to become a warrior. At length the two returned to Mábuiag with the captured heads. Some of the latter were thrown overboard, and they form the sandbanks and reefs in the sea. The few surviving Mabuiag people were spared, and Kúiamo went to live on the top of a hill on the island. He dwells there underneath the ground. — At the end of Kúiamo's right index there was an ever burning fire, and he taught the people to cook their food. — He died in a fight with the Móa people.

SESERE OF MABUIAG, THE FIRST HARPOONER OF DUGONG.

61. Sésere lived by himself at one end of Mábuiag, and the people lived at the other end. His two brothers-in-law came and seized the fish which he had caught. Sésere dug up the skulls of his parents and slept close to them, and in the night the two spirits taught him to spear dugong. He caught a number of the animals. His brothers-in-law turned themselves into two dogs and came and stole the mat. Another day Sésere killed the dogs. The Mábuiag people came to take revenge, but Sésere repelled all their attacks. He was at first equally successful against some other people who came to fight him, but in the end he had to change himself into a bird, and the people fought and killed each other in their attempts to hit the bird. When the fight was over the Mábuiag women whose husbands had been killed came to Sésere, and he kept them all.

III. SPIRITS OF THE DEAD (62—101).

A. TALES OF PEOPLE WHO HAVE BEEN TO ADIRI, THE LAND OF THE DEAD.

62. A spirit in Adíri sent a cassowary to fetch a certain boy. The latter pursued the bird and was again and again on the point of shooting it, and was thus enticed to run after it as far as Adíri. There he fell down in a faint, but was recalled to life. He was given two spirit girls in marriage, and they bore him two children. One day when the wind was blowing from the direction of his own home he longed to go back, and his children wanted to go with him. In order to find out the best means for him to return the spirits arranged a race between some canoes, a cassowary, and a clump of bamboo trees, and the latter won, for they streched themselves high up from the ground and bending down their tops reached the goal straight off. The bamboos carried the man and his family home.

63. A certain Mawáta man who had died returned to life and told his people about Adíri. He related how he had been received there and what he had seen. He was offered a young girl, and if a new-comer cohabits with a female spirit he cannot return to life any more. But the man was so absorbed in regarding the place that he neglected the girl, and therefore he was sent back, hurled through the air.

64. Another description of Adíri is given by a woman who had been there and then returned to life.

65—67. Some men who have been to the spirit land in dreams tell what they have seen.

68. Some Mawáta people once saw how the spirit of a man who had just died came back after having gone some distance towards Adíri. The dead man came to himself and related how he had determined to come back when thinking of his family whom he had left behind. At the place where he turned back he had broken off the branch of a tree for a mark, and the spot was afterwards found by the people.

B. TALES OF DEAD PEOPLE WHO LIVE UNDERNEATH THE BURYING GROUND.

69. A man was kindling a fire on his brother's grave when the ground broke open, and he fell into the grave. After a few days he returned and told the people about the place of the dead.

70. A man had in a dream an adventure with the dead people who live under the burying ground.

71. Two girls ran after two spirit boys who had taken part in a certain ceremony, and one of them went away with the spirits underneath the ground.

C. OTHER MEETINGS WITH RETURNING SPIRITS OF THE DEAD.

72. *The Spirit who helped a Man fish.* While fishing one night in his canoe a man was joined by a spirit. It was a good while before he found out that his companion was a ghost, not a living man, and he gave the apparition some fish. On their way back the spirit disappeared underneath the burying ground.

73. *The Dead Man who came to see his Friend.* Before dying a certain man had promised to come and see a friend of his when he died. His spirit put in an appearance, but the people frightened him away prematurely.

74. *Another Spirit who came to look for a Friend.* The spirit of a man who had just died came and ran after a certain friend of his. He had threatened to seek him out when he died.

75. *The Man who was visited by the Spirit of his Dead Brother.* A dead man once came to his brother in a garden and spoke to him.

76. *The People who fled before an Enraged Ghost.* A certain Daváre man found the beheaded body of a man and began to dance with it. In the night he was harassed by the spirit of the dead man and ran away to Tabío. On learning why he had fled the people there armed themselves, but when the ghost came they all took to their heels and ran to Írago. The people there determined to be brave, but at the appearance of the ghost the whole crowd ran away. The same thing was repeated at Koábu and the people there joined in the general flight. At length the ghost was killed at Ipidárimo.

77. *The Man who captured a Spirit.* A male and a female spirit one night came to a man who was watching a grave. They spoke to him and put something in his hand. Another night he managed to capture the female spirit. She and the male spirit offered him various things, asking him to let her go, but he waited till daylight before he untied her ropes.

78. *Another Captured Spirit.* While a man was away hunting his wife died, and her spirit came to him. She jumped into his canoe, and he caught hold of her. When they were near home the spirit wrenched itself free, leaving the skin of her one wrist in his hand, and he kept it.

79. *The Spirit of a Dead Man who was killed a Second Time.* The spirit of a dead man returned in the shape of a pig and was shot by a hunter. It wailed because it had been killed twice.

80. *The Returning Spirit of a Drowned Child.* The spirit of a child who had been drowned returned and could be heard crying.

81. *The Woman who heard a Spirit calling its Tame Pig.* A woman once heard the spirit of a dead man calling its tame pig in the bush.

82. *The Man who heard a Spirit calling its Dog.* A hunter went out in quest of pig, and at the same time the spirit of a dead man was hunting in the bush. The latter could be heard calling his dogs.

83. *The Old Man and Woman who where harassed by a Spirit.* When travelling one night in their canoe an old man and woman saw the spirit of a dead person floating in the water in front of them and took it to be a log of wood. As they passed by it the spirit committed a digital assault upon both.

84. *The Spirit of the Murdered Man who returned with the first White People.* Górari killed Wabéa who had stolen his coconuts. Some time afterwards the first white men arrived, and Wabéa's spirit was on board their boat. On paddling out to them in his canoe Górari was shot by Wabéa with a revolver.

85. *The White Men and the Spirits of the Dead.* The white men do not manufacture their things themselves but obtain them from the spirits of the dead. The first white men who arrived in the country were thought to be returning spirits of the dead.

D. SPIRITS OF THE DEAD WHO ENTER INTO CONNECTION WITH LIVING PEOPLE.

86. *The Resentment of the Dead Man whose Grave had been neglected.* In connection with the turtle ceremony the people attended to the graves of their dead before going out to spear turtle, but Biza's grave was neglected. His clansmen alone did not get any turtle. In the night his spirit appeared and reprimanded them for having slighted him. On returning home the men cleaned and decorated Bíza's grave, and on their next harpooning expedition they caught many turtles.

87. *Spirits of the Dead who pass into Living People.* The Dáru people were attacked by the Kíwais, and many of them were killed. Ágiwai escaped in a canoe, and the spirits of his slain friends swam along by his side in the shape of dugong. His canoe capsized, and while he was insensible in the water several of the spirits went into him and advised him how to spear dugong. Afterwards they left him, and he came to himself.

88. *The Ghost who made his surviving Wife drink his Blood.* Gaméa was killed in a fight, and his spirit came to his wife and sailed away with her and their children in a canoe. She thought that it was her husband in the flesh. They landed at several places, and Gámei went to fetch water. But instead of going to the water-hole he opened the wound in his side, which he had plugged, and filled the water-vessels with his blood. From the drinking of the blood the woman and children became thin and poor. At length she found out that he was a spirit. Gámei went away to the land of the dead, and the woman still remains in the bush.

89. *A Reappearing Spirit who brought Dugong to Harpooners.* The spirit of a woman who had been killed by a snake was seen by some people. When the men were out on the

reef they saw another apparition wading in the water and carrying a harpoon-line, which foreboded the death of some harpooner. Some time afterwards Máiva was drowned when catching dugong. His spirit appeared to some harpooners, greatly frightening them. The people learnt to throw food into the water for the spirit, and it brought them dugong.

90—91. *Spirits of the Dead who become Guardian Spirits.* The spirit of a girl who had been killed was caused to pass into the body of a certain boy, and there it remained until he had grown up. Then the spirit came out, and the man had it at his command, and it rendered him all sorts of services. Other men too have similar guardian spirits.

(91). A man was once killed by the spirit of a dead person who removed his bones, putting those of a spirit instead. Then he was restored to life and was given the power to summon the spirits at will. He made use of them in many ways.

92. *The Spirit who owned the Fish in a Swamp.* A spirit was angry because the people fished in a swamp of which it was the owner. One day it killed a man.

93—101. *Meeting with Dead People in Dreams.* Many men have met dead people in dreams under various circumstances. The spirits have spoken to them, and sometimes they have given them magical „medicines“ and other things.

IV. MYTHICAL BEINGS (102—193).

A. BEINGS CONNECTED WITH SOME LOCALITY.

102—104. *Wawa of Mabudavane.* He lives inside a huge block of stone, and his appearance and manners have been carefully noted. One day he saw two copulating turtles, and as he was too fat to catch them he called out to someone else to come. A bushman named Djábi heard him, and Wáwa compelled him to do him all sorts of services. Wáwa kept the fat female turtle for himself. While the bushman was clearing Wáwa's hair from lice the latter fell asleep, and using the opportunity Djábi ran away with the meat of the female turtle. He and his family put up a house on very tall posts in order to be out of Wáwa's reach. The latter summoned all the bushmen and went in pursuit. Djábi was asked to give up his daughter. After having thrown down various animals, trying to appease his enemy, Djábi let the girl follow, and she was killed. Observances connected with Wáwa. The people appeal to Wáwa in certain rites for an abundant catch of fish and crabs. He appears to certain people in dreams and gives them useful directions in various ways.

105. *Tube of Haemuba.* He can be seen in the shape of a snake or iguana and comes to certain people in dreams, teaching them how to plant their gardens.

106. *Sivagu of Augaromuba.* He appears as a man, a snake, or a hawk, and the people carefully interpret the signs which he gives them. Sivágu imparts useful information to certain men in dreams.

107. *Basai and Kaibani of Paho.* On Páho island there is a hollow spot beneath the ground which echoes when the people stamp on it. It is called Básai's drum, and there lives a being, Básai or Káibáni. Certain rites used to be performed there.

108. *Wiobadara of Abaura who forms the Ground into Hills.* He lives in Abaúra, and when the people see a sand-hill somewhat higher than the rest, they believe that Wíobádara is there underneath and has pushed up the ground.

109. *Begeredubu of Waboda.* He is a man and at the same time a spirit and a tree.

110—112. *Gimini Sandbank and its Guardians.* Gubo and Moiso of Gimini. Long ago when Gímini was a wooded island it belonged to Gúbo and Móiso, who are still regarded as the guardians of the place. When catching turtle there the people offer them presents of food. How Moiso was carried away to Adiri (or Mabuiag) by a Fish. Móiso once speared a large fish which dragged him out to sea as far as Adíri, the land of the dead (or in another version: Mábuiag). He married two girls there, and they bore him two children. One day he felt sad when thinking of his old home, and the spirits gave him a canoe in which he sailed back to Gímini. How Gimini Island was destroyed. One day some boys and girls went to fish on Gímini. They had borrowed a canoe which through their carelessness was wrecked. The owner was angry and destroyed the island by means of sorcery, so that the people should not be able to land there any more.

113. *The Guardians of Marukara Island.* There lives a mythical being to whom Ódai, the original owner of the island, used to appeal for turtle eggs. After Ódai's death the people started to appeal to him as well for the same purpose.

114. *The Monstrous Crab near Aibinio.* An enormous crab was once found on an island near Áibinío. It caught a number of the people and dragged them under water. The monster then caused the water to swirl round till the whole island was washed away, and ever since then there is an eddy in the sea at that spot.

115. *Erumia of Mawata.* Erumía is a mythical jelly fish which lives off Mawáta. It is very dangerous and appears to certain people in dreams.

116. *Sorea, the Snake of Davare.* It measures an enormous size and is the guardian being of Daváre.

117. *The Saw-Fish of Madiri.* The open space on the coast between Iása and Kubíra has been caused by a monstrous saw-fish which lived there in a swamp and one day knocked down the bush with a sweep of its saw.

118. *The „Cat-Fish" of Kubani-kikava.* There lives a dangerous „cat-fish", which at first had been a malignant female being living on one of the islands. The gay-coloured „stone-fish" and ordinary „cat-fish" were formerly butterflies.

119. *The Haunted Place where a Man had been drowned.* A man was drowned between Géretáva and Áumamóko. He became a mythical being, and ever since then the people do not like to go near the place in their canoes.

B. INCIDENTS WITH MYTHICAL BEINGS.

120. *The Oriomu River Being and the Good and Bad Brother.* Ivógu paddled up the Óriómu river looking for spoil and was joined by Pamóa, a water-being, who climbed up in his canoe. The man gave Pamóa a share in the spoil, and the latter made a tally of the bones by tying them to a rope. Another day Ivógu's younger brother went on the same journey, but

he treated Pamóa badly. Some distance up the river there lived a *híwai-abére* (evil mythical woman) who had a famous coconut tree. Ivógu and Pamóa went there and the former brought down some nuts. The coconut tree called out to the *híwai-abére*, and she attacked Ivógu, but Pamóa threw him the tally-rope which was very long, and he climbed down by it. On a subsequent journey the younger brother was killed by the *híwai-abére*, for his tally-rope was too short. Later on the *híwai-abére* was killed.

121. *A Meeting with Beings who impart Useful Knowledge.* While chasing a pig a man was swallowed up by an *éterari* (monstrous lizard). Certain mythical people lived in the *éterari*'s stomach, and they taught him a number of useful things. The next day the monster opened its mouth, and the man got out. He told the people of his adventure.

122—129. *Instruction received from Mythical Beings in Dreams.* A great number of mythical beings of various descriptions have come to people in dreams and taught them useful things. In some cases they are induced through certain rites to appear thus. Not unfrequently they present the dreamers with various objects which the latter find when awaking. The directions imparted by the spirits must be strictly followed and are sometimes very difficult to carry out, as for instance when a man was asked to put a living snake round his head (no. 125). The beings which most frequently appear to people in dreams are the *étengena* who live in trees and wells in the bush. A snake or other animal which makes a sign to anybody is not an ordinary creature but an *étengena*.

130. *The Dream-Giver who was the Son of a Cassowary.* A boy and girl were hatched from the eggs of a tame cassowary and did not know who their mother was. Once the boy shot the cassowary, and when he was told that it was his mother he threw himself into the river. He became a mythical being and speaks to some people in dreams. The girl transformed herself into a bird-of-paradise.

131. *The Bihare.* These comprise rather an indefinite class of mythical beings, particularly such as live in the sea.

132. *The Oboubi.* They are mythical beings in the sea and look like ordinary people.

133. *The Busere-Busere cause Sago-Palms to grow in Kiwai.* Some *busére-busére* (mythical girls in the bush) were one day making sago on Purútu island. The severed top of the palm floated over to Kíwai where the fruit began to grow.

134. *An Adventure with an Utumu (Spirit of a Beheaded Person).* A boy arranged with two girls to come to them in the night. As most of the people had gone away to another place the girls spent the night with some friends in another house but forgot to let the boy know of it. Two *útumu* went into the deserted house, and the boy was killed by them when he came to look for the girls. On finding his dead body in the morning the girls hanged themselves.

135—144. *Adventures with Origoruso (Wild Mythical Beast or Man).* A man was put to shame by his wife and went away into the bush. He met a kindly disposed *origorúso*, and they stayed together. They used to sleep between the enormous ears of the *origorúso*, and gradually the man's ears grew equally large. One day he ran away, and in order to be out of the monster's reach he and his people built new houses on very tall posts or in trees. The *origorúso* and his friends came in pursuit, and after trying to appease him by giving him a dog and a child the people at length threw down the man, and he was killed.

(136). A boy ran away from his people and was received by an *origorúso.* The two caught and ate a woman, and once another woman was captured alive, and the boy married her. In the end the monster was killed, and the boy and his wife returned to the people.

(137). One night an *origorúso* attacked the people who were encamped on an island and killed all the inmates of one of the huts. He was discovered and killed. The next day the people found his wife and children and killed them as well.

(138). Two girls looking for eggs were attacked by an *origorúso* who lived underneath a mound, and one of them was killed. The next morning the monster was found and killed. The girl's death caused a quarrel in the village.

(139). An *origorúso* captured a man to whom his two daughters had taken a fancy, and the man married them. After a time the monster wanted to eat him, but he was saved by his wives. He killed the *origorúso*, and the women wailed over their father.

(140—143). Stories in which the *origorúso* seize and kill people.

(144). An *origorúso* came to a man and his wife, and they gave him a great quantity of food to appease him.

145—146. *Beings akin to the Origoruso.* Mue. The monster is described. Poopoo. He carried off a girl to his lair beneath the ground, and she bore him a child. After a time she ran away with her baby, and the people fled to another place.

147. *The People flee from a Malignant Being.* The people fled from a wild being which had killed many of them, but a man and his wife were left behind. The monster came to them, and they gorged it with food till it felt asleep. The woman placed a coconut-shell full of lice in each house asking them to detain the monster when it woke up. Then the two paddled away. The monster woke up and calling out for the people was answered by the lice. On discovering the deception it went in pursuit of the people and caught them up. But it did not kill them, and they went and lived together in another place. — The monster was killed by the man just when it was about to reach his canoe.

148. *A Hiwai-Abere (Malignant Female Being) spirits away the Wife of a Man and takes her Place.* A *hiwai-abére* took a fancy to a man named Koudábo. When his wife Bokári was spearing fish the evil woman caused her to be hurled through the air into a tree on a distant island. Then she simulated the wife and went to live with Koudábo. Bokári in the tree gave birth to a hawk which grew to an immense size. She sent the bird to Koudábo, and it fetched him to the island. Bokári was rescued, and on the return of the party the *hiwai-abére* was killed.

149. *Another Tale of a Hiwai-Abere who supplants a Wife.* A *hiwai-abére* caused a woman named Síne to be lifted up by a tree which reared itself high into the air. The wicked woman went to the husband and assumed the place of his wife. Síne bore a child in the tree, and her blood attracted the snake-man Máigidúbu. He brought her and the baby to his house where he looked after them. Máigidúbu invited the people to come and dance, and among the guests was Síne's husband. Síne was given back to him, and the *híwai-abére* was killed.

150. *A Hiwai-Abere usurps the Place of a Bride.* Nováre, an Óriómu boy, could not marry, for he had no sister to give in exchange for a wife, and his mother went to find him a bride from some other place. She travelled from village to village and let the girls try Nováre's arm-bands, and the one they fitted was to be the wife. She found the boys and girls everywhere

engaged in making cat's cradles. At length she found a girl whom the arm-bands fitted and brought her back with her. They rested at the mouth of the Óriómu river before proceeding upstream, and in the night a *híwai-abére* placed the girl into a certain empty root which she threw into the water. She assumed the girl's face and became Nováre's wife. The root with the girl inside floated up the river with the tide, and Nováre heard her wailing in the night. He rescued her, and the *híwai-abére* was killed.

151. *The Brother and Sister and the Deceitful Hiwai-Abere.* A *híwai-abére* came to the man Jawána, and he married her. She enticed his sister away into a tree. One day Jawána heard the girl crying there and rescued her, and they killed the *híwai-abére.*

152. *Five Hiwai-Abere carry away a Man.* Desiring to catch the man Koudábo five *híwai-abére* transformed themselves into certain fruit, and when he came to pick these the *híwai-abére* carried him away into a stone. They wanted to eat him, and by holding a little of his flesh over the fire they found that he was fat enough. In their temporary absence Koudábo summoned various animals which tried to open the door in the stone. The cassowary kicked it open, and Koudábo returned home. In order to get away from the *híwai-abére* he went with the people to the reef, but the *híwai-abére* transformed themselves into five dugong, and when Koidábo and his friends speared them they were carried away into the sea where they all became dugong.

153. *How a Hiwai-Abere made the First Dugong and carried away a Man.* Kíba's wife while fishing hung up her baby boy in a basket close to the water, and a *híwai-abére* passed into his body. The rising tide closed over the basket, and the boy was transformed into a dugong. Kíba speared the dugong and was dragged away on to the sea. The animal stranded at Mábuiag, and Kíba remained there and married two girls of the island. — Kiba and his people were towed away by the dugong in a canoe, and in the end they were all transformed into turtles.

154. *The Adventures of a Little Girl with a Bad Woman and the Attempts of her Mother to Protect her.* Dúe had two wives, Mugíma aud Jasánga, and one day the latter went away with her little daughter Wíawía, for she was badly treated by Mugíma. An „old woman" wanted to eat Wíawía and shut her up in her house, but the girl escaped by transforming herself into a bird. She left a piece of wood in her place, asking it to detain the old woman. Then she joined her mother and resumed her human shape. The two took refuge in a high tree, and when the old woman in pursuit of them tried to climb up it she fell and was crushed to death. Unable to protect the girl Jesánga went to Dúe, asking him to keep his child, and as he declined she killed the girl herself and afterwards wept bitterly. She settled down in another place. Wíawía's spirit told Dúe in a dream what had happened. He went and lived inside a tree and Mugíma inside a water-hole.

155. *The Old Hag who killed and ate other Women.* A bad woman used to hold dances for the people, and every time she caused one of the women to be killed, and ate the bodies. She had the power to make the sun accelerate its course when she wanted some event to take place quickly. At length she was detected and killed.

156. *The Murder of a „Wild Woman" who used to steal from a Garden.* A man went to kill an old woman who stole from his garden. She tried to spear him, but he forestalled her and slew her.

157. *The Woman in Child-Bed who became a Malignant Being.* A woman in childbed was very angry with her husband. She turned into a fierce monster, devoured her baby, and attacked her husband. He ran away to another place, and she pursued him thither and killed the wrong man. At length she herself was killed.

158—161. *Stories of Mythical Women who are attracted by Men.* A girl of the *óboúbi* (mythical beings in the sea) took a fancy to a man and came to him one night, and he married her. Some other men asked him to let them have her, and when she heard of this she returned into the water.

(159). A boy who lived all by himself, used for fun to call out for someone to come and husk his coconuts. He was heard by some *buhére-buhére* (mythical girls), and one day they came and hid in his house. On his return he was captured by them, and he married them all.

(160). A boy happened to come to the house of the *busére-busére* and was caught by two of them who married him. One day he brought a number of other boys who married the rest of the *busére-busére.*

(161). The daughter of an *ororárora* (mythical being) asked her father to capture a certain man whom she had seen, and the two were married. The man and his wife went to see them in the tree where the *ororárora* lived. The man and his wife continued to live in the bush.

162. *An Evil Being conceives a Passion for a Woman and subsequently kills her.* A spirit caught a woman and had connection with her. Afterwards he became angry with her and wanted to kill her when she had fallen asleep, but she tied two white shells over her eyes, making the man believe that she was awake. The spirit stole the shells and then carried away and killed the woman and her children.

163—167. *Tales of Women who have been carried away by Mythical Beings.* A mythical man named Glepádo caught a girl and kept her in the tree where he lived. She managed to escape, and on her advice the people built a strong, large house to stay in. The sea came rushing in, and Glepádo sent a number of sharks to attack the people. At first the latter threw out a dog to the sharks, but in the end they had to sacrifice the girl.

(164). A male *óboúbi* (mythical being in the sea) came to a woman and had connection with her. Finally he carried her off into the water.

(165). A male *óboúbi* dragged a woman into the water and kept her there. Her husband dreamt of her and went after her into the sea and brought her back.

(166). A woman was carried off by a mythical man into a cave in the ground. She made good her escape, and her captor was killed.

(167). An *origorúso* (mythical beast) killed a man and carried off his wife and little son, and the three lived together. After the death of the *origorúso* the woman and boy returned to the people.

168. *An Evil Being appears at an Appointment instead of the Right Person.* Two women arranged to go fishing early the following morning and were overheard by a *híwai-abére.* The monster appeared instead of the right person, and the other woman followed her, thinking that it was her friend. They fished, and after a while the woman discovered who her companion was and contrived to escape.

169. *The Man who had to carry a Malignant Being.* On his way to his garden Nádere encountered a mythical man who jumped up on his shoulders, and Nádere was obliged to carry him all day. On their way back from the garden the wicked fellow jumped down, seized the food and other things which Nádere had collected, and disappeared with them into the ground. When this was repeated the next day a third man came and shot the evil man dead.

170. *The Man who was robbed by a Malevolent Being.* A man invited a mythical person to drink *gámoda* with him, and the latter made use of the temporary absence of his host for stealing the *gámoda* roots and some food with which he disappeared under the ground.

171. *A Treacherous Being is himself paid out.* A man and a bad being went hunting together, and the latter ran away with two iguanas which the former shook down from a tree. Another day the wicked man changed his appearance, and again they hunted together. They found two *éterari* (mythical ferocious lizards), and when the bad fellow wanted to run away with them he was torn to death by the beasts.

172. *The Woman who was left by her Husband in the Bush where a Malignant Being attacked her.* A woman was left by her husband in the bush, and there a malignant being came to her. She fed it until it fell asleep, and then she ran away. The monster came in pursuit, and she had to take refuge in a coconut tree. From there she repelled the attacks of the spirits which were summoned to catch her. In the morning the spirits were frightened away, the woman's husband came, and she climbed down. She was so angry with him that she killed him on their way home.

173. *The Dance of the „Bushmen“ inside a Large Tree.* A hunter encountered some „bushmen“ who lived in a tree and were holding a dance there. He was asked to join in, and the „bushmen“ entertained him well. After that the man frequently visited them, and sometimes his wife accompanied him.

174—183. *The Ill-fated Givari-man (Sorcerer).* A *givári*-man in the act of stealing bananas was one night shot by a boy, and in the morning the people found his body. If anyone sees a *givári*-man at night he shoots him without more ado.

(175). One night a hunter returning from the bush saw a *givári*-man who followed him, carrying a bunch of bananas which he had stolen. The hunter shot him, and he fell into the creek and floated away. In the morning the owner of the stolen bananas suspected the hunter of the theft and had a quarrel with him.

(176). A man while fishing was accosted by a *givári*-man who promised to teach him his art, it the man gave him fish. The sorcerer was betrayed to the people and killed in an ambush.

(177). One night a *givári*-man came underneath the house where the people were and peeped in through a hole in the floor. He was discovered, and someone flung a coconut-shell filled with live embers into his eyes, after which he was killed.

(178). The people one night heard the roar of a *givári*-man who, wearing a mask, was engaged on his wicked practices. They thought at first that some mythical being had come, but discovered who it was and shot him. His kinsfolk were ashamed and did not show fight.

(179). A *givári*-man was killed when he came to a man and his wife who lived alone in the bush.

(180). A number of *givári*-men and women, while holding a dance in the bush, were discovered by a hunter who shot some of them. His sister was married to one of the sorcerers who had taught her the art, and in his continual fights with them the man tried to spare her. In the end he himself was killed by the *givári*-men.

(181). A *givári*-man who wandered about in the night with some wicked design on hand was caught in a fish trap as he tried to swim across a creek, and he was drowned.

(182). The people were frightened by a *givári*-man who used to hide in a hole which he had dug in the beach. A man plugged the hole with the trunk of a tree, and when the tide came in and the place was flooded he went and pulled out the tree, and the *givári*-man was drowned.

(183). A man and his wife were harassed in their house by a great number of *givári*-men. They killed many of them but to no avail and at length had to go and live elsewhere. Even there the *givári*-men found them, and in the end the two took refuge inside a tree and found a safe dwelling there.

184. *The Sorcerer who frightened the Children ana was killea.* A sorcerer came to practise his wicked art upon some children who were playing together. He was killed by another man but returned to life and escaped to another village. A boat belonging to some South-Sea men landed there, and the sorcerer and some other people were shot dead.

C. VARIOUS MYTHICAL BEINGS AND PHENOMENA.

185. *The Bush Being who adopted a Man.* A man was once carried off by a bush being who adopted him and kept him in a tree. One night he escaped home to his two wives.

186. *The Invulnerable Crab.* The Gebáro people found a monstrous crab which could not be killed in any way, for its shell was as hard as stone.

187. *The Ferocious Snake with two Tails.* The people fought an enormous snake which had two tails, each provided with a fang. It was killed and cut in pieces but returned to life in the night and became intact. Encircling the island where the people were it sent in two huge waves which washed away all the ground.

188. *The three-headed Snake.* A man and his wife caught a three-headed snake in a pig-trap. It snapped off their heads, and the people had the greatest difficulty in killing it.

189. *The Snake which owned certain Sago-Trees.* A man and woman were once killed by a snake because they had cut down certain sago palms which belonged to the reptile.

190. *The Monster Man and the Snake.* At Iasa there lived an enormously strong man; he used to kick down trees with his foot. He was attacked by a monstrous snake. When the reptile thought him dead and relaxed its hold the man ran away.

191. *Gigantic Reptiles.* At Bódemúpe swamp there live certain monsters which look like crocodiles but have three pairs of legs and are as large as a house.

192. *The Stranded Marine Animal.* A whale stranded on a reef and caused a great

sensation among the people by its size. The appearance of such a monster forebodes something bad.

193. *The Tree which serves as an Omen.* On the bank of a creek in Kíwaì there grows a tree which serves as an omen when some of the people are away in war or on a journey.

V. COURTSHIP AND MARRIAGE (194—214).

CHANCE MEETINGS OF BOYS AND GIRLS AND THEIR MARRIAGE.

194. Several Kiwai boys flew in a trumpet-shell to Dudi where a number of girls lived by themselves. The shell became a bird and perched in a tree, and every night one boy climbed down and found his way to one of the girls, till all of them were married.

195. Two brothers lived by themselves, and the elder of them used at times to deck himself with leaves and dance. The leaves were afterwards found by some girls who put them inside their petticoats, and this caused them to become pregnant. When the children were born they brought them to the two brothers who married the girls.

196. A number of boys lived in Bóigu and a number of girls in Búdji. The latter used to come over to Bóigu by climbing a bamboo tree which bent over with them till it reached the island. At length they were caught as the boys managed to cut off the bamboo tree, and they were all married.

197. The boys lived at Bíbi and the girls not far off. At night the latter used to come and dance in the boys' gardens, trampling down the crop. The eldest boy Óea was set to watch and saw the girls whose number matched that of the boys. The next night he sent the other boys to catch the girls, which they did, dividing the girls between them, but the youngest brother, who should have kept the youngest girl, took instead the eldest. Óea was angry and took revenge by bringing over the Túdu islanders to attack his brothers at Bíbi.

198. Six brothers lived together, and in their absence six girls used to come into their house and dance. The boys found them out, and in the end captured them, after which they all married.

199. Four brothers lived together, and the eldest of them found four girls in the bush. He planned that he and his brothers should marry them, and he should take the eldest girl. However he wanted to keep the youngest girl as well, so he sent his youngest brother to live by himself in a hut in the bush. After certain vicissitudes the youngest boy and girl were however united.

200. A number of boys ran away from home because they were given too little food by their parents. They came to a house in which an old woman lived with a number of daughters whom they married. A long time passed, and when the boys found that their parents were still alive they moved to their old home with their families.

201. Ámurabári who suffered from bad sores lived by himself in a hut, and his sons (or brothers) in another house. The youngest was the only one of them who pitied him and gave him food. By magical manipulation Ámurabári summoned a number of *buhére-buhére* (mythical

girls), who came and were married to his sons, with the exception of one girl who was intended for himself. One day he took off his bad skin and burnt it, and underneath he was a fine man. He married the girl.

202. A woman and her daughter lived by themselves, and a man while walking about used every day to come near their house. Once the girl managed to catch him, and they married.

FROM COURTING TO MATRIMONY.

203. A boy courted a girl, and she at first refused to take him, but after his father had threatened to kill her if she persisted he was accepted. He boasted to his friends that he had had connection with her, but they reproached him for speaking thus of his bride. At the girl's request he went and captured the heads of two „bushmen" which he presented to her and her father.

204. A man was repeatedly refused by a widow who declared that she would not marry at all. She was fond of a man in another village and once at a dance there she gave him sago in token of her favour. The disappointed lover set fire to the house in which the people were.

205. A girl rejected the wooing of a boy, but after he had given her a love medicine she accepted him, and he came to her in the night. They were detected, but his parents gave payment for her, and they married.

206. One night a boy wanted to go to a girl and promised to take his younger brother with him, but he left him sleeping on his bed. The little brother woke up later on and went after him. He was frightened by a bad man, but two other men who were fishing in the night protected him and gave him fish.

207. A boy ran away with a girl and was pursued by her father who shot some arrows after him. The two went and stayed in another place, but after a time their friends brought them back and gave the girl's father payment for her.

208. During a quarrel which a man had with his fellow-villagers his wife was killed. He carried off another woman by a ruse, and they settled down in the bush and were never found.

209. A Tabío and Daváre boy had arranged to marry each other's sisters, but only the former of them was accepted by his sweetheart. The rejected Daváre lover seized his girl by force and carried her on his shoulders all the way home. She obstinately refused to have him and ran away to another boy whom she was fond of. The Daváre boy was put to shame for his rash behaviour.

THE GIRL WITH TWO SUITORS.

210. A girl was wooed by two boys at the same time. They did not give her any peace, and she was so unhappy that she hanged herself.

211. A widow encouraged two wooers at the same time, for which she was much blamed by the people.

GURUME, THE RIDICULOUS LOVER.

212. Gurúme looked a ridiculous figure, and in spite of the dislike which the girls showed for him he persisted in trying to win their favour. He danced alone before them endeavouring in

every way to attract their attention. At length the people became angry with him and wanted to strike him, but he changed himself into a bird and caused them to kill each other in their attempts to hit him.

KESA AND HIS RIVALS.

213. Késa was a great favourite with the girls, and therefore the other boys did not want to take him with them when they went to a dance in another village. They tried in vain to frighten him back. The girls all flocked round him, and the next morning he brought twenty of them with him on his way home. He was overtaken by the other boys who struck him and ran away with all his girls.

THE WOMAN WHO PRETENDED TO HAVE A HUSBAND.

214. A woman who lived by herself pretended to be married and used to keep up a conversation with herself as if she talked with her husband. She used to hit herself with a piece of firewood, crying out at the same time. A man heard her and brought her to his house where she remained with his two other wives.

THE WOMEN IN CHILD-BED.

215. A woman in childbed used continually to worry her husband. She wanted him to have connection with her, and when at length he let her have her way she died in a hemorrhage.

216. A woman in childbed went to swim and was drowned, as her long hair got entangled in a tree under water. Since then women in childbed cut their hair.

VI. SEXUAL LIFE (217–232).

A. MISCELLANEOUS INSTANCES (217—227).

B. SEXUAL INTERCOURCE WITH ANIMALS.

228. A man had connection with his female dog, and it bore a boy in a cave. The animal looked after the boy. When the latter had grown up he was seen by a girl who brought him home, and they married.

229—230. A man tried in different ways to satisfy his desire. He had connection with a female turtle, and it bore a boy whom the man looked after. One day the man and boy found a woman in another place and brought her to live with them.

231. Two brothers married two female pigs which they had brought home alive. All four used to work together in the garden. A boy and girl were born, and when they had grown up they married. After that the two men ran away into the bush and became pigs.

C. LOVE BETWEEN TWO MEN.

232. A Gebáro boy took a fancy to a Pedéa boy and dressed himself up as a woman. The other boy made love to him, and they were to be married. In the end the deception was discovered.

VII. THE FAMILY (233—260).

CONFLICTS AND QUARRELLING BETWEEN HUSBAND AND WIFE.

233. A woman stole her husband's coconuts which he had hung up in a tree. Previous to going on a journey he set a trap for the thief by attaching the spine of a sting-ray to the tree, and in his absence the woman was speared to death on the spine. The man on his return found her skull among the coconuts.

234. A man caught his wife stealing his coconuts and severely scolded her. She hanged herself in mortification.

235. A woman used to scold her husband for his laziness, and he struck her. She went and hanged herself and would not have been found, if her spirit had not come to her husband in a dream and told him where her body was.

236. A man took a fish which his wife had cooked. She was so angry that she hanged herself, previously to which she sent some presents to her family by way of paying for her own death.

237. A woman was angry with her husband who stayed at home when the rest of the men went to another place to fetch sago. After that she refused to work for him, and the offended husband committed suicide.

238. A man left his wife after quarrelling with her and roamed about the country accompanied by a kangaroo. He heard that his wife had married another man but did not mind.

239. A man was scolded by his wife whose fish he had eaten. He dressed up and danced away over the water, and in the end he sank down. His wife burnt herself to death.

240. A woman swore at her husband, and the next day he killed her.

241. A man cut down a tree which fell on his wife and killed her. He had to give payment to her parents.

CONJUGAL INFIDELITY.

242. A man „stole" another man's wife, and the injured husband challenged him to fight and killed him. His family gave payment for the dead man.

243. A man used to steal a woman in her husband's absence, the latter became suspicious and found them out. He killed both but was so ashamed before the people that he caused himself to be taken by a crocodile.

244. The men used to steal the two wives of a cripple, but his father, who was a sorcerer, took revenge and destroyed the people's gardens by witchcraft. After a long time he removed the bane.

245. A man used to visit a girl at night and after she was married to another man he continued to have connection with her. He was killed by the husband, but the woman went to the father of the dead man and incited him to take revenge by killing her husband.

246. A Wiórubi man bought coconuts at Ipisía by lending his wife to the men there, and his example was followed by his fellow-villagers. Once a man sold his young daughter in this way, but such an indignation was caused thereby among the people that the loaning business was stopped.

POLYGAMY AND JEALOUSY.

247—251. Various instances of polygamous marriages, in which the husbands for a longer or shorter time bestow their favours upon one of their wives only, to the great discontent of the rest who feel themselves neglected. In some cases the slighted women go away to other men, which results in fighting.

THE MOTHER WHO TOOK HER SON'S FRUIT.

252. A boy found a fruit which he asked his mother to roast for him, but she ate it herself and gave him a bad fruit instead. The boy began to weep and could not be comforted. A bad being heard him crying in the night, carried him away and killed him. The two had been seen by an old woman who informed the people in the morning, and the bad being was killed. — The boy's spirit told the mother in a dream to which place the being had carried him. — The mother pitied her weeping boy and went to gather fruit for him, but she was killed by some evil spirits. The people found first her basket and then her body, and killed the spirits.

PARENTS WHO KILL THEIR CHILDREN.

253. A woman who was bored by her incessantly crying child caused it to be drowned, and her husband approved of her action.

254. A man who had not received payment for his married daughter caused her to die in childbirth.

THE TWO SISTERS WHO FOUGHT ABOUT A CRAB.

255. Two sisters fought about a crab which one of them had captured. In their fury they caused their house to catch fire and perished in the flames.

THE BROTHERS WHO QUARRELLED, AND THE YOUNGER OF WHOM WENT AWAY.

256. The younger brother stole yams from the elder brother's garden and was punished. He went away and settled down in the bush at a place belonging to an *atéraro* (ferocious mythical lizard) who received him with friendliness, and they stayed together. They used to dance, and

on hearing the sound of their drums the elder brother and his people went to the place. The brothers met, and their quarrel was forgotten.

257. The elder brother had fine arrows, and the younger stole some of them, but was caught and punished. He went away to a distant place and married there. After a time he returned, bringing with him a number of arrows and his two wives. He was reconciled to his brother and gave him one of his wives. The two brothers' dogs were involved in the tale.

258. A man neglected to mend his brother's fish trap, and they quarrelled.

259. The younger brother had connection with his elder brother's wife, and the husband left the offender in a sago palm which the latter had been lured to climb. He scraped a passage inside the tree to the ground and was cut out by a woman and her daughter, the latter of whom he afterwards married. He killed his brother and sister-in-law in revenge.

SONARE AND HIS SIX BLIND BROTHERS.

260. Sonáre had six blind brothers, and in spite of all their attemps they could not help him in his work. When Sonáre and his wife were away the blind men „humbugged" a grass petticoat belonging to their sister-in-law, and this caused her to become pregnant. Sonáre found them out and caused their hands to be jammed up in the trunk of a tree which he was splitting; in that plight he left them in the bush. The woman gave birth to a son, and when the boy had grown up Sonáre released the brothers and even gave them their eyesight.

VIII. TALES OF AGRICULTURE (261—271).

THE FIRST BULL-ROARER.

261. While a woman was cutting firewood a splinter whirled up with a whizzing sound. It was the first bull-roarer, and in the night it came to her in a dream and told her how she should use it when planting her garden. She imparted her knowledge to the people.

THE FIRST COCONUT.

262. (Kíwai version). A woman had a growth like a ball hanging between her legs, and when she had connection with a man it came off and fell into the water. One day on seeing the ball she thought that it was a fish and asked the man to catch it. He threw the thing on to the shore and there it began to grow and became a coconut tree. When the fruit were ripe the man was informed in a dream of the existence of the tree. He let his dogs first eat some of the kernel of a nut, and then he ate some himself. The coconuts were distributed among the people.

263. (Másingára version). Dági heard the wild fowl calling out the name of his son Núe and asked the boy to go and shoot it. The dead bird was planted in the ground, head downward, and developed into a coconut tree. Núe let his dogs first taste the kernel of a nut and divided the rest of the nuts among the people. Two men who were absent at the tíme were left

without nuts and took revenge by becoming two rats and ruining the nuts. They were discovered, and a fight ensued, but by leaping up on the heads of the men they caused them to kill each other instead of the rats. — At the time when the nuts were distributed among the people each group was given a totem.

THE FIRST YAM.

264. A man made a hole in the ground and had connection with it, but in reality he had connection with a mythical woman who had withdrawn underneath the ground. She became pregnant and brought forth a number of yams. They made their presence known to the man in a dream, and from him their use spread to many peoples.

265. Two women became pregnant through swallowing a certain leaf, and they brought forth some yams which they planted in a garden.

THE FIRST TARO.

266. An unmarried woman became pregnant through eating a certain fish and gave birth to a boy. She went to another place, and in her absence a bird dropped some leaves and other parts of a certain plant on to the boy, and they fastened on to his body. He was gradually transformed into a taro plant which started to grow there. The plant spoke to a man in a dream instructing him how to cultivate taro.

THE FIRST KOKEA (A KIND OF TARO?).

267. The *kokéa* plants grew up from the decaying bodies of some people who had been killed in a fight. They were found by a surviving friend of the dead people who had come to him in a dream telling him how to plant the *kokéa*. He taught the people what he had dreamt.

THE FIRST BANANA.

268. A man who wanted a wife was visited in a dream by a crayfish which offered to be his wife. The next day he caught the crayfish, but it died in the hot sun, and from its body sprouted the stem of a banana. The man was informed in a dream how to plant the banana.

THE ORIGIN OF GAMODA.

269—271. The first *gámoda* plant sprung up from a kangaroo's semen which had run out on the ground. The *gámoda* is used by the people to promote the growth of their gardens. — The *gámoda* grew up from the dung of a kangaroo, and a man was instructed in a dream how to use it. — The people were eager to taste the *gámoda*, and some of them drank so much of it that they died.

IX. VARIOUS CULTURE MYTHS (272—278).

HOW FIRE CAME.

272. *Kapía, the Black Cockatoo brought Fire to Kíwai.* Kapía brought a firestick from Manávete to Méuri and Dáve in Kíwai, and the fire caused the red spots round the corners of its mouth. It was some time before Méuri got used to the fire. A number of people came over from Manávete and joined Méuri and Dáve in Kíwai.

273. *How Turuma of Gibu was taught the Use of Fire by Gibunogere.* Turúma who had no fire was visited by Gíbunogére who lived underneath the ground, and the latter gave him fire. Turúma fainted the first time he sat down close to the fire.

274. *How the Torres Straits Islanders obtained Fire.* Hawía and his mother lived in Bádu and had no fire. A crocodile living some distance off had a fire but did not give the two former any. Hawía went to Búdji and stole fire from a woman who had a little flame constantly burning in her hand. He swam back to Bádu with the fire. The crocodile went into the water for ever.

275. *How a Gururu Man was taught by a Spirit to make Fire.* A spirit asked the man in a dream to saw a piece of wood with his bow, using the bow-string as a blade, and in that way he discovered fire. He taught the people to do the same thing.

276. *How Various Animals were sent to fetch Fire.* The Másingára people sent various animals to fetch fire, but only the *ingua* (a kind of iguana) succeeded in bringing fire over from Túdo island, swimming all the way.

THE FIRST IRON HARPOON-HEAD.

277. An iron harpoon-head which had come off a dead dugong drifted ashore, being kept afloat by the rope. It was found by a girl who wanted to give it to her lover, but as he was too young she gave it to his brother. The latter was thenceforth very successful in spearing dugong, and at length the people found out that he had an iron harpoon-head. Everybody wanted it but he kept it and gave the people presents of dugong meat instead.

THE FIRST DRUM IN SAIBAI.

278. A man lived with his blind brother in Sáibai, and they owned the first drum in existence. The blind man stayed at home alone and was forbidden by his brother to beat the drum lest the sound should attract some people. He did not obey and was killed by a man who had heard the sound and carried away the drum. The surviving brother took revenge upon the murderer, and the drum remained in Sáibai.

X. TALES CONNECTED WITH CEREMONIES (279—290).

HOW THE MOGURU CEREMONY WAS INAUGURATED.

279. The mythical Marúnonogére tried to perform the *mogúru* with various kinds of things before he created the wild boar which thenceforth was a principal feature in the rites. Against Marúnogére's order the pig was killed by one of his men, and after that everybody must die. Marónogére bored a hole where the women's sexual organs are and poured some blood of the pig into the opening. He taught the people the sexual act. Certain people have grown up from worms which formed in the pig's blood.

HOW THE DUDI WOMEN GOT TO KNOW ABOUT THE MOGURU.

280. Some Dúdi people, unable to find a wild pig to use at the *mogúru*, caught a tame pig and brought it fully decorated into the men's house. The woman who owned the pig did not know what had been done with it and called it, in order to give it food. The pig wrenched itself free and ran to her, wearing its ornaments. Then the men killed all the women who had seen the pig by burying them alive in a deep hole. The men were killed by the Kíwais who had heard of the incident.

THE PUNISHMENT OF THE DAVARE PEOPLE WHO LET OUT THE SECRET OF THE MOGURU.

281. One of the „new men“ at his initiation in the *mogúru* gave the women a hint of the secret. The men summoned some Kíwai people to kill all the women who had heard of the *mogúru*.

A SIMILAR PUNISHMENT OF THE WIORUBI PEOPLE.

282. A man committed violence upon a girl and in order to make her keep silence he promised to tell her about the *mogúru*. She told another girl what she had heard, and the people got to know that the two had been let into the secret. The man and both girls were killed, and after a time the other Kíwais came and killed many of the Wiórubi people who had not guarded the secret better.

THE ORIGIN OF THE TURTLE CEREMONY.

283—284. A man saw two stones coming towards him in the water, and in the night they appeared to him in a dream and taught him the turtle ceremony, in which the stones are used. — A man found a stone in a place indicated to him in a dream.

AN INCIDENT FROM THE PERFORMANCE OF A TURTLE CEREMONY.

285. While the turtle ceremony was in progress a sorcerer sent a boy to the ceremonial shrine asking him to fetch some of the eggs of a female turtle which was used in the ceremony. For this sacrilege the boy was killed by the people. The sorcerer too was found out and killed.

THE INAUGURATION OF THE MIMIA CEREMONY.

286. The stone which plays an important part in the *mímia* came swimming towards a man in the water and the following night came to him in a dream and taught him to perform the ceremony.

THE INAUGURATION OF THE HORIOMU OR TAERA CEREMONY.

287. Waímee, a mythical being of Dáru, hoaxed a woman in the shape of a crab which she was unable to catch, and the next night came in search of her but passed into the wrong woman. The latter became possessed, and while in that state she was taught a ceremony which she introduced among the people. The children, left by themselves, invented a ceremony of their own and were thenceforth lucky in fishing, whereas the grown up people did not catch anything at all. Someone was set to watch the children's doings and discovered their ceremony. It was adopted by the adults, who after that were successful in catching dugong and fish.

THE MAN WHO WAS THOUGHT TO BE DEAD AND WHO RETURNED AFTER THE TAERA CEREMONY HAD BEEN HELD OVER HIM.

288. A man was thought to have perished on a harpooning expedition, and the people held the *táera* ceremony over him. He was kept in the sea by some being and returned after a time. The people found it necessary to kill him, as his death had already been celebrated. After much hesitation one of the men undertook to kill him in secret. A great blood-price was given his relatives, who accepted the presents without knowing that he had been killed.

SACRILEGE AGAINST THE HORIOMU SHRINE.

289. Once during the *táera* ceremony a boy thoughtlessly threw a stick over the screen into the *hórióme* shrine. Another boy was suspected of having committed the sacrilege, and the people killed him.

AN INCIDENT FROM THE PERFORMANCE OF THE FIRST GEARA CEREMONY.

290. The people wanted someone to hang up the first few yams on the *gáera* tree and sent a cassowary to fetch a man from Kíwai for that purpose. After a while they thought that someone else could perform the office, and the wild fowl undertook to hang up the two first roots on the tree. Then the people placed the food on the *gáera*, and the ceremony went on.

The cassowary returned with the Kíwai men, and on seeing that the people had not waited for him it kicked the whole *gáera* tree into the water. A fight ensued, and the different animals and birds went to live by themselves in the bush.

XI. COMMUNICATION AND TRAVEL (291—311).

A. LEGENDARY METHODS OF TRAVELLING.

291. The Kubíra people had mounted a large tree which had stranded on the beach and were accidentally carried away when the tide rose. They drifted to Daváre and met the people there who lived inside a large bamboo. The two groups of people made friends, and after a time the Kubíra people returned home.

292. A man travelled down the Fly river on the floating trunk of a tree when he wanted to go and fish on the reefs, and in the same way he was carried back. In the end he was killed by a shark and sting-ray.

293. Wáwui used to travel down the Bínatúri river inside a large bamboo and met Idamári who lived at the mouth of the river.

B. ANCIENT COMMUNICATION BETWEEN NEW GUINEA AND THE TORRES STRAITS ISLANDS.

294. *The Canoe which drifted from Daru to Yam.* As an introduction to the *táera* ceremony the Dáru people held a race with toy canoes, and one of these drifted to Yam where it was found by the people. They wanted to see where it came from and sailed over to Dáru in a log-canoe. There they were taught the *táera* ceremony and obtained dug-out canoes in which they returned home. They introduced the *táera* in the Torres straits islands. — After that a regular communication began between New Guinea and the islands.

295. *The Episode of the Arm-Shell in Waboda.* The Yam and Dáru islanders bought a canoe in Wáboda, giving an arm-shell in exchange for it. While digging a ditch in his garden the seller accidentally happened to bury the arm-shell under the earth cast up from the ditch. The man thought that one of the Dáru visitors had stolen the arm-shell and killed him. Shortly afterwards his mistake was found out, and much wailing took place. The Dáru and Yam islanders sailed home singing a mourning song.

296. *The Hiamu People emigrate from Daru to Torres Straits.* The Híamu of Dáru lost many people in the fights with their enemies and determined to leave their island and go and live elsewhere. They sailed over to the islands in Torres straits.

C. SAILING AND TRAVELLING ADVENTURES.

297—306. Various instances of shipwrecks and other adventures on the sea, and also incidents on journeys overland.

D. THE TREATMENT OF SHIPWRECKED PEOPLE.

307—311. Instances showing the disposition of the natives to kill shipwrecked people, and the conflicts ensuing from this custom.

XII. HUNTING ADVENTURES (312—331).

A. ADVENTURES WITH PIGS (312—316).

B. VARIOUS HUNTING ADVENTURES (317—321).

C. ADVENTURES WITH CROCODILES (322—326).

D. HARPOONING ADVENTURES ON THE REEFS (327—331).

XIII. WAR AND FIGHTING (332—364).

FEUDS BETWEEN DIFFERENT GROUPS OF PEOPLE IN A VILLAGE; OTHER TRIBES ARE EMPLOYED FOR TAKING REVENGE (332—336).

THE FIGHT OF THE MAWATA, DJIBARU, SAIBAI, KUNINI, GOWO, TURITURI AND OTHER PEOPLE (337—338).

THE FIGHT BETWEEN MAWATA AND TURITURI (339).

FIGHTS BETWEEN THE MAWATA PEOPLE AND THE BUSHMEN (340—348).

THE FIGHT BETWEEN MASINGARA AND DARU (349).

THE FIGHTS OF THE IPISIA PEOPLE (350—352).

THE QUARREL BETWEEN IASA AND PARAMA (353).

THE FIGHT BETWEEN MIRISIA AND PURUTU ABOUT THEIR SAGO-TREES (354).

THE FIGHT BETWEEN KUBIRA AND ABO (355).

THE IVIDE PEOPLE AND THE BUSHMEN (356).

THE EDAME AND LOPE PEOPLES AND THEIR FIGHTS (357).

THE ATTACK ON THE YAM AND TUDU ISLANDERS IN DARU (358).

FABULOUS AND MISCELLANEOUS FIGHTS.

359. Mádo who was a very strong man challenged all the people to come and fight him. He defended himself for a long time singlehanded against the Paára people but was at ength beaten.

360. In Mábuiag there lived a white heron which was also a man. He used to kill many Bádu and Móa people. His little son was captured by the Báduites who tortured him by placing him over a fire. He managed to wriggle himself free and plunged into the sea but was taken by a shark.

361. A man with an ulcerated sore under his foot took part in a fight and was led between his two brothers, as he could not walk by himself. While retiring before the enemy the three brothers were left behind by their people, and finally the man with the sore had to be abandoned and was killed.

362. A man shot another man's dog and shared the meat with a friend. The owner of the dog became suspicious on scenting the smell of cooking and found out what had become of his dog. A fight ensued.

163. Under the cover of darkness a man came to visit a personal friend in a village with which his people were at war. A dance was in progress in the village, and the visitor stayed there all night, and only his friend knew that he was there. In the morning he escaped before the people had time to catch him.

364. An Auti man and his wife went to buy a canoe in Díbiri, and in the night the woman was outraged by a number of Díbiri men. During the journey home she told her husband what the Díbiri men had done. The two returned home, and then the Áuti people, headed by the injured husband, went and took revenge upon the Díbiri people.

XIV. PEOPLE WITH GROTESQUE AND MONSTROUS BODIES (365—313).

DAGI OF THE LONG ARM.

365. Dági's body was covered with hair, and he had an enormously long arm. At night he used to send out his hand, and it stole food and fetched home other things which he needed. Once the hand was captured by two women whose food had been stolen, and they followed it to Dági's place. They became his wives, and one night they cut off his arm, giving it the length it should have, and they shaved his body excepting certain parts. Dági was very pleased with the transformation, and his wives showed him to people at a great dance.

THE MAN WITH THE ENORMOUS PENIS.

366. Wáple, who had an enormous penis, lived in a hut by himself, and in another hut lived his mother. Under various pretexts she enticed one girl after another to come to her, and in the night Wáple's penis extended itself and crawled away to the girl, while he himself remained in his house. The penis penetrated right through the girls, and thus they were killed. One of the girls was warned by the spirits of her parents and managed to kill Wáple. The other girls returned to life.

THE MAN WHOSE SCROTUM WAS A YAM.

367. Gálegíde's scrotum was a large yam which was fixed in the ground. He and his mother had no proper house but lived beneath the shelter of the yam leaves. Two sisters, Tágle and Lúde, lived some distance away, and one day Tágle went to obtain fire from Gálegíde. She scratched the yam root, and a stream of blood burst out and followed her home, making a mark on the wall of her house, afterwards returning to the yam. Gálegíde sent his mother to fetch the girl on whose house he had put the mark, and at first the wrong girl was brought to him. After Tágle had become his wife she killed him by breaking the yam scrotum. Tágle ran home, and the two sisters hid in a large tree and could not be found by the old woman who came in pursuit.

THE MAN WHO HAD NO MOUTH OR ANUS.

368. The girl Múrke was badly treated by her step-mother and ran away from home. She planted yams and bamboo in her track in order to enable her father to follow her. She came to Íregíde, a man who had neither mouth nor anus. Múrke looked after him and one night cut a mouth and anus for him. Her father followed her and brought her home, and Íregíde was their friend.

THE BOY WITH A LEG LIKE A CASSOWARY.

369. A boy had been born with one of his legs like that of a cassowary and used it for kicking people to death when he was engaged in a fight. A friend of his desiring a similar leg cut off one of his own and attached that of a cassowary instead. Once in a fight the two friends were left behind by their people. The artificial leg stuck in the mud and broke off, and the owner was killed. His friend avenged his death later on.

THE MAN ON WHOSE HEAD A TREE WAS GROWING.

370. A seed started to grow on the head of a man and developed into a tree. The birds used to perch there, and he caught them by cautiously walking with them into a house. A friend of his planted a tree on his head, and the two men caught birds together. One night when the man with the planted tree went to sleep and laid his head down the tree broke off, and he died.

371. A man used to stand up perfectly still, and when the birds alighted on him he walked with them into his house. One day when he was standing on the beach a bird dropped its dung on to his head, and a tree grew up there. Waiting motionless the man became entangled in the roots and perished.

OTHER PEOPLE WITH EXTRAORDINARY BODIES.

372. The breasts of one woman were like two pieces of wood, and she used them for fighting people.

373. One woman in addition to her feminal organs had a penis.

XV. PEOPLE ENGAGED IN FABULOUS OCCUPATIONS (374—386).

EXTRAORDINARY METHODS OF FISHING.

374. A man used to fish by taking out his eye-balls, after which he plunged under water, and the fish came and attached themselves to his eyelids and empty eye-holes. Then he brought them on shore and put the eyes back. Once while he was in the water a bird ate up the eyes, but his two wives shot it, cut it open, and found the eyes which they put back in their places.

375. A girl used to cut out her sexual organs and then wade out in the water and catch fish. When she finished she made herself intact again. Her genitals were once stolen by a man, who kept them, and she died.

376. A man used to spear dugong with his penis. One day he was caught by a shark, and his spirit returned to his wife.

377. A man caught fish by squatting down in the water, and the fish passed into his anus, thinking that it was an opening in a stone. In the end he was killed by a large fish.

THE MAN WHO TOOK OFF HIS HEAD AND PLAYED WITH IT IN THE SEA.

378. A man used to cut off his head and let it play in the surf, and then he put it back again. One day he was carried away by two large fish. — He thought that the breakers were people playing about in the water.

THE MAN WHO FIRST WORKED AND THEN SLEPT INCESSANTLY.

379. A man went on working in his garden day and night for a long time without sleeping or eating. At length he finished, fell asleep, and slept the same length of time. When he was awakened by his people he did not believe that he had slept so long.

THE TWO INDEFATIGABLE RUNNERS.

380. Two men ran incessantly, the one first and the other in pursuit. After a long time they came near the land of the dead and the man in front was speared by his pursuer.

THE MAN WHO PADDLED HIS CANOE UNCEASINGLY.

381. A man paddled his canoe unceasingly without ever getting up. At length his body stuck to the canoe, and there he had to remain sitting.

THE BUSH WHICH GREW UP ROUND A MAN AND KEPT HIM ENTANGLED.

382. A man drew his bow to shoot a fish but did not let fly. He remained standing in that position till a dense bush grew up around him, and there he perished.

THE WOMAN WHO BAKED HER HUSBAND ALIVE.

383. A man and his wife wanted animal food, and she baked him alive in the earth oven and collected his fat in a basin. After that he came to himself, and they ate the fat. When the same action was repeated another day she accidentally burnt him to death.

THE MAN WHO WANTED TO MAKE HIS SKIN WHITE.

334. The skin of one man was white from his birth, and a friend of his tried to make his look the same by scorching himself in the fire, but he was burnt to death.

VARIOUS EXTRAORDINARY OCCUPATIONS.

385. A man and his wife used to shoot at each other with toy arrows, he aiming at her vulva and she at his anus. In the end the woman shot her husband dead.

386. A man pretended that his wife had been bitten by a pig and burnt her with a hot stone which he put on her vulva. This was repeated, and the woman died.

XVI. DREAMS (387—407).

A. **OMENS IN DREAMS** (387—390).

B. **NIGHTMARE** (391—398).

C. **OTHER DREAMS** (399—407).

XVII. TALES OF CHILDREN (408—412).

HOW THE WICKED MAN KILLED THE CHILDREN, AND HOW THE LITTLE BOY ESCAPED.

408. An old man pretended to be dead, and his wife made some children drag the body up into a coconut tree. When they reached the top the old man hurled them down, and he and his wife ate their bodies. A little boy had stayed apart and saw the whole thing, and he informed the people. The old man and woman were killed.

THE CHILDREN WHO FOOLED AN OLD MAN AND WERE KILLED BY HIM WITH THE EXCEPTION OF THE LITTLE BOY.

409. Some boys placed a dead snake on the path and frightened an old man who thought that it was alive. He and his wife poisoned the boys by giving them the snake to eat.

A little boy escaped, and the old couple were killed. — The old man killed the boys by cutting off their heads, one after another.

HOW THE BOYS WERE CAPTURED BY AN OLD WOMAN AND ESCAPED.

410. Some boys had annoyed an old woman, and she captured them and shut them up in her house. They contrived to escape and afterwards killed her. While she was dying a hole burst open in her chest, and she called out to them through the opening.

THE BOY WHO WAS PURSUED BY AN OLD WOMAN.

411. A boy shot a fish which belonged to an old woman, and she ran after him. They ran for many days. In the end the boy's friends dug a pitfall in their way, the boy jumped over it, but the woman was caught and killed.

THE BOY WHO ANNOYED A SPIRIT AND WAS KILLED.

412. A spirit which lived in an empty hut was annoyed by a boy who used to throw a stick into the hut whenever he went past. Finally the boy was caught and killed by the spirit. The people found his body and were told in a dream what had become of him.

XVIII. TALES OF ANIMALS AND PLANTS (413–450).

SNAKES WHO MAKE THEIR WAY INTO WOMEN.

413. A woman was seen nude by a snake, and in the night it came and passed into her body. She showed the symptoms of pregnancy, and at the time of her delivery the people discovered the snake. After many attempts they managed to draw it out, and the woman died. — A boy swallowed a snake while drinking water, and it grew to a large size in his body.

MAIGIDUBU, THE SNAKE-MAN WHO PROTECTS WOMEN.

414. A woman bore a child in a tree and was brought down by the snake Máigidúbu who looked after her and kept her in his abode. Her husband held a dance to which he invited many people. Máigidúbu and the woman came with the rest. The man took back his wife, but as he neglected to give payment to Máigidúbu the latter killed him. — The woman's husband came to Máigidúbu's abode and was taught the „medicines“ which the different totem groups of the people should use when planting their gardens.

OTHER TALES ABOUT SNAKES AND WOMEN.

415. A woman killed a fish which was the wife of a snake, and in the night the reptile came and had connection with her. The woman gave birth to two snakes and was told by the large snake that she would die if she killed them. They were killed by her husband, and she died.

416. A snake captured a number of girls and they became his wives. He had also a human form, and after a time he and his wives went and lived with the people. He was killed and turned into a kind of turtle which since then the people refrain from eating.

417. A snake came and sucked a woman who was in childbed.

418. A snake who was also a man carried away a woman and married her.

THE SNAKE WHICH TRANSFORMED ITSELF INTO A CANOE.

419. A snake which had been killed by the people transformed itself into a canoe, and the people sailed in it to an island where they caught fish. The canoe drowned them by sinking down with them into the water. Two men who had found out that the canoe was a snake saved themselves.

THE SNAKE AND THE HUNTER WHO WANTED WHITE FEATHERS.

420. A man who went to shoot white birds for a feather head-dress was captured by a snake who kept him in a tree. After a time he managed to escape, and the snake who came in pursuit killed the wrong man. — The snake treated the man kindly and gave him white feathers. After a time the latter returned home. — The man captured by the snake promised to give the latter his sister, but as he failed to persuade her, the snake came and carried her away, and she became his wife.

THE SNAKE WHOSE DAUGHTER WAS MARRIED TO A MAN.

421. A man married the daughter of a snake without knowing who his father-in-law was. The woman summoned her father to look after her baby while she and her husband were working in their garden. Once the man returned home alone, and on seeing the snake he killed it. He was distressed on hearing whom he had killed, and the snake was brought to life again. The snake wanted to kill the man but finally forgave him.

THE MAN WHO WAS SWALLOWED BY A SNAKE.

422. A man was swallowed by a snake in the bush and remained three days in the reptile's belly. His wife was told in a dream of his whereabouts, the snake was killed, and he was brought home.

THE SNAKES WHO COILED THEMSELVES ROUND PEOPLE AND CRUSHED THEM (423—427).

VARIOUS INCIDENTS WITH SNAKES.

428. A snake killed two women and was itself killed by the people. After much hesitation they determined to eat it.

429. A snake carried off a new-born baby and afterwards the parents as well.

430. A snake came one night and frightened the people in a camp.

STORIES ABOUT MYTHICAL CROCODILES.

431. A crocodile which was also a man carried off a woman, taking her underneath the ground. After a time the place was found by the people, who killed the beast.

432. A man made a model crocodile which came to life, and he warned the people of the beast, for they did not know of crocodiles before. One man, however, was taken by the crocodile.

433. A crocodile brought some people to Dibiri to populate the country. Once the reptile was caught by a monstrous bird.

THE REVENGE OF THE SLAIN OLD CROCODILE IN BINATURI RIVER.

434. In Binaturi river there lived a famous old crocodile which used to come to people in dreams. Once a man killed it, and in revenge the animal sent a great sickness over the country. Many places were depopulated, as the inhabitants either died or moved. elsewhere.

HOW THE OPOSSUMS WERE FOOLED BY THE DOGS.

435. The dogs and opossums lived together, but after the former fooled the latter into cutting off their ears they became enemies and separated. They tried to do each other harm, and while the opossum made friends with the other animals in the bush the dog associated itself with the men.

HOW THE DOGS LOST THEIR FACULTY OF SPEECH.

436. The dogs saw how their master had connection with his wife in the bush and afterwards they spoke about it. Then their master deprived them of their faculty of speech.

THE MAN AND DOG WHO LIVED TOGETHER.

437. A man and his dogs lived in the same house. He wanted to send them to live elsewhere, but they refused to go. Then he set fire to the house, and he and the dogs perished.

THE ANIMALS WHO WERE SUMMONED TO DOCTOR A WOMAN.

438. A fish passed into a woman's vulva, and various animals were fetched to pull it out. They all failed except the wallaby, but the woman died.

THE CROCODILE AND THE SEA-HORSE.

439. The sea-horse was born by a shell-fish and went to live with the crocodile, making friends with him. A man and woman tried to bring it back but it remained with the crocodile, and the latter killed the woman.

THE CASSOWARY AND CROCODILE WHO QUARRELLED ABOUT A SAGOTREE.

440. The cassowary planted a sago tree, and the crocodile cleared away the grass around it, and since then both claimed the ownership of the tree and played tricks upon each other.

THE ORIGIN OF THE BOUKOU BIRD.

441. A man who had no tame animals made a bird which he wanted to keep. He offered it various kinds of food but it only ate snakes. The bird flew into the bush.

HOW CRABS WERE BROUGHT TO THE ISLANDS.

442. A canoe in which there were many crabs travelled about under the sea, and at every island some of the animals went on shore and remained there.

THE ORIGIN OF ANTS'-NESTS IN COCONUT TREES.

443. A man while climbing a coconut tree could neither get up nor down and was transformed into an ants' nest fixed to the trunk of the tree.

THE BIRDS WHO HELD A DANCE IN AN ANTS'-NEST.

444. A bird made its house in an ants' nest in a tree and invited the other birds to a dance.

THE ANTS WHO CONQUERED ALL THE OTHER ANIMALS.

445. The ants and frog fought, and the latter was killed. Then the other animals tried to conquer the ants but were killed, one after another.

HOW MOSQUITOES CAME.

446. Formerly the mosquitoes were shut up in a house belonging to a woman. The people stole her bananas, and in revenge she let the mosquitoes out.

HOW THE WASPS BECAME BLACK AND YELLOW.

447. A hunter was stung to death by a swarm of wasps, and his spirit told his wife in a dream where his body was. She found it, but as she could not go close to it because of the wasps she set fire to the grass. The dead body was carried home, and the wasps had been scorched.

THE TREE MAN AND THE SEA SNAKE WHO USED TO VISIT EACH OTHER.

448. On an island there grew a tree which was also a man, and in the sea there lived a snake, and they used to visit each other.

THE BANANA TREES WHO WAILED IN THE ABANDONED GARDEN.

449. An old banana garden had been abandoned by the owner who only looked after the trees in his new garden. One day he heard the trees wailing in the deserted garden and went and took care of them.

HOW TREES CAME TO GROW IN KIWAI.

450. A man was slain by the people, and his son pulled out the spears with which he had been killed and threw them away, and they struck root and grew into a dense bush. Thus in revenge of his father's death he gave the people hard work in making their gardens. Different parts of the dead body turned into different trees and plants.

XIX. TALES OF THE HEAVENLY BODIES (451—455).

THE STARS.

451—452. Tágai went to spear fish with his sons, and as the latter quarrelled among themselves he speared them and hurled them up into the sky where they became certain constellations. Tágai too was transformed into certain stars. — Tágai was angry because his sons had drunk his water. — The man Károngo became a constellation.

THE MOON (GANUMI).

453. While Ganúmi was a litte boy his mother gave birth to another child, and Ganúmi was put to sleep on a mat which was stained with her blood. Through this he was transformed into a red parrot. In the shape of the bird he was caught by some girls, and in the night he resumed his human form and had connection with one of them. The two were found out, and the people came to kill Ganúmi. He caused himself to be hurled up into the sky from the top of a sago tree, dragged his mother with him, and they remained in heaven. While

Ganúmi was in the tree his face (the moon) got smeared with some sago-powder and is white ever since.

454. Ganúmi's parents were very old when he was born, and as they felt ashamed they put him in a bowl which they let float away. Ganúmi was found by a girl Gebáe whose baby was troubled with bad sores, and she picked him up and placed her own baby in the basin and it was drowned. Ganúmi passed for Gebáe's child. Once two girls left him in a sago tree, he became a bird and was fetched down by Gebáe. By a ruse she got him to have connection with her but they were seen by the people, and after that none of the girls would take him. Ganúmi and Gebáe went up to heaven and remained there.

THE WANDERINGS OF THE SUN (HIWIA), MOON (GANUMI), AND DARKNESS (DUO).

455. The men quarrelled about the sun and moon, whether they were one and the same or different, and one man paddled away to find out. He came to the moon's place, and the latter told him about himself, the sun, and darkness. In the end the moon towed the man's canoe home.

XX. MISCELLANEOUS TALES (456—498).

A. NARRATIVES ABOUT PEOPLE.

HAWIA, THE WHITE HERON, PONIPONI, THE BEAUTIFUL GIRL AND HER SUITORS.

456—457. *The Disguised Boy with Sores.* A boy with ulcerated sores lived together with some girls in Kíwai and was badly treated by them all excepting one. She procured him a bow and arrows, and he shot a white heron with the feathers of which he made himself into a bird. At night he resumed his human form but in the day he was a bird, leaving his ulcerated human skin in the house. One day the girl burnt the skin in which he had been disguised, and thenceforth he was a fine and handsome man. The girls quarrelled as to who should have him. *The Dance for Poniponi.* The girls went to Torres straits but found the islands deserted, for the people had all gone to Móre. A great dance was held there, and the men danced in front of the beautiful Pónipóni in order to find out whom she preferred. Hawía, the heron-man, danced with the rest. The dance ended in a fight after which the birds and fish which had taken part went away, and some characteristic circumstance is mentioned concerning each of the different species. Pónipóni went up into the sky, and the lightning is her smile. The Kíwai girls returned home, and after their journey a regular traffic began between the Torres straits islands and Kíwai. — A young man Kómuhóru („cranky shark“) took part in the dance before Pónipóni and won her favour.

HOW THE GIRL WITH SORES WAS BADLY TREATED BY HER SISTERS WITH THE EXCEPTION OF THE YOUNGEST.

458. Only the youngest of the sisters pitied the girl with sores and looked after her. The sick girl found a taro which she planted, and from it a whole garden of various vegetables

and fruit grew up. From the effect of the nice food she became fat and healthy. She shared the garden with her youngest sister, but the other girls grew thin from the food they were eating. At length the two pitied them and gave them a part of the garden.

TIBURI WHO MARRIED THE GIRL IN THE SWAMP, AND THEIR SON WHO KILLED THE WILD PIG.

459. The girl Óne was catching fish in a swamp, and Tíburi swam under water in the shape of a snake and had connection with her without her knowing it. She bore a son, Nivía, and Tíburi fetched them to his place. The people had to flee away from a wild pig, and Tíburi went with the rest, but Óne who was pregnant was left behind in a tree and bore there another son. He grew up quickly and was in a dream instructed by some spirits to kill the pig. After that he went to see his father in Yam island and brought home a wife from there.

THE BROTHER AND SISTER, AND THE WILD PIG, HAWK, AND CROCODILE.

460. The people fled away from a wild boar, hawk, and crocodile, which infested the country, but a boy and his sister were left behind, hiding in a hole in the ground. Instructed by his parents' spirits the boy killed the monsters. He had connection with his sister, and she felt ashamed and left him.

THE BROTHER AND SISTER AND THE TWO WILD BIRDS.

461. A boy and girl lived together, and he used to shoot birds for them. One day he was carried up into a large tree by two wild birds who kept him there. The girl cut down the tree and rescued him.

TUBE OF MASINGARA WHO WAS CARRIED TO A REEF ON THE TOP OF A BENDING TREE.

462. Túbe who lived with his mother was carried to a reef on the top of a tree which lifted him up and then bent over. He speared fish on the reef. From the tree he saw a girl to whom he gave some fish, and one day he brought her home and married her.

THE MAN AND WOMAN WHO DRIFTED IN A CANOE FROM MAWATA TO YARUBO AND WERE BROUGHT BACK BY TWO BIRDS.

463. A Mawáta man and woman drifted to Yárubo in a canoe. They remained with the people there, and the woman bore three sons. In a quarrel with the Yárubo children the three elder boys were told that their parents came from New Guinea. The whole family determined to return to their old home, and the two elder boys transformed themselves into a pelican and sea-gull and carried the others over the sea.

JAVAGI WHO SWAM UNDER WATER BETWEEN BURU AND MABUIAG, AND HIS DAUGHTERS WHO WERE FOUND BY A MAN.

464. Javági of Búru used to eat the intestines of dugong which floated to his island from Mábuiag. He swam under water to Mábuiag and stole dugong meat but at last was killed. The Mábuiag people who heard that his two daughters were in Búru sailed over there to fetch them, but the two girls hid so well that they could not be found. A Mábuiag boy was told by the spirits of his parents how to find the girls; he brought them home and gave his friend one of them.

PAIRIO WHO TREATED HIS OLD FATHER BADLY, AND HIS PUNISHMENT THROUGH AMURABARI.

465. Pairío of Ímióro treated his old father badly, and one day when the old man wanted to accompany him on a journey and hid in his canoe Pairío threw him into the water. The father managed to reach Míbu and was taken care of by Ámurabári. The latter took him back home but there Ámurabári was poisoned by Pairío and rendered unconscious. Pairío wanted to eat him and took him with him to Dáru where he landed to prepare sago for the meal. Ámurabári who was left in the canoe came to himself in Pairío's absence and killed the latter's children. He made himself ready to sail off, and when Pairío returned to the place Ámurabári showed him what he had done and then made good his escape.

BADABADA, THE YOUNG HERO.

466. The boy Bádabáda and the girl Seréma grew up together. They went with the people on a fighting expedition and were left to watch the canoe. But Bádabáda in secret went after the warriors and without anybody knowing it he crept into one of the hostile houses and killed an old man. He returned to the canoe with the captured head which he gave Seréma. His bravery was afterwards found out, and the head was accepted in payment for his bride. — Afterwards Bádabáda became wilder and wilder, killing not only enemies but many of his own tribesmen as well.

AGIWAI WHO GAVE AWAY ANOTHER MAN'S STONE AXE.

467. Ágiwai's sister had promised him sago, but as she neglected to give him any he was offended and went away from his own place Old Mawáta, settling down in Gúrahi. An Ágida friend of his had on a previous occasion left a stone axe with him in order to have it sharpened, but Agiwai had given the axe away to another man. The owner was angry and killed Ágiwai. The Gúrahi people with whom Ágiwai had been staying when he was killed gave the Mawata people payment for his death.

THE BOY WHO CRIED AFTER SEEING A GIRL NUDE AND WAS SENT AWAY WITH HER.

468. While playing with a girl on the beach a little boy happened to see her with her petticoat aside and began to cry, asking for something red. The people did not know what he wanted and offered him various red things. At length his meaning was found out, and the disgusted people placed him and the girl in a canoe, provided them with food, and sent them off, and they drifted to a distant place. The girl did not want to have anything to do with the boy. He had no fire, and she refused to lend him hers, and they lived in different huts. Once the boy met a woman and her daughter who lived in the neighbourhood and took them to his home. On seeing them coming the first girl went into the boy's hut and lighted a fire there. After a quarrel between the two girls both became the boy's wives.

BOYS WHO WERE BORN AFTER THEIR MOTHERS' DEATH.

469. While fishing a pregnant woman was jammed up between the shells of an enormous shell-fish and was drowned. After a time her decaying body floated away and got stranded in another place, where it opened, and the baby came out, a boy. He was taken care of by some people. His mother told him in a dream of his birth and he obtained a canoe and paddled to his right home.

470. A pregnant woman was killed in a fight and her head was cut off. Shortly afterwards her child, a boy, was born and he remained alive and was found by the people. When he had grown up he avenged his mother's death.

THE MAN WHO PRETENDED TO HAVE BEEN IN A FIGHT AND WAS PURSUED BY AN EVIL BEING.

471. A man on seeing a flock of birds pretended that they were people sailing in their canoes. He discharged his arrows at a tree, cut off the bow-string, and ran home calling out to the people that he had been in a fight. When this was repeated, a *híwai-abére* (wicked mythical being) came and ran after him. She fell over him and was transfixed on his penis which killed her.

HOW TWO MEN WERE TURNED INTO ANIMALS.

472. Two hunters who killed and ate an *éterari* (mythical lizard) were transformed into such animals. They took refuge underneath a stone but after eating the pith of a palm they changed into two pigs. The people came to hunt them but were fearfully mangled by the beasts. The surviving people fled and settled down in another place.

THE QUARREL ABOUT THE BROKEN CROTON AT IASA.

473. One night a bad man nearly cut through the stem of a croton, and in the morning another man who happened to lean against the tree broke it off completely. The latter man was accused of ruining the croton, and a great fight ensued.

THE PEOPLE WHO SUFFERED FROM THIRST.

474. During a drought the people had to depend upon coconuts for drink. A certain man could not climb a coconut tree and asked his son to follow him to the bush. But the boy let his parents go alone, and the latter who had relied upon him nearly died from thirst. On his return home the father killed his son.

475. A man went alone a long way into the bush without having anything to drink and died there from thirst.

476. A man had no water, and none of the people gave him any. He died from thirst. There was a quarrel among the people over his death.

IGNORANT ODJO WHO WAS INSTRUCTED BY BERO.

477. Ódjo lived in a hole in a tree and fed on crumbs of wood. Béro induced him to come and live in a proper house and instructed him in many of the things of which he was ignorant.

B. SOCIAL PRACTICE.

THE PUNISHMENT OF THE HUNTER WHO DID NOT SHARE THE PIGS KILLED BY HIM WITH THE PEOPLE BUT ATE THEM HIMSELF.

478. A man caught a pig in a trap and ate it himself in the bush. In order to deceive his wives on his return home he inflicted some wounds on himself and pretended to have been attacked by enemies. This was repeated several times, but in the end his wives found him out and killed him.

THE PUNISHMENT OF THE BOY WHO WAS SENT WITH FOOD TO ANOTHER PERSON AND ATE IT HIMSELF.

479. A man invited his friends to a meal and sent a boy with food to some of them who could not come. But the boy climbed a tree with the food and ate it there. On repeating the same thing another time the boy was shot dead by the man who had sent him.

THE LONELY MAN WHO WAS INDUCED TO COME AND LIVE WITH THE PEOPLE.

480. A man was living by himself in the bush, and his only companion was a female dog. The people found him and pitying him brought him to live with them in the village.

THE CAPTURED THIEF WHO BOUGHT HIMSELF FREE BY GIVING UP HIS WIFE, AND HOW HIS CAPTOR WAS BITTEN BY A SNAKE.

481. A man when stealing from a garden was captured by a hunter and promised to lend the latter his wife, if he set him free. Just as the hunter was about to have connection with the woman he was bitten by a snake and died. The thief was at a loss how to explain the death to the people. Everything was found out, and the thief was killed by the people.

THE THIEF WOMAN AND HER INNOCENT VICTIM.

482. A bundle of sago belonging to a certain woman was kept in the house close to a place where another woman lay in childbed. The owner little by little ate the sago without giving her husband any, and when nearly all was consumed she accused the sick woman of having stolen it. The latter denied the charge but the people did not believe her and cut her stomach open to see whether there was any sago. They did not find any and then turned round and killed the false woman, in whose stomach they found the sago.

THE RESPONSIBILITY OF ACCIDENTAL DEATHS.

483. A woman was killed by a tree which some people were cutting down. The latter were considered responsible and had to give payment to her relatives.

484. A little boy who had been left in the charge of an old woman was killed through an accident, and on their return his parents nearly beat the old woman to death.

MURDER AND REVENGE.

485. A man poisoned a boy, and the latter's father killed the murderer in revenge. He cut off his head and placed it underneath that of the boy's as a pillow.

A MAN'S REVENGE: HOW THE PIGS BEGAN TO DESTROY THE GARDENS OF THE PEOPLE.

486. A baby boy was drowned accidentally, and his father blamed the people for his death and took revenge by causing the pigs to come and ruin the people's gardens which they had not done before.

HOW A MAN THOUGHT THAT A WOMAN CALLED HIM A SORCERER AND KILLED HER.

487. A man heard how a woman warned the children about a sorcerer, and thinking that she meant him killed her.

THE MAN WITHOUT FIREWOOD.

488. *The Man who was refused Firewood by his Wife and was killed by her.* A man used to depend upon his wife to give him firewood, but at length she refused to let him have any more. One night when he wanted to light a fire at his place in the men's house he went outside the house where his wife was and as usual asked her to give him firewood. The woman threw out a piece of wood which was sharp at one end and unknowingly hit her husband in the eye, killing him. He was found in the morning.

489. *The Man who offered his Drum for some Firewood.* A man had omitted to provide himself with firewood, and one night when some visitors came he had nothing to light a fire with. He asked his friends for firewood but no one gave him any, even when he offered his drum in exchange. At length he smashed the drum and lighted a fire of the broken pieces. He felt so mortified that he caused himself to be killed in a subsequent fight.

490. *The Man who had left himself without Firewood and subsequently made up for his Neglect by cutting a Great Quantity of it.* A man who never brought home firewood was one night in need of a fire and had great difficulty in obtaining some from a friend. After that he set out and cut firewood for many days in succession.

THE MAN WHO WAS PUT TO SHAME AND COMMITTED SUICIDE.

491—492. A man was put to shame before the people on account of the behaviour of his wife (in the other instance: his baby) and caused his own death.

C. VARIOUS ADDITIONAL STORIES.

THE DELUGE.

493. A Kíwai man caused the whole country to be flooded but saved himself and his belongings in a canoe. The water closed over the coconut trees, and the people in their canoes were swept away. At length the water abated. When the land was bare the same man went and removed the spell with which he had caused the flood.

HOW THE SEA DRIED UP.

494. All the sea once flowed into a woman, causing her body to swell out enormously. One day she squatted down, and the water gushed out again, whereupon she laughed, and copying her the waves in the sea are still „laughing".

THE ORIGIN OF THE SWAMP AND WATER-HOLE IN BOIGU.

495. Three brothers cut a passage across Bóigu by a throw of a spear, and in the same way they created the swamp and water-hole on the island. The brothers inaugurated certain rites which must be followed by those who drink from the water-hole.

THE FIREWOOD WHICH AT NIGHT CHANGED INTO A MAN.

496. A log of firewood lying on the shelf over a fireplace at night changed into a man and had connection with a woman in the house. At dawn the man again became firewood. The husband of the outraged woman cut the firewood into pieces, and blood flowed out of it.

D. THE ARRIVAL OF THE FIRST WHITE MEN.

THE PROCLAMATION OF THE BRITISH PROTECTORATE; D'ALBERTI'S JOURNEY (497).

AN EARLY VISIT OF PEARLING BOATS TO MAWATA (498).

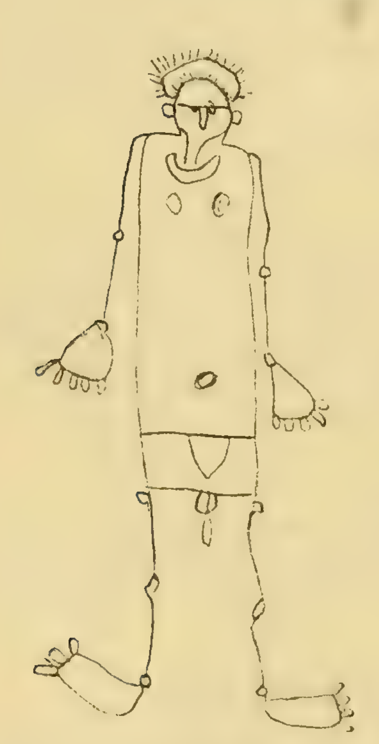
FOLKTALES.

I. LEGENDARY HISTORY (no. 1—20; cf. Index, History).

THE ORIGIN OF KIWAI ISLAND AND PEOPLE.

1. Long ago there was no Kíwai, no Abaúra nor Míbu, nor any other island (in the Fly), except Wáboda; only Dúdi and Manávete, the two banks of the river, existed.

The people of Dúdi and Manávete used to throw all sorts of refuse into the river, and it floated with the current to a certain place where it sank; as this went on for a long period a sandbank gradually formed,[1] but no one lived there as yet. One day a dead nipa-palm drifted down the river and was stranded on the sandbank. A large hawk called *warío* came flying and lighted on the nipa-palm. The bird carried a fish in its claws, and while it was eating it some particles of the fish fell on to the palm and began to decay under the burning sun. A number of worms formed in the fish, one of which began to grow larger and larger till it developed into a man, and his name was Méuri (cf. no. 272). He was the first man in Kíwai, and „he all same make himself, he no come along (from) other place.“ When Méuri was full-grown he walked all over the island. The *warío* brought him fish which he ate. Certain fruit and seeds floated over from Manávete and struck root in Kíwai, and in the course of time a wood sprang up. The first tree to grow there was the *úmiaúmia*, next came the *wára-kara* or *sósómé*, and the third was the *sóputámo*.



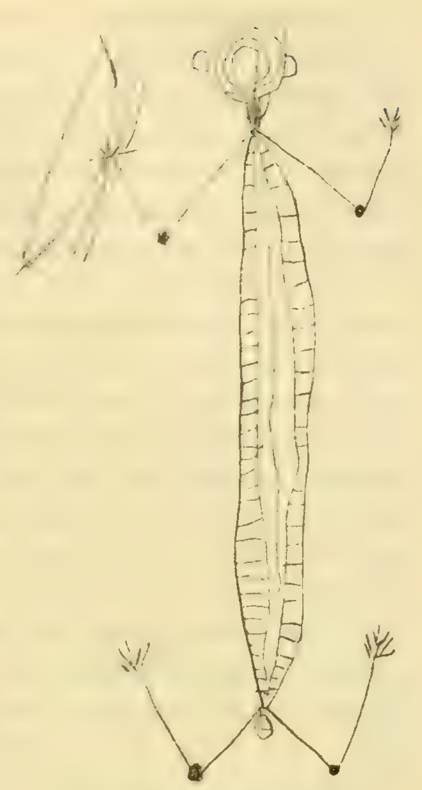
A man. Head-dress of cassowary feathers; breast-shell; groin-shell. Drawn by Káku of Ipisía.

One day two men named Gérepa and Báduri came to Méuri from Páturi in Manávete, they were looking for a boy named Ámue who had been taken by a crocodile (cf. no. 2 C). „Who you?“ they said on seeing Méuri. „Me Méuri, me stop this place. Where you come?“ „Me come along Páturi.“ The two men thought the sandbank a good place, so they went back to Páturi and fetched all their people to live there. Their fire went out on the way back to Kíwai, and they sent Kapía, the black cockatoo, to get them fire from Manávete (cf. no. 272).

The sandbank which was the first beginning of Kíwai can be seen still in a large swamp on the island, and Méuri lives there underneath. (Káku, Ipisía).

A. Two brothers named Sogío and Gumáru lived in Kíwai at Iásamúba before there were any other people on the island. They fed on fish which they dried in the sun on a stranded nipa-palm. When one side of the fish was done, they turned it over to let the other side dry. Some of the fish began to decay and gave rise to worms which in the course of time developed into people, some into men and others into women. The names of the two last men to be produced thus were Wía and Bárane (cf. Index). When these two men came into existence they found themselves from the beginning in possession of a fire-stick with which they lighted a fire for the people.

Sogío and Gumáru did not know what had befallen with the worms until they suddenly discovered that there were fresh people on the island. They were afraid and went and asked them, „Where you come from?" „Me no savy," they answered, „me come up this place where fish he stop." „Oh," said Sogío and Gumáru, „you belong worm." Wía and Bárane taught Sogío, Gumáru, and all the others to cook their food. They built a house and occupied one end of it themselves, while Sogío and Gumáru lived at the other end and the rest of the people in the centre. The Kíwai people have arisen thus from the worms bred in the decaying fish. (Gaméa, Mawáta).



A man carrying a bow and arrows. Drawn by Bírida of Ipisía.

THE ORIGIN OF THE KUBIRA PEOPLE IN KIWAI.

2. While Kíwai island was still a sandbank a large tree once came floating from Manávete and stranded at Kubíra, and an *éterari* (Mawáta pronunciation, in Kíwai *atéraro*, ferocious mythical gay-coloured lizard) crouching in the tree, was carried over there.

The common name of all the people living in Díbiri (east of the Fly) near the two mountains Sívare and Nákare is Díbiri-dárimo. One morning a certain woman wanted to go to her garden and said to her elder sister, who was to remain at home, „You look out (after) my boy,



Woman cutting leaves into strips for a basket.

I go garden." [2] While the younger woman was away her sister was making a basket at home. In the course of the day she carried the boy to the shore and washed him there, bathing herself also. When they were ready she carried the boy back and put him down close to the basket at which she was working. While she was changing her wet grass petticoat for a dry one the little boy crept into the basket without her noticing it. On resuming her work the woman saw that something was moving inside the basket; thinking that it was a dog she struck at it with a stick, and the boy was hit on the head and killed. „What name (why) that dog he no sing (cry) out?" the woman wondered, „what name that?" And she opened the basket: „Oh!" she cried, „that no dog, that boy! All same dog I been kill him!" And she took the body in her arms and wept bitterly.

In the evening the child's parents returned from the bush, and the mother brought her sister swamp-fish, sago, coconuts, and firewood by way of compensating her for looking after the child. „No good you bring that kaikai (food)," the unhappy woman said, „Oh, sister, I been go swim along (with the) boy, I change grass (petticoat). Boy self go inside basket, I think that dog. Head belong him I break him." The mother was beside herself with anger and attacked her sister furiously with the same stick, and they fought.

The parents of the dead boy wailed, and when they had finished they said, „No good stop same place where big sister." So they launched a canoe, put all their things on board, and taking the dead baby with them sailed off without anybody knowing. A light easterly wind carried them along, and at daybreak they found themselves out on the open sea („no more see tree").

They kept on sailing for a long while. At last the man on standing up in the canoe saw something white looming ahead. „What name (what is) that float along middle?" they wondered. Then they noticed the *éterari* in the tree and thought, „What name that colour there like grass, some colour black; some colour red, some colour blue?" On reaching the sandbank they saw that the *éterari's* eyes were as red as fire, [3] and the man and woman were so terrified that they nearly fulfilled their wants involuntarily. But the *éterari* beat its tail against the tree and nodded its head to them, and its tongue was flickering in and out. So they said, „Oh, he sing out me fellow (asks us to come near)," and they ventured on shore. The man said, „You me (we) wait, look what name (what) he make him. Suppose he wild, kill you me (us), — pickaninny he dead, you me dead all right, no more life."

At sunset they lay down to sleep. In the night the *éterari's* spirit came to the man and said, lashing the ground with its tail as before, „You no fright; I man, I friend belong you. You take paint, *áméa, wibu, wére* (white, black, and red paint), you paint him body belong me. Suppose you see canoe he come, you paint me: people he come, I fight him, sink canoe. You no go fight, I sink altogether people self. I look out (after) you fellow. Suppose friend he come, I kill fish belong feed him people. That pickaninny belong you, to-morrow you dig him ground. You two stop other (one) end belong place, I stop other end."

Next morning the man related the dream to his wife, adding, „That man (the *éterari*) he no fight, he friend belong me." They buried their child and afterwards planted sago, coconuts, bananas, and crotons (which they wanted for dance decorations), having brought all these plants with them from Manávete. They also built a house, and in the course of time the woman bore

many children. That was the beginning of the Kíwai people, and they came from Díbiri near the mountains Sívare and Nákare.

The *éterari* caught fish in the night by swallowing them, and in the morning it came and threw some of them up for the man and woman, keeping some for itself. The two roasted the fish and brought some to the *éterari*, but it said, „You two kaikai (eat), I kaikai raw, cook-one I no want him. I kill fish for you.“ The *éterari* spoke to the people by beating the ground with its tail, but in the night its spirit came to them and spoke with a human voice. The only thing which it told them to do was to paint it before a fight.

One day some Díbiri people came sailing along, for they wanted to see what had become of the man and woman. The two painted the *éterari*, and it leaped about, lashing the ground with its tail, ready for battle. But the man said, „That friend belong me fellow, you no kill him,“ and the *éterari* bent its head in acquiescence and nodded to the people to come, and it killed fish for them. The name of the *éterari* was Dipómu. It belonged to Kubíra and is still spoken of as the particular local being of that village. The Kubíra people were the first to settle in Kiwai, their village was inhabited before Iása.

Kíwai island, which was at first quite small, gradually grew larger and larger. The people lived in the ground before there were any trees, and it was only afterwards that they built houses. At first they all lived together in the same place, but later on they spread over the whole island, „like a bundle of arrows the string of which is unfastened,“ said the narrator. (Námai, Mawáta).

A. This version is very like the first one. The man and woman, on arriving at Kubíra from Díbiri, put down some fruit and other garden produce on the ground, and in one night the various things struck root and grew up to full-sized trees and plants. [7] The leaves rustled in the wind against the roof of the house and the people, who had not heard that sound before, thought, „What name (what is) that? He no got no wood along this island.“ [4] The *éterari* is the *ororárora* (mythical local being) of Kubíra. (Duáne, Mawáta).

B. Rather similar to the previous versions. The parents of the boy who was killed were named Wásido and Éei, and the woman who killed him was called Keréme. While watching the sleeping child, Keréme, occupied with making a belt, was annoyed by some small dogs who were playing about close to her, and she beat them with a stick. When the child began to move she thought that it was a dog, so she struck out at it blindly and killed it. On arriving at Kubíra Wásido and Éei put the child's body on a platform, and when only the bones remained they buried them close to the house, except the skull which they washed and kept. They were kindly received by the *éterari*. All sorts of refuse from the village caused Kíwai island to grow larger and larger. [1] Noticing the island which had arisen before their eyes the Manávete people said, „What that island? Me no been see that island before,“ and they went over there and met Wásido and Éei, who induced them to come and live there, leaving only the bad people behind. From Gáima and Wáriobódoro too the good people came to live in Kíwai, but from Dúdi and Díbiri none came. As all the people could not live in the same place, some subsequently went to Iása where they built a village at Bárasáro in the bush, the rest remaining at Kubíra. (Gaméa, Mawáta).

C. A certain man named Égereba living at Páturi creek in Manávete once lost his boy Árara who was taken by a crocodile (cf. no. 1). He and his wife set out in a canoe to look for the boy. After a long journey they arrived in Kíwai, which was then a sandbank, and were received by the

atéraro. Later on some other people came and settled in the same place, („half he come, half he stop along Manávete"). (Káku, Ipisía).

D. The *atéraro* lived at Kubíra before any people were there. Once it went to another place and caught a man there, whom it brought alive to Kubíra, and on another occasion it brought over a woman in the same way. It made them husband and wife and caught pigs for them. The *atéraro* was very old and wanted somebody to live in its place after it was dead. (Cf. no. 433; Japía, Ipisía).

THE KIWAI PEOPLE MOVE FROM THE BUSH TO THE COAST.

3. The Kíwai people lived at a place called Bárasáro which lay inland in the bush. They did not know of the sea and spent all their time making their gardens. On hearing the noise of the sea they thought, „That some fighting man make noise there, that some *bísare* (mythical being, cf. no. 131)."

At length a man named Kokéma made up his mind to go and find out what the sea was; he did not tell anybody but went alone. When he came out to the coast and saw the place where Iása village is now situated, he thought to himself, „My God, what name (why) you me (we) stop along bush? More better me come this place stop here." And he looked at the sea and thought, „My God, me fellow been fright (afraid of) that thing — that (is the) sea (which) make noise." On his return he said to the others, „Oh, no good you me (we) stop bush, I been go look outside. What name (why) you fright? That's no *bísare*, that's sea make noise." And the people all said, „All right, to-morrow you me (we) go outside (to the shore)."

The Iása, Kubíra, Dorópo, Paára, and Uúo people at that time lived together in one place, and they launched their small canoes, put all their things on board, and paddled down the Óro-motúri creek with their wives and children. On reaching the coast they first put up small huts to live in while they built a men's house, and they also made gardens. (Gibúma, Mawáta).

A. When the Kíwai people were living in the bush ignorant of the sea, one of their leading men named Daméra and his two brothers Múrau and Párara one day decided to go and discover what the sea was. They paddled down the creek in a „half canoe" (cf. p. 9), and when they heard the sound of the sea and wind they did not dare go further, so they landed, and Daméra went to reconnoitre, carrying his bow and peeping about stealthily. On arriving at the beach he discovered the secret of the noise: „Oh, me been fright sea, that no other thing make noise, that sea!" He looked to the right and left, and as the place pleased him, he sent Múrau and Párara to fetch the people to live there. After a while they all arrived in their canoes, and the men chose sites for the houses which they were going to build.

The sun was very hot, so Daméra built a small hut for a shelter and covered it with coconut-leaves, saying, „That (is) my *núrumára* (totem), *ói* (coconut), I put him on top." Múrau and Párara thatched their hut with nipa-palm leaves, saying, „This *núrumára* belong me, *sóko* (nipa-palm)." Other men used other leaves for roofing, thus making the respective trees and plants their *núrumára*, as for instance the *dúdu* (reed), *dubóro* (pandanus), and *gesére* (a kind of bush). One man had caught a certain crab, *koróbe*, and Daméra said to him, „You no kill him, you no kaikai (eat), that *núrumára* belong you fellow." In exactly the same way Daméra appointed the *síbara* (crocodile) and *kaúria* (cassowary) the totems of two other men. Daméra was a great man and leader of the Iása people, and he taught them many things; he also named the *éra* (fire) and *ói* (coconut). The black cockatoo had brought a fire-

stick from Manávete (cf. no. 272), crying out, „Here *súre!*“ which is the Manávete word for fire, but Daméra said, „That name *súre* no good, more better I give other name, *éra.*“ Coconut trees were at first called *gágama* from the name of the famous tree of Iása (cf. no. 4), but Daméra named them *ói.* (Káku, Ipisía).

B. Another short story telling how Daméra went to explore the shore, spying about as in the preceding version. He induced the people to move out to the sea, and they settled down on both sides of the Óromotúri creek. The settlement on the one side was called Iása, and that on the other side Gebáro. (Káku, Ipisía).

C. Daméra's discovery of the sea and the migration of the people to the coast are related in a few sentences. (Gaméa, Mawáta).

D. The Iása people, living at Iásamúba in the bush, heard the sound of the sea, and one of their chief men induced them to move out to the coast, although they were at first afraid of the sea. (Nátai, Ipisía).

E. Very like the preceding version. After building the village of Iása on the coast some men went and founded Paára. (Obúro, Iása).

F. The Kíwai people who lived in the bush once sent two men named Bórubóru and Síousíou to find out what the sound was, which could be heard from far away. The two men found the sea and persuaded the others to move their village out there. (Epére, Ipisía).

THE FIGHT ABOUT GAGAMA, THE COCONUT-PALM, AND THE PARTING OF THE KIWAI PEOPLE.

4. It happened once at Pedéa, or Pededárimo (which is said to be the same as Iása), that one of the women wore too small a petticoat, while those of the others were of ordinary size, and some of the men reprimanded her for her deficient dress which did not keep in place. The woman's husband told her to stay in the village and make a new grass petticoat while he went alone to the garden. Now this man was the owner of the famous coconut tree called Gágama. In his absence his brother-in-law, whose name was Múrau, came to the woman, his sister, and asked for some nuts of the Gágama. Being afraid of her husband she refused however to let him have any. Múrau argued with her and promised to defend her in case she should be beaten by her husband, then without heeding her objections he climbed the tree and knocked down five nuts.

At the same moment the owner of the tree, who was working in his garden, suddendly thought to himself, „What name (what is) that, I come very lazy (drowsy) now? I think somebody steal thing belong me.“ So he left his work and came home. Gágama was a kind of living being, and when the thief was climbing up it made a creaking sound, „*Ke-ke-ke-ko*“, so as to let its master know. The man discovered the theft and became furiously angry with his wife for having permitted it. She assured her enraged husband that she had tried to stop her brother, but he hit her with his digging stick, and she called out, „Muraú, Muraú! Man belong me he fight me!“ All her brothers came running up and caught hold of the man, and Múrau struck him with his stone club and killed him. The people at once joined in the fight, everybody taking one

side or the other. A great man of the Iása side named Íkuri, and another great man of the Dorópodai side named Ío fought each other. Ío, who had no bow, held an arrow in one hand and struck the end of the shaft with a piece of wood, thus driving the arrow at the enemy with great force. The men on the other side all shot their arrows at him, and finally he fell down dead. His friends killed Íkuri in revenge.

When the fight was at last ended, the two groups parted and decided to form separate villages. The Dorópodai people sailed away in their canoes taking their dead with them, and settled down in their present village. On their way they landed at a place called Mípári where they met a woman named Dódi or Dódiábere, and it is from her that they have learnt their present pronunciation which differs slightly from that of Iása. (Duáne, Mawáta).

A. The coconut tree Gágama grew at Bárasáro in the bush, where the Kíwai people lived before moving out to the coast. A certain kind of coconut tree with a reddish trunk is still called *gágama*. As in the preceding version the theft of the coconuts befell while the woman was making a larger petticoat to replace the small one which she was wearing. Her brother wanted the nuts to make oil for his long hair. Just as the theft happened the owner who was working in his garden hurt his foot with his digging stick, and this made him suspect what was going on at home. He was killed exactly as in the first version. Ío of Máo and Íkuri of Iása were killed in the ensuing general fight, and when the tumult was over the participants decided to separate. Ío had a fine nose, while Íkuri's was very ugly, but in the night the Kíwai people went and stole Ío's body, leaving that of Íkuri instead. The Máo people went away with the wrong body wrapped up in mats, and since then they have unsightly noses while those of the Iása people are well-shaped. On arriving at their new home the Máo people were received by an old woman. (Amúra, Mawáta).

B. Some young men came and stole coconuts in order to make oil for their hair, and the owner who was away making a canoe at the same moment cut his leg with his stone axe. On his return he attacked his wife with the axe but was killed by her friends. After a general fight the different groups of the people parted from each other, some went to live at Kubíra, and others at Paára, Wáboda, Uúo, Mawáta, Túritúri, and Párama. (Gibúma, Mawáta).

C. The Iása and Dorópo people formerly lived together in the bush. The owner of Gágama was named Gibáru and his wife Edéva. In Gibáru's absence Edéva's brothers Múrau and Párara took four coconuts in spite of her remonstrances. Gibáru was killed in the fight and after him Íkuri and Íoi. Some men cut down Gágama. There were plenty of nuts on the tree, which were distributed all over the country, and all the coconut trees now growing there have sprung from Gágama. The Kíwai people exchanged Íoi's and Íkuri's dead bodies as told in a previous version; hence their fine noses, whereas those of the Dorópo people are very short. On arriving at their new home the Dorópo people were received by a woman called Dódi, who gave the place its name and from whom their present dialect derives its origin. All the different peoples kept a small piece of Gágama's trunk for purposes of sorcery. (Káku, Ipisía).

D. The owner of the coconut tree had tied a leaf round the trunk in token that nobody should take any of the nuts. His brother-in-law wanted nuts for making oil, and his wife who was set to watch tried in vain to prevent his taking some. The owner, who was working in his garden, suddenly felt a pain in his stomach and concluded that something was wrong at home. After the fight the people went away in different directions. (Sakúma and Gubíam, Ipisía).

E. The Iása and Dorópo tribes were living together in the bush at Bárasáro in almost continual feud. At last they decided to part from each other, and just before their separation one of the Dorópo

leaders named Íou and one of the Iása leaders named Íkuri were killed by means of sorcery in an outburst of the mutual hatred (the tree Gágama is not mentioned at all). The exchange of the two bodies is related as in previous versions. From Iása some men subsequently went to Míbu island and Paára, intending to remain there, but they were driven away from the former place by sickness. (Gaméa, Mawáta).

F. There are five more short tales about the theft of the coconuts and the ensuing fight, the details are similar to those in one or other of the preceding versions. (Obúro, Iása; Bogéra, Epére, Japía and Mánu, Ipisía).

Gágama is mentioned in no. 3 A, and Ío and Ikuri in no. 473.

FURTHER CONFLICTS AND MIGRATIONS OF THE KIWAIS.

5. The Iása, Kubíra, and Áuti people were living together in the bush. One day while the other inhabitants where away in their gardens, two men named Áge and Wábau, who remained at home, stole the bows and arrows left in the house. Áge handed them out through a hole in the flooring to Wábau, who was standing underneath the house, and after tying them up in two bundles, one for each of them, they hid them in the bush. On returning home the owners discovered their loss and cried out, „Hallo, who been take my bow and arrow?" They were furiously angry and drawing the bows which they were carrying, they began to let fly their arrows in all directions calling out the while, „Who take that bow and arrow belong me?" And there was a great commotion and fight.

Another day before leaving for their gardens the people said to a cripple, who was unable to move about and always stayed in the men's house,[5] „You watch, me fellow go bush, I leave you inside house. You no stop along high place, you stop along dark place." The cripple, who was then left alone in the house, pretended to be asleep with his face resting on his arms. While he thus lay in wait Wábau entered the house and began to hand out some bows and arrows through the floor to Áge, who received them underneath the house. „Oh, that beggar!" the cripple thought, „He steal now, another fellow he stop underneath house," and he kept on snoring, feigning sleep.

When the people came back from the bush the cripple said, „Two fellow there, Wábau and Áge, he been steal all bow-arrow." A fierce fight raged for several days, the Áuti and Paára people taking one side, and the Ósudai, Wiórubi, and Peredárimo people the other. At last the Áuti and Paára people said, „Come on, you me (we) leave him that place, you me go other place." So the Áuti people moved to their present village, and the Paára people to theirs. (Duáne, Mawáta).

A. Áge and Wábau stole bows, arrows, and other things as in the previous versions, and although an old woman stayed in that very house all the time she did not notice anything. The following days she was again set to watch the village, but the two men acted so cleverly, that they were only detected by her after the thieving had gone on for several days. When discovered, Áge and Wábau caught hold of the woman and outraged her. On her husband's return she told him what had happened, and he beat her with a stick. Áge and Wábau had run away into the bush and lived there on coconuts, which they stole at night. At last they were discovered and killed, and their heads were cut

off, the bodies being left to decay. The women wailed when they heard of their death. (Duába, Óromosapúa).

B. An Iása boy stole arrows from all the empty houses by pushing them out through an opening in the floor. He was detected by a cripple, who had remained at home while all the others were away. On the return of the rightful owners of the stolen arrows the thief was killed, and his tather began a fight in which everybody joined, forming two parties. When it was over they came to ferms, but no payment was given for the boy, because he was a thief. (Mánu, Ipisía).

C. Two thieves stole many things in the empty house, and the people accused each other of the theft and fought among themselves. At last the culprits were detected by a cripple, and after they had been killed their relatives went to live at Súmai (Paára). (Epére, Ipisía).

D. Formerly the Áuti and Paára people lived at Iása; they moved to their present villages in consequence of a fight ensuing from a theft like that of the previous versions. (Báira, Paára).

E. The different parties of people who after the fight left Iásamúba in the bush founded the villages of Wiórubi, Dorópo, Kubíra, Súmai, Áuti, Samári, Ságuáne, and Gíbu in Kíwai. (Nátai, Ipisía).

F. The names of the thieves were Nivía and Áge, and many Kíwai villages were founded as a result of the fight. (Káku, Ipisía).

HOW THE KIWAI (IASA) PEOPLE WERE TAUGHT BY THE KUBIRA PEOPLE TO CUT OFF THE HEADS OF THEIR ENEMIES.

6. Formerly the Kíwai (Iása) warriors used not to cut off the heads of their enemies slain in a battle, whereas the Kubíra warriors followed that practice.

One day during their mutual fights a Kubíra party came and killed many Kíwai men, women, and children, securing their heads. A certain beautiful Kíwai girl alone was saved, for a Kubíra man captured her alive and carried her off to his home and married her. After a time the woman bore him two boys.

The woman's elder brother was one of the leading men of Kíwai, and her younger brother too lived there.

The two boys of the Kíwai woman grew up at Kubíra. One day while the Kíwai people were catching fish and crabs they were discovered by some Kubíra men who exclaimed on seeing them, „Oh, Kíwai man he come now, we make fight!" The Kubíra warriors prepared for battle and launched their canoes, and when the Kíwais returned from fishing they were overtaken and attacked by the enemy. In the fight the two Kubíra boys, who behaved very bravely, killed their mother's younger brother without knowing who he was. They cut off his head, and when the fight was over the victorious Kubíra party returned home and prepared the captured heads. Some men said to the boy's mother, „That two boy been kill one man." „All right," the mother answered, „two good boy belong me, he strong boy."

Long before, while the woman was still with her parents at Kíwai, it had once happened that her younger brother annoyed her by repeatedly asking her for a coconut which she was just eating. At last she became angry and threw the coconut at him, hitting his forehead so that blood flowed. Since then her brother had a scar on his forehead. [6]

When the woman came to her boys, who were occupied with preparing the captured head, she at once recognized it as her brother's. „Oh, you been kill that man!“ she cried, „he brother belong me, no good you kill him my brother!“ She drew out the head-carrier and began to wail, and the two boys wailed also, saying to her, „Mother, I no savy brother belong you.“

The boys held a great feast to celebrate the death of the man they had killed. *Gámoda* (for making a certain drink, cf. p. 14) and all kinds of food were brought in from the bush, and the women prepared a great spread. Next day when the feast was over the two boys started to manufacture a great number of beheading-knives. They worked at them for several months, but no one except their mother knew what they were doing. She hid all the knives in two bags made of mats. When a sufficient number of knives were ready the boys said to their father, „Me go small island catch him fish,“ and they went there, taking their mother and all the knives with them in the canoe. They paddled over to the island, but only remained there for a little while, and then proceeded to Kíwai.

On arriving there the two boys said, „Oh, mother, me fright now (for the Kíwai people were their enemies). You go straight where big brother he stop, you catch (find) him.“ „You two fellow stop along canoe,“ said the mother, „I go self (alone), sing out (call) big brother.“ And she left them. The Kíwai men were all sitting in the men's house, and when the woman heard her brother's voice she thought to herself, „Oh, my brother, plenty man sit down, my brother he yarn.“ She went underneath the house and waited there quietly. After a while her brother said to the other men, „Altogether man you stop, I go house belong me,“ and when he came out the woman went up to him and caught him by the hand saying, „Oh, my brother!“ and she wept. „Oh, who that?“ he exclaimed, and she said, „Oh, brother, I here. Kubíra man no been kill me, he marry me.“ They went together to his house, and she said, „Brother, my two boy stop along canoe.“ „You go take two boy belong you. Kíwai man no kill him two boy belong you; I big man.“

The two boys had brought with them the skull of the man they had killed, and a long string of dog's teeth was wound round and round it, hiding it completely as in a ball. The mother called to them to come, and they jumped on shore, bringing their bows and arrows and the skull with them. They all went into the house of the great man, and he spread out mats for them. „You sit down,“ said he, „I go man-house.“ And he went there and ordered the Kíwai men, „You sleep man-house *(dárimo)*, altogether man, I go sleep house *(móto)*.“ Then he returned to his own house, and his two wives prepared food for all the people. The Kíwai men did not know of the strangers' presence, and all slept in the night.

In the early morning the two bags of beheading-knives and the skull were brought into the house. The woman said to her brother, „Oh, two boy belong me kill him that man, that's why me three man (persons) he come.“ The two young men presented him with stone axes and a long string of dog's teeth in payment for the man they had killed. Then they gave him a beheading-knife and showed him how to use it by cutting off a piece of a coconut-husk. „Same fashion you cut him head,“ they explained.

When the people woke up they were told to come to the head man. With him were the two boys and their mother, and the people said wonderingly, „Who belong that two boy?“ The head man said, „He belong Kubíra. Kubíra man no been kill him that woman, my sister,

he marry him, he born him that two pickaninny. Two boy kill him small brother belong me, that's why he come up." Then he distributed the beheading-knives among the fighting men and explained how to use them.

The two boys said, „Me fellow go back along Kubíra. Me sleep three night there. Another (the following) day me sing out all Kubíra man go along small island catch him crab. You look fire (signal)." The two boys prepared to leave and were provided with food to eat on the way. They said, „You no give me plenty kaikai, by and by Kubíra man he look, he savy. You give me little bit kaikai." They went straight home to Kubíra, taking their mother with them.

When three days had elapsed they said to the Kubíra people, „To-morrow you me (we) go along small island, catch him fish, crab." Next day the people set off for the island, and on arriving there the two boys lighted a fire, and the smoke rose high into the air, serving as a signal to the Kíwai people. The latter made themselves ready, and when night came they sailed over to the island in their canoes. The Kubíra people were fast asleep and did not know of the danger threatening them. Just before dawn the Kíwai men stole upon their camp and attacked the sleeping enemy. The Kubíra people were all killed except the two boys, who went back to the village alone. They said to the people who had remained at home, „No Kubíra man he come, Kíwai man been kill him altogether". The two boys and their mother remained permanently at Kubíra, for they belonged to that place.

The Kíwai men captured many heads which they brought home; this was the first fight in which they cut off the heads of their enemies killed in battle. (Káku, Ipisía).

A. (Continued from the story of Keréma, the Kubíra man who had been swallowed by an *éterari* and while in the body of the monster had been taught how to make and use a beheading-knife, cf. no. 121). After manufacturing a great number of beheading-knives the Kubíra people went and fought the Égereba people and captured many heads, and that was the beginning of the custom of cutting off the heads of enemies. The Kíwai people did not possess beheading-knives and tried a certain very sharp „bush-rope" for cutting off heads, but that method was very unsatisfactory. They found themselves very inferior to the Kubíra people in their mutual fights, and complained among themselves, „I don't know what's way (how) Kubíra man cut me fellow good, what's way I find him (how to find out)." A Kíwai woman who was married to a Kubíra man had born him a son named Mágau, and the boy pitied his mother's people and made up his mind to teach them the use of the beheading-knife. He made a great number of these knives as well as head-carriers and one night went secretly with his mother to Kíwai where they were received by her brother. Mágau's bow was tied up by his uncle in token of their peaceful intentions, and the boy taught the Kíwais how to cut off heads in the right way. In the next fight with the Kubíra people they captured many heads. The Kubíra men were greatly surprised at the change and wondered who had taught the Kíwais the art of cutting off heads, but they could not find out. (Gaméa, Mawáta).

B. The Kubíra and Iása people used continually to fight. One day an Iása man named Simárobe and a Kubíra man of the same name met in the bush, and after they had become friends and visited each other peace was made between the two peoples. (Cf. no. 7; Áuda, Mawáta).

HOW THE KIWAI (IASA) PEOPLE WERE TAUGHT TO COHABIT WITH THEIR WOMEN AND THE LATTER TO WEAR PETTICOATS (cf. no. 279).

7. Long ago the Iása people used not to associate with their women, and did not know the sexual act. If a woman came near a man, he sent her away, saying, „You no come close to me, you got *úma* (ulcerated sore).“ Men and women slept in different houses. On returning home from fishing a man would not hand his wife the catch, for he did not want to touch her, but placed it by her bed; and when the woman brought food from the garden she left some of it by her husband's bed instead of giving it to him himself.

Once an Iása man, Simárobe by name, went hunting in the bush, and his dogs started a pig. A Kubíra man, also named Simárobe, was hunting in the same bush, and his dogs joined in chasing the pig, which they and the Iása dogs killed together. The two Simárobes met over the dead pig. „Who you?“ said the Kubíra man. „Me Simárobe belong Iása. Who you?“ „That's me Simárobe too, Simárobe belong Kubíra.“ They made friends, cut up the pig, and shared the meat. The Iása man said, „You me (we) go Iása.“ „No,“ said the other man, „Iása too far, you me go Kubíra.“ So they went there, and the wife of the Kubíra Simárobe received her husband saying, „Where you find him that man?“ „Oh, me two meet close to where me two kill pig. I say, 'You me go Kubíra,' that's why I bring him.“ The woman prepared food for both the men, but when asked to eat the Iása man said, „No, you (your) woman been cook kaikai, I no kaikai, you woman he got *úma*.“ „No,“ the Kubíra man replied, „my woman he no got no *úma*. What name (what) you mean *úma*? that's no *úma*, that's *áe* (vulva).“

In the night Simárobe of Iása slept on one bed, and the other Simárobe slept with his wife, for the Kubíra people knew about sexual matters. Next morning the Kubíra man and his wife went to their garden, and their guest accompanied them. The Kubíra man sent his friend to fetch down some coconuts, and in the meantime he told his wife to take off her petticoat and lie down. When the Iása man came down his friend said to him, „Come on, I learn (teach) you. What name (why) you speak, say, 'Woman got *úma*?' you look.“ And the Iása man looked on at what the two were doing. Then the Kubíra man said, „I finish, come on, you go, you try.“ And his friend obeyed. When he had finished, he exclaimed, „My God, my friend! All people belong Iasa speak, 'Woman got *úma*!' My God, that good thing me fellow call *úma*!“

They returned to the village and next morning the Kíwai Simárobe went home. „Where you come from?“ the Iása people asked him. „Oh, I come from Kubíra. That's Simárobe belong Kubíra he take dog, I take dog too, me meet along road. Him he take me go along Kubíra, I stop there, just now I come back from Kubíra.“

The Iása Simárobe was not afraid of his wife any longer and sat down close to her. They slept on the same bed, and the woman said, „What name (why) you fright first time? Who been learn (teach) you fellow?“ „That's Kubíra Simárobe been learn me.“ Next day they went to their garden, and on their way back the man said to his wife, „Come on, you me (we) go bush again.“ And they hid themselves in the bush, and when they had had connection they went home. The people said to the man, „What name (why) you walk about close to woman? He got *úma*.“ „No,“ he replied, „I no fright, I go close to, sleep one bed.“ The woman became pregnant, and he had intercourse with her every night and day, for a man must not cease from

it before the making of the child is completed. It was only when her pregnancy was far advanced that he gave it up. He did all the work for her, brought her firewood, water, and food, and the woman remained at home all the time. The people said, „My God, that woman got big belly, I think some people been give poison. You no stop close to woman." „No," said he, „that's no poison, that's pickaninny he stop along belly."

Just before the woman expected her child Simárobe went to Kubíra and told his friend there, „My wife he close up born pickaninny, I come sing out (summon) you and you wife." The three went together to Iása. Next morning the delivery was close at hand, and the woman was skrieking with pain. The Kubíra woman took her out of the house, and the child was born in the open, and it was a boy. On hearing the baby's wail the Iása people said, „What name (what is) that he cry?" „What name that he cry?" mockingly repeated the two Simárobe, „That pickaninny he cry." The people all went to look. „Oh," they exclaimed, „that no poison, that pickaninny."

It was then that the Iása men ceased to sleep in the men's house and went to sleep with their wives. Removing the women's petticoats they called out, „My God, what name (why) you me (we) been speak first time, 'Woman he got *iima!*' Good thing me been find him! Inside belong me fellow come very glad!" And they all kissed their wives (*ohóme,* which properly means „taste"). After a time the women all became pregnant and gave birth to children.

The old fear of the women had disappeared, and it was from Kubíra that the Iása people had obtained their knowledge of these things. (Gibúma, Mawáta).

A. A very similar version to the first one. When Simárobe of Iása was afraid lest the Kubíra people would kill him, his friend said, „You no fright, you my friend, you been *kobóri* (have had connection with) my wife, they no can kill you." And when the Kubíra man and his wife visited Iása, the two friends exchanged wives for the time. (Duáne, Mawáta).

B. Another similar version. The Iása Simárobe saw how the Kubíra man and wife cohabited, but he did not do so himself with the wife of the latter, only with his own wife.

Formerly the Iása women wore no petticoats but only a short wooden stick which they kept in their vulva. The Kubíra women wore grass petticoats, and one of them taught the Iása women how to make them and tie them on. The latter were also taught to carry their babies in baskets. (Mamatúa, Paára).

C. The Iása people thought that the female genitals were ulcerated sores, but the Kubíra people knew better. The Iása men were very afraid of their women and did not even allow them to cook their food. The women tried to explain but to no purpose. One day a certain Kubíra man named Keréme instructed an Iása friend of his named Dibúri in sexual matters, and the latter imparted his knowledge to his people. After that a great number of children were born at Iása. (Gaméa, Mawáta).

D. The Iása people were taught the sexual matters and their wives to wear petticoats as in previous versions. (Káku, Ipisía).

E. The narrator knew of the tale in which the Iása people are taught sexual intercourse. He told rather a similar story in which an Iása and a Kubíra man met in the bush and the former was taught by the latter to smoke, which the Iása people did not know before. The Iása man was at first

greatly surprised at seeing his friend smoke and said, „I think he got fire inside, smoke he come out." The Iása man nearly fainted when smoking for the first time. (Támetame, Ipisía).

Two Simárobe made a friendship between Kubíra and Iása, cf. no. 6 B.

THE FOUNDATION OF THE PAARA AND AUTI VILLAGES.

8. A long time ago the Áuti and Paára people lived at Iása. Once a certain man named Síbara and his people sailed away in a canoe looking for another place to live in. They passed by Kubíra and fought the Írago people in Dúdi, and at length they arrived in Paára. There lived a man named Wímari, and he was killed by Síbara. Síbara's younger brother Óromobúo went and settled down at Áuti and killed a man named Íwoi who lived there before. At Wímarimúba point between Paára and Áuti there lived some people whom Síbara and Óromobúo used to fight. Once some of them managed to kill a „brother" of Óromobúo, and after cutting off his head they placed his body in a canoe and let it drift with the tide back to Áuti. There it was found by Óromobúo who wailed over his brother and buried him.

While the people of Paára and Áuti were building a men's house in the latter place, Óromobúo roamed about the country chasing the Wímarimúba people and killing many of them. Once a great attack was made upon the Wímarimúba people by the Paára and Áuti warriors, and only two men of the former party escaped. On another occasion the two fugitives killed an Áuti man but were discovered and surrounded; after a long fight they succumbed, and the Áuti people cut off their heads, hands, and legs in revenge. The two were the last of the Wímarimúba people. (Báira, Paára).

A. After the fight about the coconut tree called Gágama the Iása and Dorópo people separated (cf. no. 4). At the same time a man named Óromobúo and his younger brother Péninígo left Iása and the former went to Sépe (or Ágidai), whereas the younger man settled at Áuti. The Sépe people were holding the *mogúru* ceremony, and as the presence of no stranger is tolerated on such an occasion, some of the men decided to kill Óromobúo. At first they pretended to be very friendly, and some of them who wanted to kill him the same night, were stopped by the others. In the morning Óromobúo was enticed away to a garden and killed there. His head was cut off, and the Sépe people placed the body in a sitting position in his canoe, which they shoved off. The canoe drifted over to Áuti, and was found there by Péninígo, bringing him the news of what had taken place. Péninígo carried his brother on shore and buried him, and then he went to wreak his vengeance upon the murderers. He killed a great number of Ágidai people, and the rest fled away, some to Wápi and others to Dúdi, Ípidárimo, Nábedai, and Koábu. (Duáne, Mawáta).

THE ORIGIN OF THE MASINGARA PEOPLE.

9. Long ago there lived at Másingára a woman named Úa-ógrere. She had no husband and no children but lived by herself, and she had always existed. She was the first person who had never been born, and no one had made her, nor had she sprung from the ground or from a tree. At her place there were all sorts of edible fruits and plants, and she also used to catch

different kinds of game and fish for food. She used to carry a spear horizontally on her head, holding it with both hands, point forwards, and she killed the different animals by bending down and spearing them.

Once she killed a kangaroo in this way, and as she left the body without cooking it, a quantity of worms appeared in the meat after a few nigths. When the worms became larger they turned into small babies, and Úa-ógrere heard them wailing, „*Énga-énga-énga.*“ She washed the babies one by one and gave them fish, bananas, and sugar-cane to eat, and they developed very rapidly. [7] In a short time they were able to run; some of them were boys and some girls.

One day Úa-ógrere told the boys to cut some bamboo as well as reeds and palm-wood, and she taught them to make bows and arrows. And the girls, who were all nude, were taught to split the rind of a certain wood and make petticoats; as the petticoats were too long when they put them on, they had to cut them shorter with a shell. When all were ready the woman said, „You fellow man now, man he got bow-arrow, woman got grass (petticoats).“ Then she said, „What woman he want man, he catch hold man; what man he want woman, he catch hold him,“ and every man got a wife, and every woman a husband. The old woman distributed all sorts of fruits and plants among the people and said, „You fellow got no garden, I give you garden. You kaikai first time, drink *gámoda*, behind (afterwards) you fellow go make him garden, plant him any kind thing. Altogether you fellow feed me.“ From that time the old woman ceased to work in her garden, „he (she) give all garden along pickaninny, that's mother belong everybody.“

At the same time that the men and women married they built houses, one for each couple, and they also built a men's house (*máia*; Kiwai, *dárimo*). Úa-ógrere frequented the *máia* as if she had been a man, and she also used to carry a bow and arrows like a man. She taught the men to hang up the bones of pigs and cassowaries in the *máia*.

One day Úa-ógrere sent the men away to hunt in the bush, and in their absence she made a very low small hut of branches and leaves, and told one man, who had remained in the village, to go with her into the hut. There she taught him the practice of sodomy and said, „By and by you show him altogether young man that fashion; suppose he make him he come long (tall) fellow, before people he too short. People no leave that fashion, suppose he leave him, he come short fellow.“

At first the people had been so short in stature that the men's beards had reached to the ground, but after the introduction of the new custom the young people grew very tall. However, the parents and a few others who had not practiced it remained short.

On another occasion the young, tall people were sent by their parents to hunt pigs and cassowaries in the bush, and on their return they found the old fathers, who had arisen from the worms, assembled in the men's house, each one standing at one of the posts. The hunters were singing,

„*Údrebode kúkupi óleno wóplemalo pene.*“
„*Báni úblu órengasi dóäwi.*“
„*Mlági írue bédetame wátua lóje búbuamawa jágobe.*“

The meaning is, „All he glad, he been catch him pig, cassowary, he sing.“

The house was built on the ground, not on piles, and there was no floor. All of a sudden the old people, who were standing at the posts, sank down into the ground uttering a long tremulous whistle. The children tried to keep them back but could not stop them.

After the old people had been swallowed up by the earth, their voices could be heard from beneath the ground saying, [40] „All post along man-house you call him *ágetobe-mémeu*. You look out (after) house good, look out place, garden. You stop along place, me stop along ground. Me no proper man, me come from kangaroo, worm. You proper man, me been make you, you stop. Suppose you find him some big kaikai, kill him pig, cassowary, you put him along every post, every pickaninny put him what post father he been go down.“

Úa-ógrere inaugurated a great ceremony in which a kangaroo plays an important part and which is connected with the initiation of the young men, and she enjoined upon the people to follow her directions carefully. They were strictly forbidden to eat kangaroo meat. (Abbrev.).

At last the woman became very old and parted from the people. She said, „Eye belong me come no good, I no can look long way. I got no mother, I got no father. This place belong you fellow; I don't know where I go, what place. I go on top, you fellow stop along ground. You fellow pull out taro, make kaikai, you leave him along ground, by and by I come down, take him.“

There was a small hut with one side of the roof resting on the ground while the other was supported by a post. Úa-ógrere shook hands with all her children and passed the palm of her hand over their faces. She went up on to the roof of the hut by the post, and then began to climb up a rope which was hanging down from the sky. After a time the rope broke and one end of it fell to the ground, but the woman remained in the sky.

All taro, yams, and sweet potatoes derive their origin from Úa-ógrere, and she helps the people in their garden work. On festive occasions they offer her food which is placed on the ground close to the men's house. (Some Másingára men).

A. Úa-ógrere sprang from the ground, and she was the first person in the world. One day she shot a kangaroo and put it on the fire in order to burn off the hair, but the kangaroo was not yet quite dead and floundered up with a cry, „*Enga-enga!*“ The woman took fright, and thinking that it was a man threw the animal aside. The worms which formed in the dead kangaroo developed into people, as told in the first version, and that was the beginning of the Másingára people. The *gámoda* plant grew up from the navel of the dead kangaroo, and Úa-ógrere showed the people how to use it. She sent people to kill kangaroos, and on their way back they sang,

„*Dúgidoro tara ménne ónoóno áwuro ónoóno íruatere íruero dórougnige,*“ which means, „Kangaroo kill him now, sing (song) belong you me (us), that sing belong fight. Wood (the dead kangaroo) there he stop.“

Úa-ógrere introduced the ceremony which is connected with the kangaroo and forms part of the initiation of the young men. The people were forbidden to eat kangaroo.

When Úa-ógrere became old she impressed upon the people the importance of keeping her directions, and parted from them saying, „You fellow follow that law all time. You fellow stop, me finish now, me go on top.“ The people lost sight of her and did not know where she had gone. (Some Másingára men).

B. Úa ógrere collected the worms from the dead kangaroo in a bowl which she placed close to the fire, and in the heat they were transformed into people. She forbade the men to eat kangaroo.

Úa-ógrere parted from her people and went up into the sky, saying that she was going to look for some other place to live in, and if she found one she would call it Másingle after her old home. The people thought that she had gone to the land of the white men, and my informants asked me whether I did not know of a place in England called Másingle. (Some Másingára men).

Versions of the same story told by Máwata men:

C. Two sisters, who lived together at Sáreére (near the present Másingára), were the beginning of the Másingára people. One day one of them named Úa-ógrere killed a kangaroo, and shortly afterwards the dead animal came in the night and bade her take care of the worms which had formed in the carcase. Some of the worms remained in the bush, and they became *étengena* and *sáme* (mythical beings which live in trees and creeks, cf. n:o 102, foot-note), while others were brought home by the two sisters, and became men and women. The two sisters could hear the murmur of their voices in the night. The new people were well looked after, the men married the women, and the two sisters built them a house and provided them with gardens. The new-comers, however, were very short of stature, but through the practice of sodomy the men were made to grow very tall, except some who refrained from joining in. The tall and short people constituted two distinct groups and took part in dances and other festivities in separate formations. Úa-ógrere reprimanded the short men for disregarding her directions, and feeling themselves slighted they went away one night and hid themselves in the bush. One of them transformed himself into a bird by means of a feather, another into a pig by means of a tooth and tail of a pig, while a third became a kangaroo by means of an ear of that animal. The others in the same way turned into snakes or *étengena*. When the tall men came to look for their short brothers, one of the latter got up and addressed them, „You fellow man, me fellow belong devil (the spirit kind). Me leave you (your) place now. You proper man walk about, me there alongside you. Afternoon (in the dusk) you look me, you talk, 'I been see *óboro* (spirit).' Sometime I go steal garden belong coconut, leave him.“ The tall men wanted to prevent them from going away, but could not.

Since that time the Másingára people at their dances always form the columns of dancers of alternate pairs of tall and short men, and in other ways too they avoid separating the tall and short people into different groups. (Námai, Mawáta).

D. The name of the woman who gave rise to the Másingára people was Kuín, and she lived at Sáreéve. The people grew up from worms which were forming in a dead kangaroo. Kuín determined the men's and women's different share in garden work. On returning from the chase the hunters were singing,

„*Búblubode e búblubode lede midjigie pladiva.*“

The practice of sodomy which was introduced by Kuín is described. After teaching the people various customs and practices the old woman went up into the sky. (Gibúma, Mawáta).

A version told by a Dírimo man:

E. A woman named Móle-ége lived by herself at Glúlu. She felt lonely and wanted to make some people, so as to have company. One day a bird came flying and fell down dead before her, and she put it in some water which she kept in a banana leaf. After a time worms began to appear in the bird, and she collected them in a bowl, expecting them to grow into men. But that did not happen, so she threw them away. Another time a cassowary came up to her, and when she spoke to the bird it fell down dead. She tried the same thing with the worms forming in its body, but could not make them become men, and this was also the case with the worms which were bred in the carcase of a pig. At last her attempts succeeded when she used worms from a dead kangaroo which she had killed by her mere word. The worms turned into babies, and when they had grown up Móle-ége made the boys and girls marry. The present bush tribes are the descendants of these people. (Cf. no. 36 F; Séggium, Dírimo).

WANDERINGS OF THE MASINGARA AND OTHER BUSH TRIBES.

10. All the people in the bush have come in the first place from Másingára.

One day the Másingára men went to hunt pigs and cassowaries, while the boys went by themselves to look for birds and bush-rats. One of the boys shot a wallaby, but it was not killed, and while the animal was running with the arrow sticking in its body another boy shot it in the neck and killed it. The first boy was angry and cried out, „What's the matter you shoot him? He belong me." „No," the other boy retorted, „he belong me, I shoot him finish," and he kept and cooked the wallaby and distributed the meat among his friends. The first boy was very much disgusted and thought to himself, „What name (why) that everybody kaikai, no give me?" He took a sharp arrow-head of bamboo, attached it to the shaft of one of his small arrows, and shot at the other boy hitting him in the neck, and the boy was killed. His friends who belonged to the Írupi group of people sprang up and began a fight. The news was brought to the dead boy's father, „Oh, you (your) pickaninny, one boy been shoot him. He wild for wallaby." The man came running and in a short time the grown people had joined in the fight. The enraged father chewed the leaf of an *áuhi* plant (which is connected with fighting) and spat the juice over the people, saying, „That fight he no finish, he keep on all time." This rite is called *karéa* (cf. p. 14).

The rupture among the people was complete, and the different groups separated. Some men remained at Másingára, the rest departed for Írupi, Táti, Djibáru, or Sáwa (on the Dírimo side). Thus Másingára is the centre and beginning of all the peoples. Up to the present time these different groups have waged war on each other continually. (Some Másingára men).

A. This version is very like the preceding one. The fight started at Glúlu, and from there some people went and settled down at Írupi. After many fights between these two groups the Glúlu people moved to the present Másingára. (Some Másingara men).

B. The Másingára boys once began to fight among themselves, and soon a general battle ensued. When the affray was over, groups of people went and settled down at Táti, Sógale, Íruúpi, Glúlu, and Áderapúpu. After a time the Íruúpi and Áderapúpu people began to fight, and the latter moved back to Másingára. (Jába and Véregía, Másingára).

11. The Másingéra people used formerly to live at Sáreéve. The name of one of their leaders was Bárberi. The people were desperately troubled by mosquitoes,[8] and one day they said to Bárberi, „My God, you head-man belong me fellow, Bárberi, you go look one place where me fellow stop, this place too much mosquito." Bárberi took his bow and bundle of arrows and set out to look for a suitable site for a new village. He came to Bóromonánadji, but when he sat down there he heard the buzzing of mosquitoes, so he went on and came to another place which he named Pálegíde. But even here did mosquitoes hold sway in great numbers, so he left the place and proceeded to Másingára. He sat down and found that there were no mosquitoes, so he decided to bring his people over there. The people all put their things together and followed Bárberi to Másingara where they built a new village. Bárberi divided the land among them. They all slept well in the night, untroubled by mosquitoes. In the morning the people said to Bárberi,

„Oh, Bárberi, you head-man belong Másingara, you been find him good place for me fellow.“ (Gibúma, Mawáta).

12. In former times the Másingara and Áipúpu people lived together at Áipúpu, close to Glúlu. One day an Áipúpu man named Múta went to see the country round the present Búrau. The place was not inhabited at that time, and the land did not belong to anybody, so Múta put a stick in the ground for a mark, attaching some bushes to the top of it. Shortly afterwards a Másingára man named Wómu came to the place and finding Múta's mark wondered who had put it there. All the people then decided to move to the new place. Múta had a son named Bárbele, and the latter a son named Gáie. When Gáie grew up he once took the wife of another man and was detected and shot by the injured husband. One night his ghost came and said to the man, „You fellow been kill me, I kill you fellow too. My ghost go inside, kill you fellow.“ On learning of this dream the people were frightened, hence they left Búrau and settled down at the present Másingára. (Sále, Mawáta).

13. The Drágeri people used formerly to live at Múiere. There was a creek close by, and one night a crocodile came out of the water, and it had only one foreleg and no tail. The beast caught one of the men who was asleep and dragged him into the water. It was only in the morning that the people found out from the tracks what had happened. They all said, „No good stop here, more better go other place. By and by that alligator make me all same, finish altogether people — close to river.“ So they all left Múiere and settled down at Írue. From that time forward they and the Mawáta people used to fight each other at their various coconut places. Once when the Írue people were hard up for food, one of their leaders advised them to kill a crocodile and bury the skin and bone in their garden where they planted taro and sweet potatoes, and this gave them an abundant crop.

Later on the people moved to Drágeri and thence to Múkuri, but they did not remain in the latter place, only made gardens there and went back to Drágeri, where they are living still. Once in a fight with the Mawáta people a Drágeri man named Ódai lay in ambush, meaning to kill one of the enemy. But he was detected by the Mawáta people and killed, and his head was cut off. The narrator of the story said that he was himself the first Mawáta man to make friends with the Drágeri people. (Ábai, Mawáta).

THE ORIGIN OF THE BUGAMU AND KUNINI PEOPLE.

14. Once when a male kangaroo was playing in the grass at Kúru its semen passed out and ran on to the ground, where it was dried up by the sun. From the semen a boy grew up, and a *gámoda* plant too struck root there. The male kangaroo ran away, but a female came instead and suckled the boy, staying with him for only a little while at a time, otherwise the boy's skin would have become like that of an animal. The boy slept on the grass rolling about there, and because of the continuous friction with the ground no hair grew on his body. One day the kangaroo brought him a certain wood to eat which was very hard, and it stuck in his mouth and turned into teeth. The kangaroo also brought a certain lichen („stag's-horn“) which

grows on the trunks of trees after rain, and made the boy's ears of it. His eye-lids were closed at first for some time, but the kangaroo rubbed them open.

In order to teach the boy to walk the kangaroo went away a few steps and then told him to come, calling out, „*Jówo giei.* You jump, you come.“ She named the boy Javági. At first he jumped like a kangaroo with both feet together (this is called *javági* by the bushmen), but gradually he learnt to walk properly.

One night when the boy was dreaming, the kangaroo came to him and taught him the use of *gámoda*, saying, „You keep him that thing good. Suppose you plant him taro, any kind kaikai, you cut him little bit piece belong *gámoda*, put him inside that kaikai, he grow good. Leaf belong gamoda you chew him, spit him on top along garden. Nighttime you drink *gámoda,* next day you go *susu* (make water) on top garden.“ Another night the kangaroo taught him to make a bow and arrows. As the boy had no stone axe he was taught to cut off the wood by sawing it through with a rope twisted of young bamboo, and he made his bow-string of split rattan as some bushmen do even now. The arrow-heads were made of palm-wood and secured to the shafts with pieces of string. He had no proper *adígo* (arm-guard) but used a curled bamboo leaf instead.

Once when Javági was sawing a piece of wood in two with his bamboo rope the wood caught fire. The boy was at first much frightened, but in the night „his mother“ (the kangaroo) came and said, „That good thing belong you, fire. You no fright, you cook him kaikai along that thing, you no kaikai raw.“ Some bushmen still make fire in that way.

When the bow and arrows were ready the boy went and shot a bush-rat and in the night the kangaroo appeared to him and commended his dexterity saying, „That fish (food, meat) belong you, that bush-fish. Everything he come up along road, sit down (comes past or stops on the path), that thing you shoot him, kaikai. Shoot him snake too, shoot iguana, pigeon (birds in general).“ [9] One day the boy shot a kangaroo, carried the animal home, and cooked it without reflecting that „mother, father me shoot him, them fellow been make me“. After eating the flesh he fell down dead, and his spirit went away and roamed about all over the country. As time passed worms bred in the eyes, ears, and anus of the dead body. Finally a kangaroo came and spat a certain „poison-wood“ over the boy recalling him to life. The kangaroo cut off a small piece of its tail, that was to serve as a „medicine“ by means of which the boy might transform himself into a kangaroo if he wanted to kill anybody secretly, and he was also given „medicines“ to enable him to assume the form of a snake, a pig, or a hawk. The kangaroo taught Javági many secret methods of killing a man. When the boy woke up he knew that he was forbidden to eat kangaroo meat, and thought to himself, „Oh, kangaroo been make me, that's father belong me, kangaroo. That's why I been dead, I kaikai kangaroo. Next time I no kaikai.“ Since then none of the bushmen ever eat kangaroo, although their women do. Only when practising certain kinds of sorcery will a bushman eat a little kangaroo meat and human flesh together, which causes him to become „cranky“, „make him body wild, he go kill man“.

Javági rambled about in the bush, shooting snakes, rats, cassowaries, and pigs. As he had no house, he camped every night in a different place, and after lighting a fire in the evening, he cooked the game which he had killed during the day. „What place he come sundown, he fall down, he sleep along grass.“ Thus he was wandering over the country, giving names to the

different places, for they were all uninhabited and had no names before. Ngámuára, Bínamenéa, Djíbu, Bódugo, Mági, Sáwa, Gáma, Wórupi, Dírimo, and Kuníni, were named by him in this way.

At Búgamo a woman and a girl were living in an *ámuhe-(nóvai-)*tree. They had arisen out of worms in a decaying *nóvai* fruit. Some insects had laid their eggs in the fruit, these developed into worms, and after a time wings began to grow on some of the worms, which became flies, while two of them which grew arms and legs and a head became the woman and girl. „Every thing me fellow savy," my informant said delighted with his knowledge of the secrets of nature, „that's all one thing no savy, where house belong mosquito, where head (beginning) belong him."

The woman and girl who were living in the *nóvai*-tree fed on „swamp-fish" only, for they had no garden. They were both nude. Javági came and found their footmarks which he followed. „Oh, he throught," one more big, one he too (very) small. To-day he been go? yesterday he been go? No, mud there he dry, I think yesterday he been go. Same place he been come, he go back again." The woman and girl heard his footfall, and the former said, „You stop quiet, I think man he walk about, cassowary, pig he walk about?" Javági, who had lost sight of the tracks and heard the voices behind him, came back towards the tree, „I been hear from here, all same *úbaúba* (an insect) he talk." The woman and girl in the tree thought, „Ground he no more move, man he stand by now, I think he follow track belong me fellow." The girl moved in the tree, and the man heard the noise, „Oh, man there inside tree," he thought. He called out, „Man there, track I been follow. Man inside that tree I think." The woman and girl did not answer and kept their fingers between their teeth so as not to laugh. „You no stop, you come out, I want see you," the man went on, but the two women felt too ashamed to come out, for they had no petticoats. Javági thrust in the shaft-end of arrow into the hole to feel what was inside, and touching the wood said to himself, „Proper tree I bite him now, make noise," and again touching one of the women, „That man there inside, no make noise." As the inmates of the tree did not stir, he said threateningly, „Proper thing, *tére-íopu* (arrow-head) I push him now, spear you, you look out." He thrust in the weapon, and hitting the wood thought, „That tree." Next he speared the girl, but she did not cry out, and the woman wiped away the blood from the point of the arrow. Javági knew however, that he had speared somebody and called out, „Who you some? Who you?" „No," the woman answered, „you say name belong you first." „Me Javági." „Who you belong?" „Me belong Kúru." „You belong Kúru, what's the matter you come, that no place belong you?„ „I follow pig, cassowary, pigeon. I see that track, I follow. You there woman?" „Yes, I woman." „Who you name?" „That my name Órle-wálo," (the flower of a certain tree). „That small pickaninny, he man? girl?" „That girl, name Mórari" (from *móra*, arrow). [10]

The woman said, „You go outside that way, I come out." Javági went a short distance away, and the woman and girl came out screening their nakedness with their hands. He said to them, „You two leave that tree, proper place belong man he stop outside, he look moon, look star." Turning round and looking at their bodies he wondered, „What name that two fellow he got? I no got that thing, I got long one there." Javági taught the women to make petticoats of the rind of a certain wood, and kept himself at a distance in the meantime. He said, „That time you been make him fast grass (petticoat), I come close to you. You shame for me, I no shame

for you, *árumo* (penis) that's nothing, carry him outside." Javági laid out beds for himself and the woman and girl, and put up some large leaves for a shelter. He slept with the elder woman in the night. They stayed together at Búgamo, Javági killed pigs and cassowaries for them, and the women cleared land for a garden. The elder woman became pregnant, and in the course of time she withdrew for a while into the bush and bore a boy, who was named Báduame.

As soon as the boy was weaned Órle-wálo and Javági went away, saying to Mórari, the girl, „You stop here, you look out (after) boy. Me two fellow go back along Kúru, you two fellow belong Búgamo." So the two went to Kúru and settled down there.

Mórari and Báduame remained at Búgamo. Now there were many people living at Kuníni, on the other side of the Bínatúri river. They too had sprung from worms which had grown in the fruit of Orle-walo and Mórari's *nóvai*-tree, but their fruit had fallen into the water and floated over to the other river-bank. Once when Mórari was walking in the bush she heard the voices of the Kuníni people on the other side of the river. „That geese he yarn along swamp?" she thought to herself, „that water (sea) he make noise outside? No, that man there walk other side." And she called out, „People there? somebody there? That man? that pigeon walk about?" When she saw the people she asked them, „Where you belong?" „Me belong Kuníni," they answered from the other bank, and the girl said, „Me belong Búgamo." The Kuníni men climbed up a tree which was leaning ower the water, hooked in a branch of a tree on the opposite bank, and tied the two together. „Road here, you come," they said to Mórari and Báduame, and the two came over to the other side and remained with the Kuníni people. They are the ancestors of the Búgamo group of people, and their descendants since that time have had gardens on the Búgamo side of the river whence they have come. The Kuníni people used to go to the sea to catch fish and crabs, and the path leading out to the coast is still called Kuníni-*gábo*. Later on, in consequence of a great sickness (cf. n:o 434), they moved out to the coast altogether, and settled down at their present place which is called Pómogúri. (Námai, Mawáta).

THE ORIGIN OF THE MAWATA PEOPLE.

(Continued from the preceding tale.)

15. Báduáme was a head man of the Búgamo or Kúru people.

While he was still a boy, the men once went hunting in the bush, and on their return Báduáme's sister Mórari tried to make another woman believe that the boy had killed a pig. But the other woman said, „Oh, Mórari, you gammon, Báduame he too small, he no can shoot pig." When the spoil was distributed, no one gave Mórari and Báduame any, for the people did not like them. The same occurred the next day. The men were out hunting, and Mórari lied to another woman that her little brother had killed a pig. None of the men gave them any meat. Then Mórari brought a root called *áuhi* from the garden, cooked it only a little, and gave it half raw to Báduame to eat, saying, „This you kaikai. Father been learn (teach) me, that 'medicine' belong you." After eating the *áuhi* Báduame became delirious, for the root is a powerful „medicine" connected with fighting, and is also administered to dogs in order to make them „good along bush".

Next morning Báduame took his bow and arrows and set out to hunt in the bush. Close to the men's house he shot a cassowary, and then a pig, wallaby, iguana, and many birds in rapid succession. All the other hunters failed to shoot a single animal, but Báduame was wondrously successful. On hearing his hunting-song Mórari rejoiced, for she had given him the right medicine, but she kept her delight to herself, although everybody else was praising Báduame. The people could not even carry home all the game which he had killed. He distributed the meat among the people. „He new man start now, all big man he down, Báduame he up.“

Next time Báduame had the same success, and no one could rival him. His fame spread over the whole contry, „Báduame, he one man (unparalleled), no man alongside, everything he kill him along bush.“ His sister said, „First time you been give me shame, I give you shame now. You no been give me no meat before, this time all he kaikai meat belong me two fellow. Bad fashion you got before, me got good fashion.“

Once when the people went out hunting Báduame pretended to be ill and remained in the village. „What's the matter, Báduame?“ Mórari asked him. „I can't walk about,“ he answered, „too cold altogether, I want go sit down close to ashes.“ When most people were gone Báduame got up, painted himself black, and seized his weapons. He drew his bow and shot one of the children who were bathing in the Bínatúri. „That's wild belong him come now, what 'medicine' he been kaikai, he come up now.“ He was revenging himself upon the people who would not give him any food before. He sent his sister to draw out the arrow from the body, but none dared reproach Báduame. Again he shot a child, and then the fathers and mothers all ran away into the bush with their children. Báduame even killed the tame pigs and dogs which were left behind.

Next morning Báduame found himself alone with Mórari in the village, so he left her and set out to look for some people to live with. He went from place to place, to Dírimo, Wóruúpi, Kódi, Sáwa, Mági, and Gáma, but did not find any people, and he returned to his sister. Another day he again feigned sickness and stayed at home when Mórari went to the garden, but as soon as she was gone he painted his body black and set off to wander about the country. He came to Bádu, and the people there asked him, „Where you belong?“ „Me belong Búgamu man, that's my name Báduame. Who you fellow?“ „Me belong Bádu people.“ Báduame slept at Bádu. In the morning, he continued his wandering and came to Ólome, where he was greeted in the same way as at Bádu. Next he went to Djibáru, and the same conversation took place there. The Djibáru people wanted Báduame to remain with them, and he did so and married a woman there. After a time she bore him a boy, who was named Bídedu.

One day Báduame felt sad at the thought of his own home and wept. „Father, what name (why) you cry?“ Bídedu asked him. „I sorry my place,“ he answered, „I no belong here, that's all wife belong me belong here.“ „Were you belong?“ „Me belong Kúru.“ [11] Then Bídedu said, „Father, you stop Djibáru, I go look Kúru.“

Bídedu set out on his journey carrying his bow and arrows. He went to Sébe, Mírapu, Táti, Búgia, Sómoróse, and at last reached Gúruru where he slept. He was tired of walking in the shape of a man, so he changed himself into a cassowary, and then proceeded on his way. An *éterari* (cf. no. 2) came up to him and said, „Bídedu, you me two *pána* (friend), go together,“ and they bore each other company. When they had gone a long distance the *éterari* became tired and

said, „*Pána* (friend), you go, my tail he heavy, I can't walk about long way.“ So the *éterari* remained behind, and Bídedu went on alone.

He came to Ídje, and from there he saw Kúru in the distance. Placing his weapons on the ground he sat down under a *kapáro*-tree to rest.

On Dáru island there lived a certain mythical people called Híamu before other people settled there. The Híamu used to spear dugong which they ate throwing away the bones. A hawk picked up one of the bones and flying away with it lighted on the same tree under which Bídedu was sitting. The bird dropped the bone, and Bídedu gave a start, exclaiming, „What name (what is) that?“ and then he noticed the bird. The hawk cried out, „*Sse!*“ which in the bushmen's language means, „You catch him,“ and Bídedu picked up the bone. The bird flew away to the sea, and Bídedu carefully noted the direction which it took. „You go, to-morrow I go too,“ said he, „I think people he stop outside (on the coast), that bone you been pick him up, people been kill that thing.“ [12]

Bídedu spent the night there and the next morning he put the bone in his basket and set off in the direction taken by the bird. He reached the shore at Dúdu-pátu near the Óriómu river and from there saw Dáru island in the distance: „Oh, Dáru there he stop, smoke he come. That hawk, bone he been pick him up from them fellow.“

The Mawáta people were living in the stem of a large creeper called *buhére-ápoápo*. Bídedu walked underneath the creeper without knowing that anybody was dwelling inside. But when he had gone a few steps past, he heard voices behind him and turned back, saying, „I think man he stop inside.“ Producing his coconut-husker of bone he split the stem open, and men, women, and children came out (cf. n:o 16). [10] Bídedu performed the *karéa* rite (cf. p. 14) and sprinkling water over the people said, „No good you stop inside rope, more better you come clear place all same me — walk about, see wind, moon, star all right. Room belong rat and snake inside wood, leave him that place.“ The name of the leader of the Mawáta people was Bídja. The people wanted to prepare a meal for Bídedu, and one of them brought him earth saying, „Sago here.“ Another gave him a kind of small bitter fruit and said, „Banana here,“ while a third offered him some fruit of the nipa-palm, saying, „Coconut here.“ They had no fire and were in the habit of eating everything raw, wherefore their mouths had a foul smell. When Bídedu saw what poor food the people had he said to them, „I go Kúru, to-morrow I come back.“

He went to Kúru and provided himself there with all kinds of fruit and other garden produce, coconuts for eating and planting, different kinds of banana, *gámoda,* tobacco, and many other things. His wife helped him carry the things back, and he brought a glowing fire-stick too. On returning the Mawáta people he said, „You got no proper kaikai, I give you good kaikai.“ He instructed them how to use the different foods, coconuts, taro, sago and all the rest, teaching them the right names for each kind. He also showed them fire and said, „You been dry him kaikai along sun, I give you fire this time, you cook him proper.“

Bídedu remained with the Mawáta people and taught them how to build houses and to make gardens, and the people were very happy. Several Mawáta families profess to know the names of all their ancestors up to Bídedu and Bídja, as many as six or more generations. (Námai, Mawáta).

N:o 1.

A. Long ago the Mawáta people lived inside a creeper of the kind called *buhére-ápoápo*. When swimming in the sea at Dúdú-pátu, they came across the intestines of dugong and turtle, which had been thrown away by the Dáru people and had floated over to the opposite coast, and they ate them. [12] A large hawk once flew away with a turtle bone and alighted on a *kapáro*-tree at Kúru, close to a garden where a man named Bídedu was working. The hawk dropped the bone, and Bídedu, after picking it up and examining it, decided to go and find out where it came from. He found the people in the creeper and cut them out exactly as in the first version. Both the Mawáta and Túritúri people had been in the creeper. Their leader Bídja came out first, and Bídedu made friends with all of them. They used to eat poor kinds of fruit, roots, and earth, and to smoke the leaves of a tree called *ómobári*, but Bídedu gave them food of the right sort and showed them the use of tobacco. He also taught them to build houses, and they founded the village of Old Mawáta. (Amúra, Mawáta).

B. This version is very like the previous two. When Bídedu showed the Mawáta people the use of fire, they were at first so frightened that they fell down „dead". [13] Among other things he taught them to spear fish; previously they did not know what fish were and called them *obísare* (mythical beings). He also instructed them how to beget children by demonstrating the sexual act, and he laid down the rules which the women were to follow when pregnant. (Vasárigi, Mawáta).

C. The Kuníni people lived inside a *nóvai*- or *ámuhe*-tree and were found by Bídedu, a Gówo man, who induced them to come out. The name of their leader was Búdage. Bídedu gave them proper food and fire, and taught them many things. The people went to hunt in the bush, and on returning they sang, „*Oh, oh, báie o-o-i, eh, úruba báie o-o-u.* — Me fellow been kill plenty thing."

The Kuníni people made friends with the Gówo people, who taught them about sexual matters. After two nights the Kuníni women bore children, for they were a „story-people" and therefore did not require a longer period. [7] (Duáni, Mawáta).

THE ORIGIN OF THE PEOPLE OF DUDI.

16. The Kátatai, Paráma, and Ubíri people in Dúdi have all a common origin; they have developed out of worms in the fruit of an *ubúra*-tree which was growing at Wíraro. At first five men and five women came into existence, and they had no fire and fed on certain larvae and lived in holes in a tree. Their dwelling was broken down by a man named Sáisu who came from the Kíwai side, and they came out into the open (cf. p. 87). Sáisu assigned them a place on dry, high ground to live in, and taught them the use of fire and how to make gardens. After a time some of the people went and settled at Párámа and others at Ubíri, while the Kátatai people remained at Wíraro. (Námai, Máwáta).

THE BEGINNING OF PARAMA ISLAND AND PEOPLE.

17. Formerly the Páráma people lived at Wíraro in Dúdi. At that time Páráma island did not exist, only a sandbank which was periodically flooded, the haunt of birds alone. The people of Wíraro were greatly troubled by mosquitoes, and did not know how to get away from them. [8] A Kíwai man named Kóvinóro, who was living with the people, one day said, „I go

make that island there all bushes come up. By and by you me (we) go stop there." But the people did not believe him, „No, no," they said, „you no can make that."

Kóvinóro, however, set to work to make an island there. First he caught a *jódo* („stone-fish") and buried it in the sandbank with some grass on top. Close to the „stone-fish" he buried a white wader. He then chewed a certain grass and fruit, spat the fluid on the ground, and said, „You make that island come up, make him big island. I go back, I sleep. In the morning I get up, I look island." And he paddled back to Dúdi, and said to the people, „You fellow sleep now, no get up. I get up one man (alone) first time." And they all lay down and slept. Kóvinóro got up first in the morning and looked over to the sandbank. It was now a large island. He thought, „I no make people know. That time them fellow wake up, they look island."

At last some of the people got up and saw the new island. „What name (how) that island he come up?" they exclaimed. They awoke the others, calling out, „You look island, he come up!" „Come on," Kóvinóro said, „everyone, man and woman, you me (we) go look island." So they paddled across the channel and landed on the island. It was now very large and was covered with grass and bushes, and it did not get flooded any more, for „that stone-fish and pigeon he stop him". The people looked round the island and named it Páráma, and they chose the sites of the houses which they intended to build there. Different parts of the island were given different names, Búgido, Tétébe, and Áuo Móuro.

On returning to Wíraro the people said, „We sleep here one night, to-morrow altogether people go back, make house." In the morning they collected all their things, left the old village, and went over to Páráma in their canoes. Some of them built houses at Búgido and others at Tétebe and Áuo Móuro.

At that time the people did not know what dugong were. One day when they were out fishing, a dugong was seen in the water just outside the village, and the women who were at home were so frightened that they all ran away. They said to the men, „All time we look something he float there along water." But one of the men who had heard of dugong told the others what they were. Then the people built harpooning platforms and speared many dugong. And everybody said, „This place me go stop here, he got plenty dugong, make plenty garden too." But there had been no Páráma island at first. (Gaméa, Mawáta).

HOW THE MAWATA AND GURAHI PEOPLE MET.

18. Long ago the Old Mawáta and Gúrahi, or Kátatai, people did not know of one another, although their villages were only a short distance apart.

One day a great Mawáta man named Ágiwai went to shoot birds, for he wanted feathers with which to decorate himself at an approaching dance. Once he shot a four-pointed arrow at a heron, but the bird was not killed and flew away with the arrow sticking in its body.

At the same time a Gúrahi woman named Ééi was digging for „swamp-fish" in the neighbourhood, and seeing the bird she thought, „Oh, *hawía* (heron) he come! My word, he got *gáta* (four-pointed arrow)! Who been shoot him? I think man there behind he run." The bird dropped close to her, and she hid it in her basket.

Ágiwai, who was pursuing the bird, suddenly encountered Ééi. „Who you name?“ cried he. „Me there, Ééi.“ „Me Ágiwai. What name (which is) place belong you?“ „Me there Gúrahi. Where you?“ „Me there belong Mawáta, me fellow belong Kadáwarúbi.“ Perceiving the dead bird in her basket Ágiwai said, „Give me that *hawía*, people make ready for dance, I want go back.“ But Ééi said, „Oh, leave him, more better you stop along this place.“ So the two went together to Gúrahi, and the people there exclaimed, „Oh, Ééi he got man!“ „That man belong me,“ said Ééi, „he belong Mawáta, no long way, one thing me no been savy.“ And the people spread out mats for them. Ééi cooked food for them, and when they had eaten they said, „All right, to-morrow Ééi go along man, go along Mawáta.“ And they killed a pig and gave the two plenty of food to eat on the way.

On the arrival of Ágiwai and Ééi the Mawáta people called out, „Ei! Ágiwai bring him woman now.“ Ágiwai related his adventure, „I go follow *hawía*, I see that woman. People there close to, no long way.“ And the people exclaimed, „My word, close to, no long way, same talk belong me fellow! Good (good-looking) woman!“

That was the first meeting of the Mawáta and Gúrahi people, and after that they have been friends. Many Mawáta men married Gúrahi women and gave payment for them, but the reverse did not take place, for the Mawáta women did not want to go to Gúrahi. (Námai, Mawáta).

A. Like the first version, except that the Mawáta man is called Sivágu. (Gibúma, Mawáta).

THE MAWATA PEOPLE MOVE TO THEIR PRESENT VILLAGE.

19. The Mawáta and Túritúri people lived together at Old Mawáta on the coast opposite Dáru island. One day a leading Mawáta man named Gaméa said to the people, „Too many people one place, more better I share out,“ and he told the Túritúri people to go and live on the one side of the Nétúri creek close to the village, while the Mawáta people lived on the other side. The former side was called Túritúri, and that of the Mawáta people Kadáwa.

Once while the Mawáta people were holding the *hóriómu*, or *táera*, ceremony (cf. n:o 287) a Kíwai canoe came sailing towards the village. The Mawáta men cried out, „You down sail!“ for they did not want the canoe to come near. No noise must be made while the ceremony is in progress, nor is the presence of any stranger permissible. „*Táera* he big thing,“ the natives say, „suppose other man he come, by and by people no got no kaikai, no spear no dugong.“ But the Kíwai people did not hear the warning and sailed on. A Mawáta man then took a canoe and went towards them, calling out, „You put down sail, you leave him woman, let him stop along Mawáta woman, you come.“ The Kíwai men lowered their sails and on landing sent their women to the place where the Mawáta women were. The Mawáta men said, „No good you stop, more better you take wife, canoe, you go to-morrow.“

When the *táera* ceremony was ended, Gaméa said to the people, „To-morrow you me (we) go spear dugong.“ They sailed out to the reef and built the harpooning platforms there, but when night came no one speared a single dugong. That was the fault of the Kíwai party, who had come at an awkward time.

On returning home the people went to their gardens, but they found no food there, again because of the inopportune visit. „Mawáta he come no good now."

Clouds of mosquitoes began to torment the people night and day — all thanks to their Kíwai guests. Before there had been no mosquitoes. [8]

At last Gaméa said to the Mawáta and Túritúri people, „I think more better you me (we) leave him this place. You fellow stop, I go look place. Suppose I find him good place, I sing out you people, you come."

Gaméa sailed away and came to the place where the present Mawáta is; no people lived there at that time. Three Másingára bushmen named Mártopa, Wádai, and Márkai were standing on the trunk of a tree watching the canoe as Gaméa's father steered it towards the shore. Gaméa noticed the bushmen and wanted to kill them. He tied his stone club, beheading knife, and head-carrier to one foot, so that the bushmen should not see that he was armed when he waded ashore. But Kábai said, „More better you leave that thing. You no kill him bushman, you make friend, you been come look out place." And Gaméa put his weapons back into the canoe. The bushmen came out on the beach and asked the new-comers, „Who you?" „My name Gaméa, I belong Mawáta," Gaméa answered, I come look out place. He got good ground there?" „You me (we) make him friend," said he, „I go make him house here." He made a ring of a *wára-kára* branch and passed it on to the right wrist of one of the bushmen (not on the left wrist which is associated with fighting, for the bow is held in that hand when shooting), and he said, „You go place belong you, speak, 'Gaméa he been come, he make friend.' You sing out all Másingára man he come. You show him mark belong Gaméa here (the ring)."

The three bushmen went away and said to the leader of the Másingára people, whose name was Sivágu, „Gaméa he here. Mark belong him here, he make friend. You me (we) go take kaikai belong him, make house belong him." Sivágu did not answer, for he was afraid and thought to himself, „Oh, Gaméa, that big man, by and by he make fool you me (us), kill you me." Gaméa, had fought many people before and killed many men, and therefore Sivágu was afraid.

The Másingára men brought Gaméa an abundance of taro, bananas, yams, and other garden produce, some for eating, and some for planting. But Sivágu remained behind the rest, thinking to himself, „By and by Gaméa kill him all Másingára man, I go shoot him." There was a large crowd of bushmen coming to see Gaméa, for he was a man of great fame. They asked him, „What place you want put him house?" „Here," and Gaméa showed them a place called Móuro, a short distance inland. The Másingára men built a large house for Gaméa, completing it in three days, for a great number of men were working. They also cleared a piece of ground and planted a large garden for him. He remained at the new settlement, but his men went back to Old Mawáta to fetch the rest of the people, telling them, „I been find him new place."

At first two men named Gegéra and Kóiwáku made ready and sailed over to join Gaméa. „Where people?" he asked them, and they answered, „Mawáta man say, 'By and by I come'." „That no good," replied Gaméa, „I want him come this time (at once)."

Another day Gaméa said to Gegéra and Kóiwáku, „More better you go spear him dugong, I want give him Másingára people, make friend." The two men went and speared two dugong which they brought to Gaméa, and he called all the Másingára men to come. When a great

crowd of them had assembled Gaméa said, „That two dugong belong you fellow. Two Mawáta man been spear him, I give you fellow.“ The Másingára men cut up the dugong, and distributed the meat. They said, „That place belong you altogether, me fellow been kaikai two dugong from you. That ground belong you altogether right up to Másingára.“

Gaméa sent Gegéra and Kóiwáku to the remaining Mawáta people with the message, „You fellow all he come. Gaméa no want wait long time.“ And the Mawáta people put all their things together, laded the canoes, and prepared to quit their old home. At the thought of leaving Old Mawáta they said. „Me sorry that ground, Mawáta, no good Gaméa sing out me fellow.“ But Gaméa was a great man, so the people followed his directions and all of them came. Gaméa gave each man a tract of land, and they built houses there. The people held the *táera* ceremony, and when it was ended they went and speared many dugong and made large gardens. Gaméa said, „I stop here this place, you me (we) no go fight him people. You make him plenty garden, go spear him dugong. You me make him *táera*, that's all;“ they did not want to hold the ceremonies which bear on fighting.

In the course of time the village became so hemmed in by the bush that the people decided to shift it nearer to the shore, and they chose the new site at a small creek called Gánalai.

At first Mawáta had been a fine place, but after the great men had died everything gradually changed for the worse. The people too became much weaker and smaller in stature than their parents had been. When in former times the great men used to speak, their voice could be heard a long way off, like the sound of a drum, and they could fight, spear dugong, and make gardens incomparably better than the present generation, who are dull and devoid of strength. Earlier there were so many people that the beach hardly afforded room for all, but nowadays there are but few. So the people lament to think of the old times.

Gaméa had also summoned the Túritúri people to come and live in the new place, and after some deliberation they all came headed by their two leaders Kúki and Sabábi. Later on the Mawáta and Túritúri people again separated, and much fighting took place between the two villages (cf. n:o 339). (Gaméa, Mawáta).

A. The people of Old Mawáta were pestered by mosquitoes, and Gaméa set out to find them a new home. He travelled first as far as Sáibai and Daváne, and with his brother Wósomo and some other companions stayed some time on the latter island. But one day Wósomo and some others were drowned when they went out to spear dugong, and after his brother's death Gaméa went back to Sáibai. While he was staying there his sister, who had gone with him, was suspected of stealing some coconuts belonging to another man, and a fight took place. Much disgusted Gaméa left Sáibai and sailed eastward. Running short of food he landed at the present Mawáta. At first he intended to take his stone club with him by tying it to his foot when wading ashore, in case the bushmen should attack him, but his old father persuaded him not to do so. Gaméa made friends with one of the bushmen by putting rings of *wárakára* branches on the arms of the latter. On visiting the bushmen's village he took some water in his mouth and squirted it out, saying, „I put name belong this place, Ári,“ and after that it was called so (cf. p. 14, *Karéa*). Gaméa returned to Old Mawáta and persuaded the people to move over to the new place, and they arrived in groups of a few people at a time. (Amúra, Mawáta).

B. Gaméa came on shore at the present Mawáta through want of food. The episode of his landing without his stone club and his reception by the bushmen is told as in the first version. On meeting the leader of the bushmen Gaméa unfastened his bow-string and stuck the bow in the ground

in token of his friendship, and the bushmen did the same. Gaméa said, „No more fight, that's my place, that Kadáwa (Mawáta). I stop here, you bring me kaikai. I go sing out (summon) people from my place.“ He sent a man named Kóiváku in a canoe to find out whether there were any reefs in the sea off Mawáta, and when such were found, he finally decided to settle in the new place. Gaméa's brother Wósomo was drowned at Daváne. (Íku, Mawáta).

C. When Gaméa first came to the present Mawáta he went to explore the country and found the large water-hole called Ébebu. This settled the choice of the new place, for a good water-hole is essential to any village. Gaméa marked out with sticks the different sites of the gardens, and let his people choose which of the plots thus marked, each wanted; Gaméa's own gardens were in the centre, at a place called Náratío. Gaméa kept watch himself in case some bushmen should come and attack the new-comers, and in the meantime the people cleared his ground for him by cutting down and burning the trees and digging ditches. (Gaméa, Mamáta).

D. Gaméa's companions each cleared the ground allotted for his garden, and the leader himself watched the place in case of a hostile attack. Those who belong to Gaméa's kin say that he distributed the different garden sites, while the others say that every man selected his land for himself. Two men named Gagári and Hérepe, when pursuing a cassowary, found the famous water-hole which is called Ébebu; without water the people could not have stayed in the new place. The two men broke small branches on both sides of their track so as to find the water-hole again; Gaméa was very pleased at their discovery. (Námai, Mawáta).

E. Gagári and Hérepe when pursuing a cassowary found the water-hole named Ébebu. (Samári, Mawáta).

20. Gaméa's brother Sabáke did not go with the others but remained at Old Mawáta. He did not want to part from the people who lived in the bush on the Óriómu river at Pogómi and Dáragóri; these tribes, however, were no „bushmen“ but Mawáta people who having no canoes had therefore moved inland.

After Gaméa had been some time at New Mawáta he began to pity his brother and thought, „More better me go take him, no good one man (alone) he stop.“ So Gaméa sailed over to the old village and bade Sabáke come with him, saying, „No good one man you stop. That place I find him he all same Mawáta, I been put name Mawáta.“ Sabáke answered, „I no like go. I no been see place all same Mawáta, what's the good I go that place, I can't leave my good place.“ But Gaméa, who stayed the night there, did not cease his persuasions, „You me sleep this place,“ he said, „to-morrow you me go that New Mawáta I been find him,“ and at last Sabáke yielded.

Before dawn next day Sabáke got up, smeared his face and body with mud in token of his sorrow, and wailed, „I leave him my place for garden, I leave my good place, Old Mawáta, good place, good sand. No good I go dark corner, I been stop light place.“

At last the two brothers set sail and left Old Mawáta. On their way Sabáke still wept, sitting at the stern of the canoe with his feet in the water: „I never look place all same Old Mawáta.“ Gaméa said, „Oh, that new place he all same Mawáta, he sand all same.“ But Sabáke only replied, „Oh, I think you gammon, you like me good, that's why you say that good place.“

The first people who came over from Old Mawáta had not brought with them any garden produce for planting, and all the taro, bananas, and other things which are now growing at

Mawáta were introduced by Sabáke. When the two brothers landed, Gaméa said, „That my house, you me go one (to the same) house.“ But Sabáke, who was still cross with Gaméa, answered, „I no like you me stop one house, I go stop along *miduabéra* (maternal uncle).“ And the two brothers parted from each other. (Amúra, Mawáta).

A. A certain man named Séga did not want to leave Old Mawáta with the others, although his brothers tried to persuade him. When left alone with his wife and children he went and lived with the bushmen at Péva not far from Old Mawáta. One day his brother who pitied him returned to urge him to come to them, and then at last Séga gave in. (Íku, Mawáta).

II. FABULOUS MEN AND WOMEN (no. 21–61; cf. Index).

SIDO, THE FIRST MAN WHO DIED (no. 21—43; cf. Index).

SIDO'S BIRTH.

21. Sído's home was at Uúo. His father Sópuse worked all the time in his garden. One day he smoothed the ground, moulding it into the form of the vulva of a woman, and had intercourse with the ground every day for some time. Sído was born in the ground. The father did not know that he had begotten a child there.

One day Sído came up from the ground. Sópuse had made a small ditch in the garden, and Sído walked about close to it standing up straight, for he had grown with supernatural rapidity.[7] Sópuse went to the garden and looked: „Who been make this track along creek? He small boy, I no got no boy." He went back to the village and taking his bow shot at the long-house, for he was very angry and said, „Who been make him track along my garden?" He did not want to hit the people but only shot at the roof of the house.

Sído slept in the ground but walked about above; when Sópuse approached, he heard the ground move and thought, „Father he come." Hiding himself in the ground he heard Sópuse shout out angrily.

One day when Sópuse went to the garden, Sído was standing under a banana tree. Sópuse, carrying his digging stick and stone axe, passed close by without noticing Sído, but the boy went after him and took him by the hand. The father cried out, „Oh, who you?" and Sído said, „Father, me here." „I no father, I no got no pickaninny." „You no been make me?" „Where I been make you?" „You look hole there, that place belong me, you been make me, all time I stop inside." Sópuse did not answer, he was astounded („throat belong him long"). He thought, „True that boy he speak — boy belong me."

Sópuse prepared a lotion of sweet-scented plants, mixing them with coconut oil in a dish made of a palm-leaf. He took the boy to a creek where he washed off all the mud which covered his body as a result of living underground, and afterwards Sído was dried in the sun. The father cut some scented leaves which he spread on the ground and making Sído sit down on them rubbed him with the contents of the dish, after which he adorned his body and hair.

Sópuse left a ripe banana close to Sído who after eating it fell down „dead", not being used to that kind of food.[13] After a while he got up again and thought, „Oh, father, no good

you give me ripe banana, he close up fall down; what people he come behind me, teeth belong him fall down too all same. You spoil him teeth belong people. Suppose you give me hard kaikai, he all right, teeth he stop long time too." He said, „I pickaninny belong ground, I no all same you, I no been drink milk belong mother, I belong altogether people." Whatever Sído did everyone since then does in the same way. At first people did not know of death, Sído was the first man who died, and since his death all must die.

Sópuse tock Sído to the village, and everybody remarked, „Oh, Sópuse he got good boy, what place he get him that boy?" After some time Sído asked Sópuse, „Father you make small bow and arrow belong me." Sópuse made him a bow and arrows, and went with his wife and the boy to the bush, Sópuse in front, his wife behind, and Sído between them. People thought that Sópuse's wife was Sído's mother, for they did not know that he had sprung from the ground. Sído shot a small lizard and showed it to Sópuse: „Father, that good for kaikai?" The father said, „That no kaikai, you leave him, he brother belong you, you chuck him away same place." Next the boy shot a rat and showed it to his father who said, „All right that, you give him mother." He shot various reptiles and fish in a creek, and his father said, „Yes, that good kaikai, every time you shoot like that." All three then went back to the village. Sído asked his father and mother first about whatever he wanted to do, and they taught him everything.[9] (Námai, Mawáta).

A. Sópuse, who had no wife, first tried to satisfy his desire by means of a hole in a tree before he moulded a woman's figure in the ground, providing it with head, nose, eyes, limbs, etc. The infant Sído walked about both above ground and underneath. In some way he obtained a bow and arrows, and shot one of the animals mentioned in the first version. Sópuse, finding his footprints, kept watch for him and seized him unawares; at sight of Sído's face he became aware of his origin, of which he told the people. (Gibúma, Mawáta).

B. Beginning as in the first version. Sópuse discovered the small boy and lay in wait for him behind some banana trees, seizing him when he came near. Sído told him that he was his own child and was taken by him to the village. (Duáni, Mawáta).

C. Sópuse formed a female figure of earth and had connection with it. After some time he went away to another place, and one day during his absence a cripple, who always stayed in the village, saw a boy come up from under the ground.[5] The boy had a small bow with which he shot fish, afterwards he went back into the ground. Once the boy was seized by another man, who took him home, but Sópuse on his return found out that he was his son and kept him. (Nátai, Ipisía).

D. Sópuse's relation to Sído's birth in the ground is told as in the previous versions. (Amúra, Mawáta).

SIDO'S MEETING WITH SAGARU AND THEIR MARRIAGE.

22. One night when Sído went outside for a natural want[14] he heard people beating the drum at Iása. He did not know what a drum was and wondered, „What name (what kind of a thing) he make noise? Sea he break him along Iása I think." Another night when Sído was

asleep the same noise was heard. Sído's father sat up in bed aud said to himself, „*Iása bárari gáma rárugómuro.* — At Iása they beat the drum for *bárari* (a dance)." Sído heard what his father said and concluded, „Oh, that no sea he make noise, that drum."

In the morning Sído asked his father, „Father, you make my drum (a drum for me)." His father made him a drum and glued the skin over the end of it with the juice of a certain tree. Both parents went into the bush to prepare „medicine" for Sído, so that the girls might like him. The mother taking off her grass skirt sat down with her legs apart, and when a fly settled on her vulva she caught it. Sído wore in front of his head-dress of cassowary feathers a *sagáia,* long fluttering feather, under which the mother fastened the fly. That is „medicine belong girl". For the same purpose she took some fluid from her vulva and smeared it on the *síbo móro* on Sido's drum, the central one of the small balls of beeswax *(móro)* which are attached to the membrane and are supposed to improve the sound.

Sído wanted to go to Iása, where dwelt a beautiful girl named Sagáru; at that time, however, they did not know of each other. Four young men of Iása wanted Sagáru, their names were Keáburo, Esaríburo, Howío and Demagóburo. Sído did not tell his parents of his intention of going to the dance. At night when his mother and father were asleep, he got up on again hearing the sound of the drums. He took his *upúru,* navel-cord, which his mother had kept since his birth, and tying one end of it to the corner-post of the house he threw the other end out. The navel-cord went right out and extended itself until it reached the *dárimo,* men's house, at Iása where it tied itself on to the post corresponding to that at the other end. Sído had thus found the way, he took his drum and all his ornaments and gay leaves to decorate himself with, and set out for Iása along the navel-cord.

A cripple at Iása saw Sído: „Oh, good fellow boy he come," and asked him, „Where you belong?" [5] Sído said, „Me belong Uúo." Sído went into the cripple's house and was given a tobacco-pipe, which he prepared, smoking himself first and the cripple after him. The cripple bade him, „You go dance now inside *dárimo,* what place (where) friend belong you, you go dance." Sído took his drum and went into the *dárimo;* when he beat the drum, it called out Sagáru's name: „Sagáru, Sagáru!" [28] All the people said, „Who fool hit him drum like that sing out, drum he no make noise all same?" While Sído was dancing and beating the drum, the beeswax ball flew off the membrane and hit Ságuru's *íni,* nose-stick, which was knocked out and fell underneath the house through a hole in the floor. Sído, noticing what had happened, went out saying that he wanted to make water. [14] The girl said, „Mother, that my *íni* he fall down along hole," and lighting a torch of dry coconut leaves she went out to look for the ornament. Sído, having picked it up, waited for her, and when she came caught hold of her „straight where grass (her shirt) he stop". Sagáru started: „Who catch him?" „Me there, Sído, I find him *íni.*" He took off the piece of beeswax, which was still sticking to the *íni,* and gave her the ornament, after which they had connection underneath the house. Sagáru's mother called out to her from inside the house, „What name (why) you take him long time?" Sagáru still in the act answered, „I no find him yet." When they had finished, Sagáru went in again and Sído took his drum and entered by another door. Wherever Sído beat his drum, Sagáru went and danced beside him.

In the morning Sído unfastened the navel-cord tied to the post and returned to Uúo. Just before dawn he reached the house, and the string came whizzing back, through the air —

„*uuuh!*“ Sído's mother and father were both frightened, not having heard that sound before, but Sído lay down pretending to be asleep. Afterwards he went many times to Iása in the same way.

The cripple of Iása, who had seen Sído and Sagáru, told the people, „I been watch all time, Sído belong Uúo he come, Sagáru like (loves) him that boy.“ The other men, Keáburo, Esaríburo, Howío, and Demagóburo, said, „Let him come, next time me catch him.“

The Iása people again held a big dance, and Sído arrived there by means of the navel-cord, the end of which he tied to the post. He went into the house and beat the drum, and Sagáru came close to him. Keáburo, Esaríburo, Howío, and Demagóburo went and cut the navel-cord with a shell, and with a noise „*brrr!*“ it flew back to Uúo. Sído heard the sound from inside the house: „Oh, he spoil me now, my road he go back, what's way I go?“ When daylight appeared he made himself small, and Sagáru rolled him into a mat which she tied up, closing both ends with grass skirts of hers, so that nobody could see where Sído had gone. In the morning the dance ended and all the people sat down and ate.

When Sído's father and mother got up they found their boy missing. They lamented, „Oh, Sído he no come back, somebody been kill him along Iása now.“ Both parents wailed together („he keep him one cry“).

Sagáru kept Sído in the mat close to her during the morning. When everybody was leaving the house, she said to her little sister, „You me two go catch him crab along Gebáru (a place not far from Iasa).“ The sisters went, Sagáru carrying the mat with Sído inside and the little sister carrying a basket.[35] They reached Póromúba, Sagáru walking in front and the sister following behind. Then Sagáru said to her, „You me go sit down along that wood, spell (rest).“ She unfastened the rope round the mat, whereupon Sído came out and made himself big again, and he and Sagáru stood close together. The little girl looked at them and said, „Oh, sister, what for you no speak straight, 'I go along man,' make fool me; what's way I go?“ The three ate together, and Sagáru told her sister, „That basket you take him back, tell him mother, father, 'Sagáru go along man, go along Uúo.'“ Sagáru smeared her face with mud and wept for her sister, and the little girl did likewise for Sagáru. Sído and Sagáru continuing their wandering came to Kubíra and thence to Máo, finally arriving at Uúo. His father and mother looked: „Oh, Sído come along woman.“ They were pleased. Sído and Sagáru stayed at Uúo.

Sagáru's little sister returned home and told her mother and father, „Oh, Sagáru go along man, Sído, he (she) make fool along me, tell me he want go catch him crab.“ The mother and father were very angry and launched a canoe from the beach to go to Uúo. They found their way to the other side of Kíwai along the big creek Óbere-Áromo, which leads across the island to Óimúba; thence they reached Wiórubi and at last came to Sído's place. All the men were equipped for a fight, and Sagáru's father drew his bow against the enemy calling out to Sópuse, Sído's father, „You me two fellow fight now. Girl belong me, boy belong you, what two fellow do (have done), leave him. Fight belong you me now.“ The two men seized their stone clubs and fought. Sópuse hit Ságäru's father on the back, and the blow was returned in the same place. Sópuse's men went and caught hold of Sagáru's father, and the people on the other side caught hold of Sópuse, all crying, „Oh, father, no more fight, he finish now, Sído he catch him Sagáru.“ So the fight ended. Sópuse's people fetched all sorts of kaikai and *gámoda*, spread mats on the floor for their guests, and made a feast for Sagáru's father. Sópuse said, „Two

fellow married now," and he made payment for Sagáru. Her father replied, „I no can keep my girl, Sído he take him, he (she) belong this place now." But Sópuse said, „No, two fellow he no can stop this place, too much mud this place, two fellow no can walk about. More better you take two fellow along Iása, he good sand-beach. By and by boy belong me come look out me, go back again." Sído, Sagáru, and her father went back to Iása, and Sópuse and his wife remained at Uúo. (Námai, Mawáta). .

A. Sído heard the sound of drums from Iása, where the people were dancing, and was told by Sópuse what it was. He asked his father for a drum, and Sópuse made him one; first he cut even both ends of a suitable piece of wood, then burned a hole lengthwise through it by means of charcoal which he kept alive by blowing upon it through a pipe, lastly he shaped the outside form of the drum and attached the skin at one end, he also applied „medicine" to the drum. Sído wanted to go to Iása and on Sópuse's advice climbed a very high *kurúa,* a kind of a palm, which Sópuse caused to bend over all the way to the long-house at Iása, where Sído got down, securing the top of the *kurúa* to a post by means of his navel-cord.[19] When Sído beat his drum it called out, *Sagáru, Sagáru, oroboa, oriboa!* — Sagaru, get up and dance!" Sído and Sagáru met underneath the house as in the previous version. They arranged to go together to Uúo in the morning, but a man named Méuri, who also wanted Sagáru, cut the navel-cord so that the *kurúa* straightened itself up and went back to Uúo without them. Sído's „ladder" having thus disappeared, he and Sagáru walked to Uúo along the road. Méuri in anger went away and transformed himself into a certain tree, *nábea.* Sagáru's mother and father followed the runaway pair to Uúo, where they wanted to fight Sído's people and claim payment for their daughter. An agreement was made, but as Sópuse had no daughter to give in exchange for Sagáru, they decided that Sído and she should go and live with her father at Iása. (Duáni, Mawáta).

B. Sído heard the drums from Iása and on asking his father about it was told that the *bíhare* (mysterious beings, cf. no. 131) caused the noise, and his father warned him not to go there, „You no go, that belong kill man." Sído went nevertheless, and found the Iása people dancing in order to find out which man Sagáru preferred. He saw four men, Demagóburo, Esaríburo, Sogópe, and Eregímini, who all liked Sagáru and danced for her, „all he play outside, laugh, all he play, all he kick." Sído returned to Uúo and reproached his parents for having deceived him. Afterwards he went several times to Iása: he climbed a *kurúa,* and made it rise up very high and bend over till it reached Iása where he tied it up. Learning that Sagáru did not favour anybody, Sído's parents the next time gave him „medicine", and when he again danced, his drum sang out, „Sagáru, Sagáru!" Sagáru liked him and became his wife. (Gibúma, Mawáta).

C. Sído heard the drums from Iása, and when he wanted to go thither his father made him a drum to which he applied „medicine", also rubbing Sídos's body with some. Outside the long-house at Iása Sído met a cripple, who took him into his house and gave him food. The cripple's son became Sído's *pána,* friend, and they went together into the men's house. Sído beat his drum and called out at the same time, „Sagáru, Sagáru!" While dancing he caused Sagáru's nose-stick to fall out and met her underneath the house. In the morning she followed him to Uúo, where he left her outside the house, while he went in and asked his parents to bring her in, which they did. Sagáru's people followed Sído's tracks to Uúo, where they began to fight. When the contest was over Sído's parents gave a girl, Ióubo, to Sagárus's parents in payment for Sagáru. The girl was taken to Iása and given to Sagáru's brother, and she prepared him some food in token of her consent to marry him. (Támetáme, Ipisía).

D. Sído went to a *bárari*-dance (outdoor dance) at Iása, but the girls did not like him. Another time when the Iása people were holding a *madía*-dance (in the men's house), Sído, who had been given „medicine belong girl", took part, and his drum called out, „Sagáru, Sagáru!" In the morning he took Sagáru to Uúo, where shortly afterwards the Iása people arrived to fight for her. After the fight they made friends again, and Sagáru was married to Sído. (Káku, Ipisía).

E. Sído took his drum and went to the dance at Iása. On seeing Sagáru he immediately wanted her. Sagáru danced in front of him and he behind beating his drum. Three Iása men, Demagóburo, Eregímini and Sogío, also danced. Sído took Sagáru to Uúo without anyone seeing. A man, Méuri, living in another place, also liked Sagáru and was very angry when he learned that Sído had taken her. (Bogéra, Ipisía).

F. Another short description of the dance at Iása. (Amúra, Mawáta).

SAGARU AND THE FISH. SAGARU LEAVES SIDO.

23. The Iása people once dammed up the creek and bailed out the water to catch fish. Sagáru, who had her menses, did not take part. A large fish called *aséa* had remained between the dams, and one woman after another tried to catch it, but every time it „kick away". At last they called Sagáru to help them catch the fish. She came and sat down in the water with her legs out, trying to corner the fish. The *aséa* went right into her vulva, „he smell him that blood, that's why he go inside."[17] Sagáru went on shore and sat down, and the other women carefully pulled out the fish and killed it. Sído cut up the *aséa* and Sagáru cooked it with sago, a portion of the fish was laid aside for the people and another for Sído and herself. Having prepared the fish Sagáru went and threw away the refuse, and meanwhile Sído took his share and gave some to the other men also.[18] One piece he left for Sagáru, not knowing that it only contained a bone and no meat. When Sagáru returned Sído had gone to the men's house. She took her share of the fish and sago and when eating it hurt her teeth against the bone, but although she felt annoyed she did not say anything.

In the night Sagáru wanted Sído's company as she felt very sore after the experience with the fish and wished Sído to „make him square" by sleeping with her; she said, „Plenty man, woman no can come look me, that's all that thing belong you, you find him what road that fish he been go." Sído, however, was not disposed to comply with her wish, and Sagáru, who had not been very angry when Sído gave her a bone instead of fish, this time „take him wild". The same night she got up while Sído was asleep, and went away following the creek called Iásatúri. (Námai, Mawáta).

A. The Iása people once bailed out water in Iásatúri to catch fish. Sagáru captured an *aséa* which she prepared with sago, and Sído divided up the food for the people, leaving for Sagáru a piece containing only a bone. She had gone apart and on returning took her portion of the fish. It was evening, and she could not see properly while eating and broke her tooth against the bone, which made her scold her husband: „Sído, I wife belong you, no good you leave me bone, what for you no leave him meat? I break him teeth now." In the night she asked Sído to stay with her in the com-

munal house where the women sleep, but he went and slept in the men's house. Full of anger Sagáru got up in the night and went away. (Duáni, Mawáta).

B. One day the Uúo women bailed out the water from the creek, but they could not catch one big fish, *aséa*. Sagáru, who was making a belt, came to help the others, and when she sat down in the water the fish made its way into her vulva. She went back on shore, and squatting down removed the fish. Trembling from the effect of the fish upon her, Sagáru in the evening asked Sído to sleep with her, which he declined to do, alleging that the parents would see them. During the night Sagáru went away in anger. (Gabía, Ipisía).

C. The Iásа women, when bailing out the creek one day, could not catch the *aséa* whose skin was „all same grease", and they were much excited lest it should escape. Sagáru came from the shore and sat down in the water, and as she did not „hold her grass (skirt) tight", the fish penetrated into her vulva. Since then „that all same me fellow law, woman go creek catch fish; he hold him up grass tight, law belong woman." Offended because Sído had only given her a fish-bone to eat and neglected her in the night, Sagáru left him. (Nátai, Ipisía).

D. Very similar to the preceding version. Sagáru ran away because Sído had kept only a bone of the fish for her. (Gibúma, Mawáta).

E. When Sído would not stay with Sagáru in the night, alleging that her mother was present, Sagáru left him the same night. (Káku, Ipisía).

F. A short, rather different version runs as follows: An Iása woman named Ióubo, while making a belt, sent some people to catch a fish for her which, however, her husband Sído ate in her absence. Ióubo struck Sído with a stick and threatened to leave him, but he said that he had given payment for her and would kill her if she went away. Annoyed by his mother who scolded him for his behaviour to his wife, Sído left the place taking Ióubo with him. They went to Uúo where they were received by a woman Bóvi. (Obúro, Iása).

G. Another story begins by telling how the Iása people were once bailing out water from the creek to catch fish. A woman, while making a grass skirt on shore, was summoned by her husband to help the others (neither her name nor his is mentioned). She came and caught a large fish, which she cooked. Her husband ate the fish in her absence, only leaving a bone for her. In the night the offended woman went away and joined another man, and a fight ensued. The first husband was killed, and in sorrow over his death the woman left her new lover and went back to the old place. The friends of the man who had been killed took vengeance on the murderer. (Ibía, Ipisía).

SIDO FINDS SAGARU IN THE NABEA TREE, BUT SHE IS CARRIED AWAY TO MEURI.

24. As she walked along by the Iásatúri creek in the night Sagáru met Keáburo, Esaríburu, Howío, and Demagóburo engaged in fishing by means of a *paráne,* trap. Anxious not to be found by Sído she asked them, „What man he come behind, you no learn him (no let him know) what road Sagáru he been go," and she proceeded on her way. She wished to „stow away" completely and therefore shaped her feet into those of a bird so as to leave behind her

a bird's footprints. Later on she assumed the claws of a crab, then the feet of a kangaroo, then of a cassowary and then of a pig, the tracks of which were all meant to mislead Sído, finally she resumed her human feet.

In the morning Sído following in pursuit of Sagáru found Keáburo and his companions and asked them, „You fellow been see Sagáru?" But they answered, „No, me fellow no been see him." A cripple, however, had watched the whole proceeding,[5] and after Sído had made friends with him he said, „Sído, I show you road where Sagáru he been go. You look that tree, Sagáru been go alongside, close up (just now) he been go." So Sído hurried on.

A big tree in the bush, called *nábea*, when Sagáru appeared shrank to quite a small size. She was tired and sat down on the tree to rest, and as she did so the *nábea* inserted a twig into her vulva. At the same time the tree reared itself high up nearly to the sky, lifting up the terrified Sagáru.[19] She thought of Sído and cried, „Oh, bad wood I find him now."

Sído arrived at the place. There was a water-hole beneath the tree, and looking into it he saw Sagáru's reflection in the water. Taking it to be Sagáru in the flesh,[20] he jumped into the water head first and broke the bridge of his nose against a hard piece of wood. He said, „Oh, I got blood now. He (Sagáru) bad woman, he wild for *kobóri* (cohabitation), that's why he come here. He spoil my nose."

Sagáru from the top of the tree bade him, „You go take stone axe, cut him tree." Sído ran and fetched stone axes. All the pieces of wood and bark which he cut off turned into fishes, „he walk about all same proper fish". Sagáru looked: „Oh, close up he fall down that tree." She called out to Sído, „You leave him stone axe, go take fire, you put him stone axe along fire, behind you put him along water, belong make him sharp proper." Sido ran to fetch a fire-stick and lighted a fire, he heated the stone axe in the fire and afterwards put it in the water. Having again fastened the blade to the handle he resumed cutting, but the axe broke at the first blow. All the axes split in the same way, „Sagáru make him tool man belong him." When all his axes were thus spoilt Sído thought, „More better I sing out (summon) now altogether wind." He called up first the *híe*, west wind:



Sagáru in the *nábea* tree. Below to the right are Sido's broken stone axe and one intact. Drawn by Námai of Mawáta.

„*Híe susúoro nábea waubáiro wáubai nábea nábea waubáiro*! — West wind you come and throw over *nábea!*"

Next he summoned the *nigóri*, east wind:

„*Nigóri susúoro nábea waubáiro wáubai nábea nábea waubáiro!*"

In the same he way invoked the *úro*, south-east wind, and *manábu*, north wind. The winds caused the tree to break from the various quarters in turn, until it fell down. Sagáru was hurled

by the *nábea* all the way to Díbiri where Méuri lived, and she went into Méuri's house where she became his wife and lived with him. Sído having lost her returned to Iása. (Námai, Mawáta).

A. The tree *nábea* had been made by Méuri and set up by him in Sagáru's way. Sagáru tired from her wandering sat down to rest on the tree and was lifted up by it. Sído followed her tracks in the morning and found her in the tree which he began to cut down with his stone axe. When in danger of falling, it said to Sagáru, „Close up Sído he cut my leg, you tell he put stone axe along fire, make him hot, put him along water behind (afterwards)." Sagáru told Sído what she was bidden, and having spoilt all his stone axes Sído said, „Sagáru, I think you like him that *nábea*, that's why you come middle night." Sído felled the tree by raising the different winds, but Sagáru „all same pidgeon he fly long way, find him Méuri along Díbiri, all same stone he sling him." Then Méuri said, „Oh, my wife, you like me, that's why you come here," and took her into his house. The people asked, „Méuri, good woman that, where he come?" and he said, „He belong Iása, I been wild for that woman, Sído he marry him along Uúo, this time he come now belong me." (Duáni, Mawáta).

B. Following in pursuit of Sagáru, who had been lifted up by the *nábea,* Sído came to Iása-ábeábe where a man was making a *paráne,* fish-trap (cf. no. 181, foot-note). He could not make it properly but had to start over and over again from the beginning. Sído asked for Sagáru and the man said, „You make my *paráne,* I show you, Sagáru stop here." Sído said, „No, you show me first, behind (afterwards) I make *paráne,*" but the man insisted, „No, you make him first time." Sído then made the *paráne* hurriedly and gave it to him. They went together and found the *nábea* with Sagáru on top. Pointing at Sagáru's reflection in the water-hole beneath the tree, the man said, „Look, Sagáru stop inside along water-hole," and Sído jumped into the water breaking the bridge of his nose against a piece of wood. While Sído was cutting the tree, the *nábea* said to „Sagáru, you speak along Sído, he no cut me, more better he sing out big wind." Taking her advice Sído invoked a strong wind, so the *nábea* fell and threw Sagáru to Méuri whom she married. — In another version by the same narrator Sagáru, at the request of the *nábea,* caused Sído to spoil his stone axe by putting it in the fire. Sído then summoned three winds in turn which broke the tree, each one from its own quarter. (Káku, Ipisía).

C. Having seen how Sagáru left Sído, Méuri temporarily changed himself into a *nábea* in her way. She sat down on the tree and his penis in the shape of a twig passed into her which made her cry, „*Sído, mo úramu mo béta máramége sawáro nóvoguro direre!* — Sído, my husband, why have I come to find that thing!" Sído had to make a fish-trap for Demagóburo, Sogópe, and Eregímini before they would show him which way Sagáru had taken; then they told him to follow in turn the tracks of a pig, a crab, and a snake. Méuri induced Sagáru to make Sído spoil his stone axe by putting it into the fire. Sído summoned the winds with a similar formula to that in the first version, and Sagáru was hurled to Méuri's place. (Gibúma, Mawáta).

D. Sagáru was lifted up by the *nábea,* and Sído when trying to fell the tree made a fire round it after which he cut off the charred parts with a large shell. A wind carried Sagáru from the falling tree to Méuri's place. (Gabía, Ipisía).

E. The tree, *nábea,* which lifted up Sagáru „had a man inside". Sagáru was asked by the tree to prevent Sído from felling it, and he summoned three winds in turn to overthrow it. (Gábai, Paára).

SIDO FOLLOWS SAGARU TO DIBIRI AND IS KILLED BY MEURI.

25. Sído made some small birds, *kíokio* and *sería,* of a very light wood, *wárakára,* carefully carving their heads, attaching feathers to their bodies, and painting them black and red. When they were finished he said to them, „You (are) man, you go fly all over place, go look him Sagáru. Suppose you find him, you sit down, look proper before you come back.“ And he added, *Kíokío bábigo nigo máramu Sagáru súoi demowógumo.* — *Kíokío,* you go to your mother Sagáru and come and give me word.“ The birds flew away and finding Sagáru sat down near her. She looked up: „Oh, he all same man!“ The birds hopped right up to her, and she took the white dried leaf of a *sepóre* plant and tied it on to a tail-feather of one them as a token for Sído, saying, „You go back along Iása, tell him Sído, Sagáru stop along Méuri. You show him leaf, he savy he true.“ The birds flew back to Iása, and Sído asked them, „Where mother?“ „He stop along Méuri now, he wife belong Méuri, you look mark belong leaf.“

Then Sído took his stone axe and felled a big tree, *kurúmi,* he cut off the top of it and made a hole right through the trunk lengthwise. Taking his stone club, stone axe, bow, bundle of arrows, and all his war ornaments as well as food he got inside the trunk which he had put in the water, and „that thing he go now, good canoe.“ He reached Méuri's place, and at low water the trunk became stranded.

In the morning Sagáru got up and taking some ashes went outside in order to smear her hair with them and make it tidy. After she had adorned herself she wanted to defecate,[14] and climbed on to the tree in which Sído was hiding, and he put his finger into her vulva. Sagáru started and called out, „What name (what is) that?“ „That me, Sído, I stop here. You me kaikai.“ Sagáru went and prepared sago and divided the food into two parts, one for Méuri and one for Sído. At sundown she brought the food to Sído who took it and afterwards had connection with her.

In the night at high water Sído's tree was carried to Méuri's house, against which it was tossed, nearly knocking it down. Méuri floated the trunk away and with the ebbing tide it grounded on the same place as before.

A cripple had been watching Sagáru when she brought food to Sído,[5] and wondered, „What name (why) he (she) go give kaikai? He give that tree. That finger belong man he go inside. Man he *kobóri* (cohabits with) that woman.“ In the morning the cripple went and told Méuri, „Méuri, you come here. All time I watch that wood along beach, man he stop inside. Sagáru give him kaikai, finger belong man he go along *de* (vulva) belong Sagáru, that man he *kobóri* him.“ Méuri got up, he cut a big bamboo and splitting it up made bow-strings for all his people, telling them, „You me (we) go fight now.“ And Méuri put on all his war ornaments and took his stone club.

Now Sído's tree was still on dry land. Méuri went first, and his people came behind. Drawing his bow he shot at the tree and called out angrily, „You come out, suppose you man, I want fight you. All time you humbug wife belong me.“ Sído came out and seizing his stone club fought Méuri whom he hit in the back. Méuri fell down „gammon dead“, and his younger brother attacking Sído in revenge killed him on the spot with his stone club. Méuri soon got up again and tried in vain to rouse Sído; he was very angry with his brother and said, „What name (why) you come humbug, kill him right away? Me two gammon fight, by and by me two friend.“ Sagáru threw herself on Sído wailing,

„*Núbia úramuro Sído móro núbia wódi sése úramuro móro núbia.* — My good husband, all time he long (has been longing after) me, follow me all time, he dead now altogether."
Méuri provided a canoe, and they put the dead Sído in it to take him to his own place. Sagáru lay on his body, and in the canoe with her dead husband she left Méuri and went back to Iása. (Námai, Mawáta).

A. A very similar version, only somewhat shorter. (Amúra, Mawáta).

B. Sído made a hole lengthwise through the trunk of a big *sarúa* and got inside, closing up both ends so that it looked like an ordinary tree. He and Sagáru met as in the first version and were seen by a cripple. Méuri wondered why in the evening Sagáru had brought him only very little food: „All time he cook him plenty kaikai along woman-house, bring me, I share out kaikai along plenty people. Yesterday he bring me little bit kaikai, no much, I no can share out, people he lose." He was told by the cripple about Sagáru and the strange man, and went out to fight Sído. Shooting with his bow at the tree he called out, „Sído, you come out, suppose you man, suppose you woman you stop! What name (why) you come here, you want Sagáru. Sagáru been leave you along Iása, he wife belong me now." Sído came out, and they fought with their stone clubs, Sído was knocked down first but got up again and lifting his club hit Méuri on the forehead. Méuri fell, and his brother who believed him to be dead took his bow and arrows and came running towards Sído, whom he shot in the eye killing him. Afterwards Méuri got up and said, „Oh, what for you shoot him that man? That friend belong me. He no hit me proper. He good fellow man, he good nose (has a handsome face). Me two fellow row for Sagáru." (Duáni, Mawáta)

C. Sído sent several birds to look for Sagáru, singing to each of them,
„*Íde bábigo nígo wódoria nígo máramu úmoróra nígo wódori-áe.* — You go quick look mother you savy mother."
First he sent the *kimáto,* sea-gull, but it returned without having found Sagáru, and then the *iedéa,* a black, white and red wader, which also came back. Lastly he sent the *kírru-kírrura* (in Kíwai *kíokío*), which „sing out name belong self", a quite small dark wading bird, and it found her. She sent it back saying, „You tell him father, he no come see me, Méuri been take me." Sído hollowed out a tree and went to find Sagáru, and their meeting and the fight with Méuri took place as in the previous versions. Méuri scolded his brother for having killed Sído, and Sagáru holding her dead husband in her arms sang a dirge similar to that in the first version. She summoned the birds which had been carrying messages between her and Sído, and they put the dead man in a canoe amidst wailing. The canoe bore him away to Uúo, and Sagáru remained with Méuri. (Gibúma, Mawáta).

D. Sído made three birds called *téretére* which found Sagáru and gave her his message, „Sído want you, you go back along Sído, I go take you back." Sagáru answered, „What way me go? No got road, no got canoe. You go back, speak Sído, 'Sagáru married along Méuri finish'." The three birds came back and told Sído, „Place belong Méuri Sagáru he stop, Méuri he marry him finish." Sído, however, went to Méuri's place in an ordinary canoe and outside his enemy's house challenged him to come and fight. They fought, and Sído hit Méuri first. Méuri's people said, „Méuri, you no fight that man, he good man," but Méuri struck him twice with his stone club killing him. Sagáru embraced the dead body crying bitterly, and put it in a canoe to take it back to Uúo. The fight between Sído and Méuri was the first that ever happened, „every place no fight before; two fellow fight for woman." (Káku, Ipisía).

E. Sído came to Méuri's place inside the tree, and at high water made the trunk knock against Méuri's house hoping to break it down, but Méuri floated the tree away. He met Sagáru, and they

were betrayed by the cripple. In the fight Méuri killed Sído with his own hand, after which Sído's men, not mentioned before, all joined in the fight. They put the dead Sído in a canoe and went back to Uúo taking with them Sagáru, who sat close to Sído crying. (Gabía, Ipisía).

BEGINNING OF THE WANDERINGS OF SIDO'S SPIRIT (no. 26—27).

26. Sído's spirit went homewards first, and his body was brought after it in a canoe. On arriving at Dorópo the spirit found some boys playing on the sand-beach, and asked them, „Who that you?" One boy said, „Me *apísa*, spider;" and the others said, „Me *adaráma*, flying fox;" „Me *pipíte*, bat;" „Me *híwio-íopu;*" „Me *ómo;*" „Me *péra-péra*" (various thorny shrubs). Sído then asked them, „Who belong you?" „Me belong make man life". „You can make me life?" They asked him: „You devil (spirit)? You man?" „Me devil, body belong me stop along Meuri place." They said, „Oh, more better you stop, you no go." The spider then blocked the way with a cobweb, the flying fox and bat fluttered before him in such dense flocks that he could not pass through, and the bushes, full of thorns and entangling creepers, sprang up from the ground in front of him and „shut him road, Sído he got no place." After a while the canoe with his body approached, and Sído asked, „What name that thing?" They replied, „Oh, that body belong you." Sído said, „I man, no good you bring that body." (Gaméa, Mawáta).

In reference to this tale the natives use parts of bats and thorny shrubs as „medicines" when building a new house, and thereby they prevent death from entering the house prematurely.

27. Sído's spirit on arriving at Gíbu found some boys and girls swimming in the water and said to them, „That time that canoe he come, you tell him them people chuck away that dead man, he no proper Sído, he dead thing, *urio* (spirít) he been come out, no good they keep that dead thing." And Sído passed on his way. When the canoe came, the boys and girls said, „Sagáru, Sído been say, you chuck away that dead man, he no Sído. Sído been go finish." Sagáru answered, „Oh, gammon, that Sído here dead," for she did not want to part with the body.

Near by Sído met with Gíbunogére, „the old man of Gíbu", a mythical inhabitant of that place. He was spearing fish, when the spirit came up and said to him, „You see that canoe he come, you tell him people he no keep him that thing, chuck him away. Sído been walk about here, mark here, you look." Sído went on, and Gíbunogére asked the people in the canoe to throw away the body, but Sagáru said, „No, that proper Sido." The people went on shore at Gíbu, and Sagáru buried Sído in the ground. This was the last of her dealings with him, „he (she) go one road, *óboro* (spirit) belong Sído go other road.". Sagáru returned to her own people at Iása. (Námai, Mawáta).

A. Gíbunogére was spearing fish when Sído's spirit came up from the water begging, „Oh, father, you no shoot me!" In spite of his request, that his body should be thrown away, it was taken to Uúo and buried there. (Káku, Ipisía).

B. Sído was the first man to die. When the people at Ipisía would not throw away his body, he said, „You take that body, by and by you altogether dead now. Before, you no man he dead. You been take body, everybody dead behind (after that).“ (Gabía, Jpisía).

C. Sído did not want to see „that skin“, his body, and told the Gíbu people to throw it away, „That no Sído.“ („He shame that body, he go away.“) The people in the canoe, however, did not obey him but buried the body at Uúo. Sído said „You bury him, I life.“ (Amúra, Mawáta).

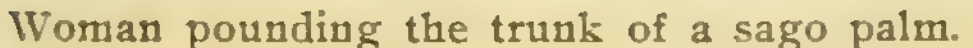
D. A man named Keáburo at Gíbu showed the people the footprints of Sído's spirit in the ground and asked them to throw his body overboard, as he had been told by the spirit, but they refused to do so. (Bogéra, Ipisía).

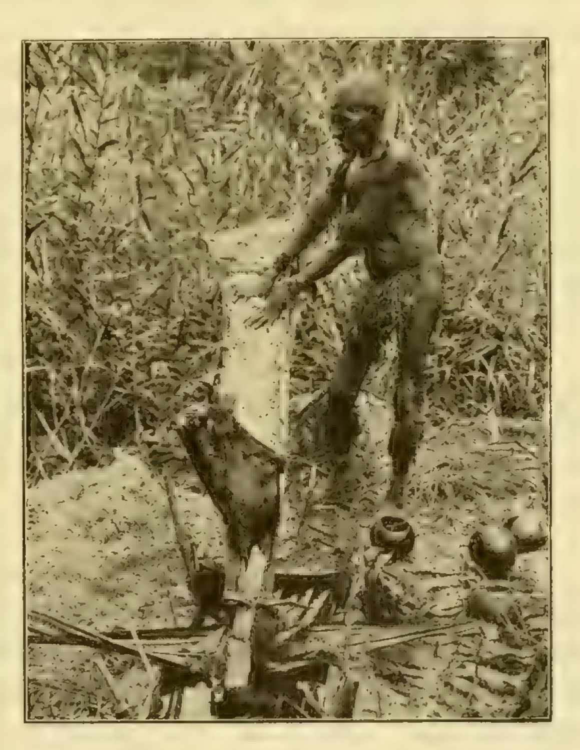
E. Sigári, a Kíwai man, while spearing fish at Gíbu, met Sído and was asked by him to tell the people in the canoe to throw away the dead man, but they did not do so. Sído's body was buried at Uúo. (Gibúma, Mawáta).

SIDO'S SPIRIT BECOMES A MISCHIEVOUS CHARACTER (no. 28—33).

28. Sído's spirit arrived at Wápi, the home of Wápinogére, „the old man of Wápi“, whose name was also Básimu (cf. Index). Turning into a crab he was found by Básimu's wife, who tied up the two nippers of the crab and put it in her basket. Near by Básimu was cutting down a sago tree of a kind still called *Básimu dóu* (sago). After a while the crab escaped from the basket, and Sído's spirit, resuming its human shape, stood up in front of the woman,




Woman pounding the trunk of a sago palm.



Woman washing out sago powder.

saying, „Mother, you there?“ The woman said, „Oh, boy, where you come?“ „I come here walk about.“ He asked Básimu for the stone axe under pretext of helping him, but with a shell cut through the rope with which the stone blade was lashed to the handle, so that it came off: „Oh, rope he broke him now!“ Básimu said, „He no been stop long time that rope, morning I been make him tight, what's the matter you break him?“ And he asked Sído, „You go along house, other stone axe he stop along *dódo* (shelf over the fireplace).“ But, Sído said, „No, father, more better you go, I no savy this place.“ Básimu went, leaving the two together, and Sído at once committed an outrage on the woman, after which he left her. The husband on his return said, „Woman, where boy?“ She answered, „What name boy (what kind of a boy) you been pick him up all time, that boy he been humbug me!“ Básimu, enraged, made „puripuri“, sorcery, causing the branches of the trees to close over Sído's path, so that he could not get through. Sído crept on all fours, trying to squeeze himself through, and was badly torn. (Námai, Mawáta).

A. Similar to the preceding version. The injured husband, after Sído had outraged his wife, put „poison-thing“ in his footprints, saying, „You fellow go spear leg belong Sído.“ „He make him track all same spear, Sído walk about no good now, something leg belong him he spear him.“ (Gibúma, Mawáta).

29. Sído's spirit was received at Kubíra by a man named Mátere, and slept in the men's house. He snored, feigning sleep until he found that Mátere was asleep, he then went stealthily into the house where Mátere's wife was sleeping. In spite of her remonstrances, he forced her to have connection with him, after which he went away. The wife told her husband of what had happened, and he chewed certain „medicines“ which he spat out into Sído's footprints saying, „*Témeteme ái ro sáiro.* — Illness shall pass into your leg.“ Sído, feeling the effect of the bane, cried out, „*Asá!* My leg is sore! *Bába kére! Máu kére!* — Father, mother, help!“ (Bogéra, Ipisía).

30. A man and woman at Gíbu were cleaving a tree when Sído made his appearance. He took the stone axe, using it as a wedge for splitting the tree, and when the other man put his hands into the cleft of the tree, Sído withdrew the axe, and the tree closed up, jamming both the man's hands so tightly that he could not get them out. While the man was in that plight Sído outraged his wife and went away.[30] (Gabía, Ipisía).

31. At a place in Wápi Sído met a woman carrying a small baby girl in a basket. Wanting to catch crabs she hung up the basket in a tree and went away, and the child was found by Sído who put his finger into her vulva. Afterwards he changed himself into a *geóva*, a certain amphibian, and swam over to the other side of the creek. The mother came back and found what Sído had done to the child, but could not detect him anywhere. (Námai, Mawáta).

32. Sído found some small boys beneath a tree called *búni,* the fruit of which they were eating. He climbed the tree, setting the boys to look out as he was going to shake down fruit, but without listening to him they remained beneath the tree. Sído shook down the fruit on to the boys, who at once began to scratch their heads, as he had caused vermin to come into their hair. He said, „I been tell you, you fellow clear out, I go up that tree, you fellow no listen me. By and by head belong you fellow full louse.“ (Gibúma, Mawáta)

33. At Uúo creek some boys were playing in a small canoe, passing backwards and forwards between the banks. Sído's spirit appeared and asked to be taken over to the other side. Near the other shore the boys thrust a paddle into the water, pretending to reach the bottom, and said, „Road underneath, you jump outside.“ Sído jumped, and went right down into deep water. In revenge he overturned the canoe, and all the boys were drowned, but Sído transformed himself into a *vávoro,* a kind of fish, and swam ashore. (Káku, Ipisía).

SIDO'S SPIRIT AND HIS TWIN MOTHERS (no 34—35).

34. Sído turned into an *íiae*, shell-fish, and was found by two women, Kóumo and Áhau, twin sisters who were grown together back to back. They took the shell-fish to their house and cooked it, and when Kóumo wanted to eat it, the *íiae* slipped down her throat („he no fast along mouth, he go through“). From eating the shell-fish she became pregnant, and soon gave birth to a boy, Sído. The mother suckled him, and he grew very quickly, first he learned to turn himself over, then to crawl, then to stand up, and was soon full-grown.[7] (Námai, Mawáta).

A. Sído in the shape of an *íiae* was swallowed by one of the twin sisters, Óumo and Ásau, through which the woman became pregnant, and soon bore a boy. The women and Sído stayed for one day only within the enclosure of mats, where women are secluded after child-birth. In another day he stood up and walked, he soon began to talk, and rapidly grew up. (Káku, Ipisía).

B. Two other tales contain the same episode. (Gamęa and Gibúma, Mawáta).

35. One morning Sído went into the bush, and standing up behind a sago-palm with a sharp wooden tool in his hand, waited until his two mothers came. When they walked, the one behind lifted up her legs and was carried by the one in front. Sído brought down his instrument between them splitting them apart („that string he break“). The one woman facing the bush ran in that direction, and the other facing the village ran home. Sído took hold of the former and said, „Mother, you no run away, I been take you out.“ (Námai, Mawáta).

A. The same episode is told of Sído and two women, Kóumo and Káhau. (Duáni, Mawáta).

B. Two women, Óumo and Sáu, were grown back to back as in the previous versions, and a boy, whose name is not given, split them in two. The women were married to one of the leaders, and when he died they were taken by another man. (Ibía, Ipisía).

TRANSFORMATIONS OF SIDO'S SPIRIT.

36. Sído's spirit told the two women, Kóumo and Káhau, „You two wait, I come back next moon.“ The spirit then left Uúo and wandered to many places. Everywhere Sído dug a hole in the ground like a grave and lay down at the bottom of it, „he wait skin, meat, everything come out,“ his spirit was to „leave him body, walk about, he no dead.“ His intention seems to

have been that instead of death taking place the spirit should pass out of the old body, and at the same time should be provided with a new one, and „Sído he want all people do same behind (afterwards).“ In every place, however, he was disturbed by some boys who through seeing him prevented him from leaving his body, which he wanted to do alone, and he upbraided them, „You fellow make him people no good, every people, every place.“ (Iku, Ipisía).

A. Leaving his two mothers for a time, Sído went to a point near Uúo, where he dug a hole in the ground and lay down at the bottom of it. He wanted to change his skin in the same way that a snake does. The skin opened at the top of his head, and just as he was coming out he was seen by some boys and girls, who said, „Oh, Sído he come out now!“ Immediately he drew himself back, not wanting to be seen, and returned to his mothers.

After some time Sído went back to the same point and died there. The two women found him and buried him, but his spirit came out again from the ground, leaving the body behind. Later on the women dug up the grave and took out his skull, which they wore by turns round their necks. (Námai, Mawáta).

B. Sído's spirit was buried at Uúo by the people who had brought him from Méuri's place. In the act of coming out again from the ground he was seen by some small boys who called out, „Sído there come out, Sído there come out!“ This caused him to go back into the ground, as he did not want to be seen. At night, however, he emerged from the grave, and in the dark a light emanated from him. „You take him lamp along dark place, ghost belong Sído all same. That's life belong him come out.“ He continued his wanderings in a westerly direction towards Adíri, the land of the dead. Taking leave of his mothers he told them, „You fellow no look round me, I go walk about this way along Bóigu. You two wait moon, suppose (when) moon he come out, me come back see you two.“ (Gibúma, Mawáta).

C. The people who brought Sído's body from Díbiri put it on a funeral platform. Sído told his two mothers, „You two look out my head, my bone.“ (Gaméa, Mawáta).

D. When leaving for Bóigu Sído said to his two mothers, „I go, you no come behind, by and by I come back. Suppose you come behind, people no good.“ — According to another version by the same narrator Sído said: „You fellow stop, you no come behind, I go look my place, suppose I no find him good place, I come back.“ (Káku, Ipisía).

E. Sido said that he would return after a month and forbade his two mothers to follow him. (Amúra, Mawáta).

F. A story, which is otherwise quite different, contains a similar episode (cf. no. 9 E): A woman, Móle-ége, who lived alone in the bush at Glúlu, caused people to develop out of worms. One day she told these people, „By and by you me (we) no die, stop all time. You fellow look me.“ She showed them how to open the skin over the nose, „Skin he break here, chuck him away old skin, man he come out, new skin he come, no more old.“ The people, however, frustrated her in her scheme by killing a pig in her absence, which she had ordered them to keep alive. (Cf. no. 279, Séggium, Dírimo).

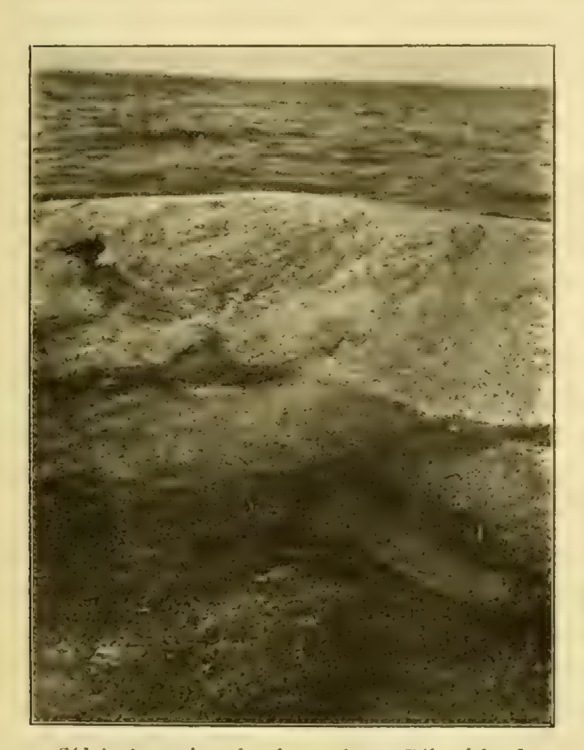
SIDO'S SPIRIT CONTINUES ITS WANDERINGS.

37. Sído went first to Samári, where in the bush he found Samáriabéra, „the father of Samári", who asked him, „Sído, where you go?" Sído replied, „Méuri he kill me, my body I leave him along ground." Samáriabéra said, „You first man you dead, you make him good road, every people he go behind, *urio* (spirit) he go." From Samári Sído passed over to the island of Míbu, „he no take canoe, he go self, *urio* he another kind man." Míbuabéra, „the father of Míbu", asked him, „Who you?" „Me Sído, I go look place where I stop." Míbuabéra said, „You find him good place, every man, Kíwai man, bushman go behind, you first man." From Míbu Sído reached Dáru, where Waímee lives (cf. Index). He asked Sído, „Sído, where you go?" „I go altogether, I no want come back, Méuri he kill me." Waímee said, „All right, you go, you find him big place, plenty man go behind." At Mawáta Sído met Erumía (cf. no. 115), who said, „Sído, where you go?" „I come altogether, I no want come back, my body he stop, *urio* he go. Everybody come behind." „All right, you find him good place."



The famous water-hole on Bóigu island.

The next day Sído arrived at Páso, the abode of the mythical woman Básai (cf. no. 107). He drank water from a well in the island. Básai asked him, „Where you go?" „I go look my place." „You come back?" „No. Méuri, me fellow fight, he kill me, I leave him body, go look what place I stop." Básai made a fire and cooked yams, bananas, and taro for Sído, who ate and having finished his meal lay down to sleep. In the morning he started off again and came to Daváne, the home of Kogéa (cf. no. 49), who asked him, „Where you? Where you been? „I come altogether." „Oh, Sído, more better you stop along Daváne!" Sido said, „No, I no want stop, my place he close to, Daváne he no big place, no much place. Plenty man he come be-



Sído's footprints in the rock on Páho island.

hind, *urío*, I make him road." Kogéa lighted a fire and cooked yams, taro, dugong, and turtle, and Sído ate and slept. Next day Sído found his way to Bóigu, and sat down at the big water-hole in the island.[26] He drank some water, and smearing himself with mud wailed, „He sorry all Uúo, mother, father, woman belong him he sorry." (Káku, Ipisía).

A. Sído on his way to Bóigu visited Párama, Geávi, where he reached the mainland, Óriómu river, Túritúri, Mawáta, Sáibai, and Daváne. (Iku, Mawáta).

B. When Sído left Uúo he was a grown man, when he arrived at Bóigu he had become a youth again. (Amúra, Mawáta).

Sidós footprints can be seen in a rock on Páho island.

SIDO IN BOIGU (no. 38—40).

38. Óumo and Ásau were waiting for Sído at Uúo, „What time boy belong me come back?" At last they dug up the grave in which Sído's body, brought home from Díbiri, had been buried. Taking his skull with them, they followed Sído. Meanwhile he reached Adíri (the land of the dead), but stayed there only one night, afterwards returning to Bóigu. (Káku, Ipisía).

39. Sído's two mothers, disregarding his word of warning, came after him and asked the people at every place, „You fellow no been see boy belong me here?" and they were told, „Oh, he been go other place." They carried his skull with them. The Mawáta people told them that Sído had gone to Sáibai but when they reached that island he had gone to Daváne, and there they heard that he was in Bóigu. (Iku, Mawáta).

40. The Bóigu people were engaged in a dance, in which Sído took part. One morning they saw a shoal of fish, and Sído threw his spear and killed ten fish at once. The people said, „My God, that's no man, that's devil (spirit), devil do that, spear ten fish one time!" Afterwards they went into the bush and donned all their dancing paraphernalia, painting themselves and putting on ornaments and bright leaves, then they all danced again.

While the dance was going on, they saw the canoe with Sído's two mothers approaching. The two women came on shore and asked the people, „Where Sído? Me two come look round Sído." They were pointed out to Sído, and he said, „I been speak you, you wait moon, by and by I come back. What's the matter you come quick?" Sído was thirsty, and they gave him water. After drinking he looked at the vessel from which he had drunk, and found that they had handed him his own skull: „My God, two mother belong me he cranky, he no give me good water drink, that's my head." Sído was „shame", and leaving the dance sat down. After a while he went away to the bush and donned a covering of white young coconut leaves, masking his face as well. He also attached some leaves to the handle of his *bárari* or *báura*, wooden spear. The day was breaking when he came back. The people who were sitting down after the dance, were frightened when they saw Sído: „My God, what name (why) that boy come

like that, I do not know he go kill who?" Sído speared one of his mothers first, and throwing her into the water transformed her into a turtle, saying, „You name turtle. All people stop all over place he go kaikai you." Then he speared his other mother, threw her into the water too, and turned her into a dugong, saying, „Name belong you dugong. All over country he go kaikai you." On his threatening to spear the Bóigu people also, they all ran away, but he stood up and called out to them, „That's road I go make him, all Bóigu man there, you fellow listen me what name I go say. All over country that's road I make him, all he follow that road. I first man go, I make that road." (Gibúma, Mawáta).

A. Sído's spirit was waiting in Bóigu for the appearance of the new moon, when he intended to go back to Uúo. The arrival of his two mothers in spite of his warning made him „shame". The people, seeing the skull which the women were carrying, concluded that he was a ghost, „Oh, bone belong man; he devil-man." Having drunk from his skull, which his mothers handed him by mistake, Sído cried out, „Oh, that proper head belong me I drink, mother he spoil me now!" After kicking the head into the water and spearing his mothers, whom he transformed into a dugong and a turtle, Sído said, „Fault belong you two fellow, you been spoil me, spoil him people too. Close up I go back Uúo, I wait new moon, you two humbug me, I no can go back now. I been drink my head, I shame. I go altogether, everybody follow me, I go along Adiri. I first man go, first man dead, everybody come behind, by and by everybody dead, I beginning now." (Námai, Mawáta).

B. When the two women, arriving at Bóigu, had made Sído drink from his own skull, he said to them, „What for you giwe me this water, you make me shame? You two make him people no good now. Suppose I come back, people he all right, no dead. You two fellow been give me that water, stop me road now. Suppose you no been give him, I come back." He then speared the two women, and turned them into a dugong and a turtle. Later on he said to the people: „You fellow come behind me, where I go. Two mother make me no good, that's why I no come back. All people he follow me, every country." Sído left his skull and spear at the big water-hole in Bóigu,[26] where they were kept until quite recently; many people have seen them. (Iku, Mawáta).

C. Sído said, „Suppose two mother been stop along place, new moon I come back. Behind (afterwards) suppose man he dead, *urio* (soul) he come, catch (reaches) him Bóigu, stop wait new moon, go back, make life again." From Bóigu he went to Adíri. „Sido been put word (created that word), 'Me go along Adíri', me fellow no savy where Adiri he stop." (Amúra, Mawáta).

D. Sído drank from his own head and killed the two women, turning the one into a dugong and the other into a turtle. (Káku, Ipisía).

SIDO ARRIVES AT ADIRI WHERE HE REMAINS (no. 41—43).

41. Adíri is thought to lie at the extreme western border of the world, where the sun and moon go down. On his way to Adíri Sído came to a place called Múba, which means point; there he saw a fine *nibunibu*, shrub with sweet-scented leaves, and said, „Oh, good fellow wood he stop." At the next place, Báuda, he found a *gáera* standing (this is a tree which the people erect at one of their agricultural ceremonies, hanging all sorts of garden products on its branches, cf. no. 290). The *gáera* said „all same man", „Sído, you stop here?" and Sído answered, „No, I no

want stop, I go.“ He wandered on and sat down to rest at Vávoi, where no one lives, and again at Rígimúba, which is also uninhabited. At last he arrived at Adíri. (Káku, Ipisía).

42. At Bóigu Sído entered the stomach of a big „rockfish“ which swam away with him inside, „all time follow tide“, at last reaching Wóibumúba or Adírimúba, the point of Adíri. The inhabitants of Adíri, two men called Adíri and Dírivo (cf. Index), were spearing fish when the rockfish arrived. They speared it right between the eyes and took it on shore. After they had cut it up, they dried the meat in the sun, as they had no fire. The intestines were opened on the beach by a girl belonging to one of the men. On finding Sído she wanted to run away, but he called her back. „Very fine man here,“ she thought, and she washed his body in the water. Sído asked her, „You one (alone) he stop?“ and the girl said, „Oh, my two father he stop there.“ „Where house?“ „Oh, we got no house.“ „Where fire?“ „We got no fire.“

Finding Sído with the girl, Adíri and Dírivo asked, „Where he come from that man?“ The girl answered, „He stop inside belly belong rockfish, that my man.“ The two fathers said, „That's all right, you (your) man.“ (Menégi, Mawáta).

A. Sído left Bóigu in a canoe, and the spirits of his two mothers went with him, the one standing up in the bow of the canoe and the other aft, all three were now real ghosts. After some time Sído jumped into the water and was swallowed by a big rockfish which took him to Adíri. The fish got stranded, and Sído came out of its mouth. (Námai, Mawáta).

43. Adíri was inhabited by three men, Sopúma, Adíri, and Dírivo, and one girl, Gógu, who was Dírivo's daughter. They lived under the ground and ate fruit and earth. Hearing Sído's footfall overhead they thought, „Who kick him ground, nobody here, that's all me three man?“ Sído heard their voices: „Who man he talk, he talk all same man, I no look nobody, sandbeach, that's all.“ Again the three men wondered, „Who man he talk?“[10] Thinking that somebody was under the ground, Sído called out, „Who man he stop ground, more better he come up!“ All three men came up, saying „Who you that?“ „I Sido, I come from every place.“ „What's good you come?“ „I come look.“ „You come sit down here.“ And they all sat down. Then Gógu came up from under the ground, and Sído thought, „Oh, good girl that.“ Sído asked them, „What name (kind of a thing) you kaikai?“ and they brought various bad fruit and earth, which they began to eat, except Sído who said, „No, my home he no savy that kaikai — that's kaikai belong you fellow.“ They had no fire and no proper house.

Sído cut some posts and made a small house, he also lighted a fire by taking out his teeth and rubbing them against a piece of wood. The three men said, „What name (what is it) you make him?“ and ran away frightened of the fire, but Sído said, „You no run away. That fire. Man he cook him fish, any kaikai, he make him along fire. Man he got cold, he stay along fire. In the evening he asked the men, „More better you give me that girl.“ One man consulted the others: „What you fellow say, you me (we) give him?“ and the others said, „More better me give him.“ So they told the girl, „Gógu, you go alongside Sído.“ Sido lighted two fires in the small house, one for the three men and one for himself and Gógu. During the night Sído got up, and in order to find out whether the men were asleep or not pretended to wake them up. But they did not stir, being sound asleep. Sído woke up Gógu and took her outside where

he had connection with her. He had a very large penis as all the food eaten by him had passed down into it, taro, yams, and every kind of fruit. In the act Sido withdrew his penis flinging out the semen all over the ground, and all sorts of vegetables and fruit sprang up, taro, sweet potatoes, bananas, coconuts, growing all over Adíri, „no got no bushes, that's all kaikai".[27] Sído summoned the east wind, north west wind, west wind, and south-east wind, and the leaves rustled in the various winds, and some fruit fell down. The three men in the house woke up: „Oh, what name (what thing is) that? Before me no been hear that noise."[4] Sído and Gógu pretended to be asleep, „he gammon talk like that (snore)", but the three men talked on and on through the night: „Adíri he other kind now."

In the morning they all got up. The three men said, „What name that thing here make noise, what name that thing here come up — meaning sweet potato — me no been see before?" and Gógu said, „Sído been make him all kaikai from my body, from me." Sído told the three men, „You come, I show you." He pulled up taro and sweet potatoes and brought sugar-cane and coconuts, putting down everything at the fire-place where he lighted a big fire. He explained their use to the three men, „That taro here, that sweet potato here, you me kaikai that one." He cooked the food on the fire and gave some to the men. They ate and „that hot kaikai he go inside, three man he dead, he no savy that kaikai."[13] When they had recovered, Sido told them, „By and by you savy that kaikai, you kaikai all time, that kaikai belong you fellow, you me stop here."

So they all lived together. Sído made a stone axe and cut a number of posts, after which he erected a house as long as the distance from Mawáta to Dáru. When the house was finished he hung up a *gópe,* shield-like carved board which the natives hang up at the gables of their houses to avert sickness. The three men asked him, „What good you make him house, he no got no people here, where people go stop?" Sído said, „By and by, you stop quiet." Sído decorated the *gópe* nicely and made it swing round a few times, after which he went into the house and walked quickly right through it till he reached the other end. He swung the *gópe* round in order to make people die, „he sing out (summoned) people he come". Adíri and Dírivo each lived at one end of the house, and Sopúma in the middle, Sído was „all same master". (Gaméa, Mawáta).

A. In Adíri there lived a man also called Adíri, together with his daughter Dírivo (the same narrator in another version gave the mame of the man as Nemógu). Sído found them as in the previous version, and after having had connection with the girl caused, through his semen, all plants and trees to grow; he also created a house by the same method. Then Adíri said to Sído, „I stop one end belong house, you stop other end where people he come. Suppose man he gammon dead, *urio* (soul) he see you, go back, he life again. Suppose man he dead altogether, you send him *urio* along me where I stop." Sído said, „I make fire, I make garden for people, plenty people come behind." (Námai, Mawáta).

B. Sído met in Adíri a man of the same name, also Sopúma and the girl; according to another version by the same narrator there were only Sopúma and the daughter. His penis, containing various garden products, was very large, and Sopúma was at first afraid to give him the daughter lest she should be killed. Sído planted the garden in the same way as above, and „house he make himself

too.“ All dead people follow Sído to Adíri; „me fellow think all time, 'Sído, what road he go, me fellow go behind.'“ (Káku, Ipisía).

C. The inhabitants of Adíri were the man Adíri, his brother Dírivo or Drívo, and the girl. Sído found the two men who lived under the ground, but at first they did not want him to see the girl; he commanded them however to bring her up also. Having completed the house Sído said, „That house name Nemógu. All over country he (people) come for that house, I build him for all over country. First man me been make him road. Suppose I no come, people he no die, I been die, people must follow me.“

The same narrator had heard of the following version also: When Sído came to Adíri he passed into the skin of a pig, and his head changed into that of a pig. „Sído, that pig, stood up all same house,“ he split open his stomach and spread out the sides like the roof of a house. His head faced the west, and the people enter the house from the east end. (Gibúma, Mawáta).

D. Sído caused the plants to grow in the same way as described above. (Menégi, Mawáta).

E. Adíri was inhabited before Sído's arrival by Nemógu and his daughter. Sído planted all the garden produce for the people who come after him. He is „all same Jesus Christ“. (Iku, Mawáta).

SONGS OF SIDO.

The following verses of a serial song of the *madía* dance refer to the legend of Sído. The verses are often sung with little regard to their proper order, but just as the singer remembers them; they are given here according to the sequence of the story.

„*Madía mo Iásaito máigi gáma nórowáro.* — I go make him good dance along Iása.“

„*Madía bubúa wápa gésegére.* — Good grass (skirt) belong girl (Sagáru) he move him now along Iása.“

„*Bérubéru kurúa Uúoito móriodóro Sído mo upúru tóto.* — Oh, *kurúa*, ladder belong Sído he go back now along Uúo.“

„*Sagáru Iása dárimo óromáro removógu.* — Sagáru come wild now, place belong Iása.“

„*Iása nábea moróba Sagáru tóto títi sáragóva nórodóro.* — Along Iása Sagáru good woman he go on top along *nábea* (the tree).“

„*Sído nábea mabúo ibúo ipisíava rárao.* — Sído close to *nábea* he think: 'What side I go cut him?'“

„*Sie susúo nóuro nábea waubáira, waubáira nábea.* — Sído he sing out west wind: 'You come knock him down *nábea*.'“

„*Nábea moróbo diáruo diáru nábea moróbo.* — Wind he take him go *nábea* and my woman.“

„*Méuri Iása nábea táu wowéa ro aibi biabía riáibi.* — Méuri from canoe he see that Iása *nábea* he come, he pull strong.“

„*Téretére nígo judóti abére Méuri gomóito.* — Sído send *téretére* (some small birds) go outside along place belong Méuri.“

„*Sárare bábigo nigo wairio máramu Sagáru gómorúdo.* — Sído send him *sárare* (other small birds) go along Sagáru."

„*Gimáe nigo búdo wairio nigo gésogéso wowógo bábigo.* — Sagáru send him *gimáe* (small bird): 'You go back what place you been come.'"

„*Dárimo-dárimo bábigo nigo Méuri opia gúbuto viráia.* — Sído he fight him bushman Méuri along stone club, no kill him proper."

„*Nubia úramuro Sído móro nubia wódi sése úramuro móro nubia.* — [Sagáru wails over Sído's body:] My good husband, all time he long (has been longing after) me, follow me all time, he dead now."

„*Wowógo wowógo bábigo nigo avariori túritoi paára goviáromu.* — [Sagáru says:] 'Small pigeon, you go put him dead man inside along canoe.'"

„*Madia Dibiri óromo búrai sabóa maburio máramu sirurárobo.* — Sagáru put him Sído along Síbiri canoe, take him go along other side."

„*Madia mo urobúrae rirua Sído rirua.* — Small south-east wind take him Sído go."

„*Bóigu bóbo Sído idóbi rivómi.* — Sído cry close to water-hole belong Bóigu."[26]

ADDENDA.

A. Sído's birth-place, Uúo on the north-eastern side of Kiwai island, is now uninhabited. After many Uúo men had been killed by the Iása, Ipisía, and other people, the rest of them went and lived with the Dorópodai people. Prior to this migration the Uúo people had seen Sído's ghost when it retúrned temporarily from Adíri to visit Uúo. On the occasion when peace was concluded with Dorópodai, the Dorópodai men said to the others, „Come on, you me go look what place Sído been stop along Uúo," and the people went. They saw the place where Sído's body had been buried when brought home from Díbiri, four *saría* trees had been planted round the grave. „Plenty time Dorópo man he speak, 'Oh, Sído I find (have seen) him along Uúo bush.'" (Káku, Ipisía).

B. In one of the tales the order of the episodes is somewhat different from that followed in the others. The tale begins like the rest with Sído's birth in the ground. He grew up and was adopted by his father. One day seeing two women, Kóumo and Káhau, who were grown together, he separated them from each other, and they were married to his father. The rest of the story follows the usual order. After Sído had been killed by Méuri, his spirit went direct to Adíri passing through Uúo and Bóigu on its way, Kóumo and Káhau are not mentioned at all at this stage. (Duáni, Mawáta).

C. A „bushman" from Dírimo gave the following version of Sído's story: Sído and Sagáru were married and had many children, of whom the present Kiwais are the descendants. Sído sent word to „Néuli's" people inviting them to a dance. During the dance Néuli's drum called out, „Sagáru, Sagáru!" which everybody heard.[28] Sagáru gave Néuli water to drink, which is a token of affection, and he met her outside the house and had connection with her. In the morning when the dance was over, Néuli carried away Sagáru in his canoe. Sído, detecting their flight, went in pursuit and told his people that he wanted to fight Néuli alone, they were not to interfere. Néuli was struck down first in the fight, but got up again and killed Sído with his stone club. Sído's body was brought back in a canoe, his spirit preceding it. It arrived at Sáibai and danced there with the people. Sído said, „I no come altogether, that time I strong, I go back." His mother, following him, gave him water

to drink from his own skull, which made him exclaim, „You spoil me; I want go back, you send me altogether. I cannot go back, I drink head belong me finish.“ Sido went to Daváne and further on in the same direction — „me fellow no savy“. „That cloud, ground too close (where the sky and earth are near each other), long way, he got ladder, Sido go on top inside.“ He said, „What place I leave him people belong me, suppose he dead, he come here along me. Any man, any village, man he die, he come along me, me master belong you fellow, you fellow been spoil me.“ This is the reason why people die. If Sido had not been „spoiled“, the people would only „gammon die“, and the dead would simply go to Sáibai for a short time and then come back to life again. (Séggium, Dírimo).

In the Reports of the Cambridge Anthropological Expedition to the Torres Straits Sído and Sóido (cf. no. 44) are identified under the common name of *Sida, the Bestower of Vegetable Food.*

D. *Mabuiag version* (vol. v. 29). Sida went to Kiwai where the people were dancing. One of the men there named Mauri was anxious to marry a certain beautiful girl named Sagaru. Sida's drum sounded, „Sagaru, Sagaru!“[28] During the dance a row sprang up, and Sida was killed by Mauri. His body was laid in a canoe and sent adrift down the creek. It was found by two women who were joined back to back, and they restored Sida to life by throwing him on to the fire. They prepared food for him, and the next day he split them in two with a „long stick like a canoe paddle“. One day he lay down on a *sara* (platform for a corpse) and was seen by the two women who ran home. Sida then jumped off the *sara* and ran home arriving there before the women, and lying down on his back he pretended to be asleep. Another day he dressed himself up like a spirit, again frightening the two women who ran home, but he got there before them and lay down as before. Finally he disappeared into the ground.

E. *Saibai version* (vol. v. 32 sqq.). In Mibu Sida saw two women Kumu and Kasu who were joined together back to back by their skin. He passed into a small shell called *ui* and was picked up by them. One of the sisters swallowed the shell and became pregnant, and the son she bore was called Sida Sula. When he had grown up he separated the women with a sharp wooden implement. One day he bent a *korua* tree into the form of a bridge[19] and went to a dance in Kiwai, and there were Sagaru and her wooer Maura. Sida and Sagaru met under the house and in the morning there was a fight between the former and the rest of the men. Sagaru ran away and sat on a small tree to rest, but the tree grew up very high so that she could not get down again.[19] Sida followed her tracks and seeing her reflection in a well under the tree jumped into the water, and some piece of wood went through his forehead and killed him.[20]

F. *Kiwai version* (vol. v. pp. 35 sq.). Sopuse of Dropo in Kiwai, while cultivating sago, made a hole in the ground and had connection with it. Soiida was born in the ground and some time afterwards Sopuse took him to his house. One day Sopuse made a drum and went to a dance in Kiwai with Soiida. There they saw Sagaru, and Sopuse threw a lump of beeswax at her, hitting the septum of her nose, and she fell down through the floor. Soiida went to look for her. They were married and remained in Kiwai.

Once Soiida caught an *user*-fish which Sagaru cooked for him, and he ate it, leaving only a bone for her. She bit it and broke her teeth and went away very angry. Then follows an episode from Sóido's story telling how he killed a woman and how all kinds of plants grew up from the various parts of her body (cf. no. 44 I).[31]

G. E. Beardmore in Journ. Anthr. Inst. xix pp. 465 sqq., *The Story of Sidor: The First Cause of Death.* Sidor had a wife named Sigaru who one day caught some fish which she ate by herself, leaving only the bones for her husband. In the night Sidor's spirit entered several animals and birds in succession and eventually became a goura pigeon which flew to the top of a high tree. The next

morning Sigaru found her husband in the tree and after warming a stone axe in the fire she attempted to cut down the tree. A wind blew it down, and it was eventually carried by the tide to Dibiri, the dwelling place of Meuri, Sidor's brother. Nanatara, Meuri's wife came and sat down at the tree, and Sidor committed a digital assault upon her which caused her to conceive. After a time Sidor was discovered, and he and Meuri started to fight. The spirit of the latter went away and sent a message by some birds to Sagaru asking her to take his bones home to Kiwai. Sidor's spirit went to Boigu in a dugong, and from there he sent a message by a cockatoo asking Umo and Ahau, his mother and grandmother, not to look for him as he would return to his family after a stay of seven months. They, however, went to look for him and gave him water to drink from his own skull. Sidor said that through their action in looking for him all men must die, otherwise everyone would have lived for ever. He went on to Wibo, the abode of spirits.

SOIDO (cf. Index) AND PEKAI, THE PROMOTERS OF AGRICULTURE.

44. Sóido came from Dárai, a place near the Gáma-óromo (river) in Díbiri, and once during his wanderings he arrived at Búdji. There he married a „bushman" woman. In order to clear land for a garden, he cut down the trees and bushes and let them dry in the sun ready to be burned. But as he had no fire he sent his wife to get some from two bushmen who lived in the neighbourhood. One of them had fire constantly burning between the thumb and index of one hand.[30] When the woman came and asked the two men for fire they said, „You no take him fire where me fellow burn him garden, you come here take him along hand." But when she came up to them they caught hold of her, threw her down, and forced her to have connection with them in turn. Then they gave her a firestick, and she went back. „You got fire?" Sóido asked her. „What name (what are you saying about) fire?" she answered angrily. „No good you send me go along that place, two fellow been knock me down, *kobóri* (have connection with) me, before I get him firestick." Sóido did not say a word, only thought to himself, „What name (why) you-two fellow hurry, knock down my wife quick? I been wait for you, you come *kobóri* my woman, make him good 'medicine', I rub him altogether yam, taro, everything before plant him, make him plenty kaikai."

Sóido burned the bush, and prepared the soil for planting. Then he killed his wife, cut up her body, and threw the pieces on the garden without burying them, arms, legs, intestines, and so on, and he also poured out the blood there. He was in a great rage.

Sóido went home and remained there for a time, and in his absence different kinds of food grew up from the severed parts of the dead woman. All the red food like taro and yams sprang from her blood, and all the white food like sweet potatoes and bananas from her flesh and bones.[31] *Gámoda* and tobacco too grew there, and the various plants filled the whole garden. On coming back Sóido was greatly surprised to see the great mass of food, and when the roots and fruit were ripe he collected them and began to eat. He swallowed the food whole without biting it („all same cassowary") and the different things passed through his body right into his genital parts which became full.

One day Sóido wanted to go to Móre (one of the Murray islands), so he summoned a turtle and entered the animal by its mouth, loading it in the same way with all kinds of food.

But the burden was too heavy, so the turtle could not swim, and Sóido had to abandon it. Next he sent the *ki* (sea-gull) to fetch the *avania* or *wáumere* (frigate-bird), and the *ki* flew away and brought the other bird from Búdji. Sóido sat down on the back of the frigate-bird with all his beautiful ornaments on, and his genital organs were full of food. The bird flew away with him to Bóigu, and Sóido asked the people there, „You fellow no got woman belong give me?“ „No,“ they replied, „you got big *árumo* (penis), big *múopu* (scrotum).“ So Sóido sat down again on the bird, and they flew to Daváne. There he asked the people the same question, „You fellow got woman belong me?“ But they would not give him a woman. Sóido placed himself and his enormous genitals on the *avania's* back, sat down there himself too, and was carried over to Gebáro (Two Brothers). There again he tried to get a wife, but the people refused to give him one for the same reason as before. The two companions flew to Mukáro (Cape island), but found no people there, so they proceeded to Yam island. Sóido stayed there for a long while trying to persuade the people to give him a wife, for his genitals were very heavy, and when they declined he said, „You fellow fault, you no want me. I give you fellow good thing, you no savy that thing. All time you fellow kaikai fish, water, that's all.“ Sóido then flew to Sugáru or Íribu island, but there too the people would not give him a wife, so he went on to Yárubo (Darnley island). There too he was refused a wife, and at last he and the bird arrived at Móre.

Morévanogére was the master of Móre. No trees or garden produce were growing on the island, which only consisted of sand. Morévanogére and his daughter Pékai lived in a small hut and fed on nothing but fish. On his arrival Sóido said, „All people bring noise (news), one man he stop along Móre, that's why I come, I want see you.“ When he saw Pékai he thought, „That girl Morévanogére he give me,“ but he did not say so. Morévanogére, who was possessed of mysterious powers, looked Sóido through and thought, „That man he got plenty thing inside *árumo* and *múopu*, more better I give my girl belong him.“

Pékai brought some fish which she cooked at the fire, and Morévanogére gave Sóido some. He said to Sóido, „You make bed along other (the one) side belong house, me and girl belong me stop along other side,“ and they all slept in the night. When they got up in the morning Sóido left the others and walked all over the island, and on his return kept away from the girl. Morévanogére thought to himself, „More better that man marry girl belong me all right; I think that man he no want him.“ One day while Sóido was absent Morévanogére said to Pékai, „You like that man? Suppose all right, you get him. I can't talk to him, say, 'My girl here, you marry him.'“ The girl did not answer but thought to herself, „I no can tell him Sóido I like him.“

When Sóido came home, they had their evening meal and went to sleep. In the middle of the night Sóido sat up and gave a low cough so as to find out whether the others were asleep, but they did not stir. Then he went out, stood on the windward side of the house, and said, „Pékai, you get up, more better you come, I want you.“ Morévanogére did not hear anything, but Pékai caught the sound; „What name (what is) that?“ she thought, „wind he make noise? No, I think that man there, he sing out outside.“ Pékai got up and went out, and Sóido coughed to draw her attention. At first he pretended to have come out only for a natural want,[14] but Pékai said, „True I been hear you sing out my name, I think you like me.“ „All right,“ said Sóido and told Pékai to lie down. He wanted to take revenge upon all the people who had re-

fused him a wife and therefore bade Pékai keep one leg flat on the ground in a certain direction so as to block the way to the various islands, and bend her other knee so as to leave the way open to Móre, and thus he bestowed all his store of vegetable food upon that island. Sóido's penis was so large that Pékai was killed. He shook out the semen all over the island, and all sorts of plants and fruit which he had carried in his genitals began to grow there, yams, bananas, coconuts, sago, taro, and other kinds.[27] Sóido bent down and touched Pékai's palms, soles, knees, elbows, and eye-brows with his penis, and then drew up her eye-lids, and Pékai was restored to life. „What name (what is it) I been do?" cried she. „You been dead, I make you get up," said Sóido. Pékai put on her grass-skirt, went into the house, and lay down close to Sóido's bed, she did not sleep near her father any more. Sóido summoned the different winds and went in to sleep. The winds came howling, „*Bu-bu-bu-bu!*" and *Hu-uuu!*" and there was a heavy rainstorm. The coconut-leaves rustled in the wind (which sound is mimicked by quickly brushing the fingertips against each other), and the large banana-leaves were flapping (mimicked by slowly beating the left palm with the right fingers). Morévanogére on hearing the strange noise thought, „I no been hear that before, what name (what is) that he make fast (catches the) wind?"[4] When he went out for a natural want[14] he saw all the trees and plants and exclaimed, „Oh, I no been see that before! I think that man been make him, good thing that man been come." Morévanogére went in and looked at Sóido, whose genitals had shrunk to their natural size after they had been emptied. And he lay down again to sleep.

In the morning they all three got up. Morévanogére concluded that the transformation must have happened through Sóido and Pékai, but he did not say anything. He went out to look at the garden, and „he look one side, he look one (the other) side, he laugh." Some fruit had fallen down, and he picked it up and ate it. Sóido said to him, „You no fright, that kaikai belong you altogether. I pay girl belong you. Me too belong you (your) island, me and wife." Morévanogére did not say anything but gave Sóido many arm-shells, trumpet-shells, breast-shells, and other shells as well as stone axes, meaning, „That belong you."

When Pékai died, she became a stone shaped like a woman. It was kept a long time at Móre, but was broken later on, and now only some fragments remain.[32] Some small pieces of the stone have been taken as far as Mawáta and Kíwai to be used as garden „medicines". When making their gardens those Mawáta men who possess a piece of the stone bury a small morsel of it with the first banana, yam, sweet potato, or whatever it is they are planting, while they sing at the same time.

„*Sóido dógi Bínatóie mo dógo démidímoro.* — Sóido, altogether kaikai you bring along Bína (the Bínatúri river)."

„*Pékai ro ki péito awáia péito ro Bínatóie.* — Pékai, you bring altogether kaikai along Bína, *ki* (sea-gull) and *awáia* (pelican) he canoe belong you."

Sóido took all the shells and other presents which Morévanogére had given him and distributed them among the people of Kíwai and Díbiri. Then he returned to Móre. His spirit and Morévanogére's dwell there still beneath the ground, while Pékai remains above in the shape of the stone. Sometimes Sóido and Morévanogére are seen moving about on the island in the form of a snake, bird, or man.

Sóido is also called Sóidonogére, *nogére* meaning „old man". He and Pékai are always

associated with gardening, and many agricultural rites bear reference to them. They are also invoked sometimes by harpooners of dugong. A man will tie a woman's grass petticoat to one of the posts of a harpooning platform to symbolize Pékai, and he calls out to the dugong as representing Sóido,

„*Pékai Sódo Pékai nóno díviorúti rórogído.* — Sóido, you come, Pékai he wait for you here, leg he out."

In saying so the hunter will slowly bend down his head, thereby beckoning to the dugong to come.

The magical methods for ensuring success in spearing dugong as in other matters vary enormously, „One man he got one yarn belong catch him dugong," said the narrator, „one (other) man he got one (other) yarn, all same what father been give him." A great many of these different methods have a common source in the magical properties of women (particularly their sexual organs), „just as the fingers branch out in various directions from the hand," said my informant. (Námai, Mawáta).

A. Sóido came from Kíwai and made a garden at Búdji. His wife whom he sent to fetch fire was outraged as in the first version. He cut up the body and threw it into the garden, and different plants grew up from it. In the night the woman's spirit told him to go the garden, and he saw what had happened there. Sóido tried in vain to fly to Móre on a *wario* (hawk) and then on an *awáia* (pelican) but an *avanía* (frigate-bird) finally carried him over there. He married Pékai and caused all kinds of plants to grow up from his semen, and Marúnogére was greatly delighted. When Sóido and Pékai died, they turned into two stones which are still in Móre. Morévanogére died there too. (Amúra, Mawáta).

B. Sóido, a Móre man who had very large genitals, came to Daváre in Dúdi where Pékai lived, and took her with him to Móre. While they were making a garden, he sent her to three men in the neighbourhood to fetch fire, and they outraged her. On hearing of this the enraged Sóido prepared a long, sharp stick; one day he made Pékai sleep with him, and then thrust the stick through her body lengthwise so that the end penetrated through her mouth. He cut up the dead body and threw it into the garden, where it turned into yams. Her spirit visited Sóido in a dream and told him what had happened. Another night she taught him how to attach some sweet-smelling herbs to his head-dress and arm-bands and perform a certain dance in the garden. As he did so, the different kinds of yam called out, of themselves, the names by which they are known ever since, *búdano, erávo, píuri,* etc., 20 names in all. (Káku, Ipisía).

C. One night when the Kíwai men were holding a secret dance in a garden, in order to promote the growth of bananas, a woman whose name was Pékai went to see what they were doing. She was found out and killed. The men cut up her body and threw it into the garden, and sweet potatoes and other roots sprang up there, the first specimens of their kind. The people were at first afraid to eat the new food. The woman's head grew into a large round kind of yam called *kúraére,* her bones became another kind called *ásumo,* and her hands a third kind called *wínoho.* The sinews turned into the winding stems of yams and sweet potatoes.

When planting yams the people say, „Pékai, you come out, you lift him up head belong you, bone belong you. Me fellow want him yam, big one." And on digging up yams they say, „I take bone belong Pékai." (Gabía, Ipisía).

D. Sóido belonged to Gáima on the Fly. His penis was very large and contained all sorts of vegetable food which he had swallowed. He was „hungry for woman" and tried to find one. One

day he made a raft of bamboo, and instead of a sail fixed up a leaf of the nipa-palm, and thus he floated over to Móre. There he married Pékai and planted all kinds of food by means of his semen. He also gave Marúnogére different „medicines" to be used when planting the first specimen of each kind of vegetable in a garden. (Obía, Iása).

E. Bananas, yams, and sweet potatoes first grew in the belly of a woman named Pékai; in the course of time she brought them forth as when giving birth to a child, and taught the people how to plant them in their gardens. Pékai and her husband Sóido once came to Yárubo (Darnley island), and as the people there complained that they had no food, they gave them bananas, yams, and sweet potatoes. One day when Sóido had connection with Pékai, the latter was killed, and Sóido cut up her body which he threw into his garden, and a great number of different kinds of yams grew up there. (Japía, Ipisía).

F. A certain Kíwai man named Mobínogére once severely scolded his son Sóido or Sóidonogére for not helping him in the garden, and the latter who was thus put to shame one night went away to another place. He swallowed a number of yams and other food without chewing them. In the shape of an *avanía* bird he flew over to Murray island and the various roots and fruit swallowed by him started to grow from the excrements which the bird dropped while flying. In Murray island Sóido met Pékai and married her. After she had had connection with him she went to relieve herself, and all the different kinds of food grew up from her excrements as they had done from Sóido's. The two had many children, and their sons and daughters married each other, and in this way the islands became populated.

After a time Sóido and Pékai were transformed into a stone which was kept by the people on Murray island, and the narrator once saw it there. The stone shows Sóido and Pékai engaged in the sexual act. When planting gardens the islanders put some food close to the stone and say, „Kaikai belong you fellow here. Me want make garden: you fellow come night-time make plenty kaikai. I plant him wrong; Sóido, Pékai, you plant him proper, make him grow quick." The next day the food will have disappeared, and the people will think, „Two fellow no dead; he been take kaikai." Thanks to this practice food is plentiful in Murray island. When digging yams the people will say, without this time leaving any present for Sóido and Pékai, „Me fellow pull out kaikai; Sóido, Pékai, you been make big kaikai." (Duáni, Mawáta).

In the Reports of the Cambridge Anthropological Expedition to the Torres Straits the tales of Sóido and Sído (cf. no. 21—43) are mixed together under the name of *Sida, the Bestower of Vegetable Food:*

G. *Mabuiag version* (vol. v. pp. 28 sq.) Sida flew in the shape of a frigate-bird *(waumer* or *womer)* from Pab on the mainland of New Guinea beyond Boigu. He carried with him various kinds of food and stopped at several islands asking the people to give him a wife. But everywhere he was given an old woman only, and he threw down some fruit and vegetables and went on to the next place. In Moie (Mer or Murray island) the people gave him a fine-looking girl named Peper. He had connection with her, and immediately every kind of vegetable food and fruit sprang up. Then some episodes of Sído's story are mixed in, and it says that Sida went to a dance in Kiwai and met there Sagaru and „Maura" (cf. p. 118).

H. *Saibai version* (vol. v. pp. 31 sqq.). Sida came from Sadoa in New Guinea and visited many of the islands. He flew about in the shape of a *waumer* (it is here called man-of-war hawk), but on arriving at a certain place he changed himself into a man. On each island he was given a woman, and in proportion to her youth and good looks he gave good or poor vegetation to the island. The people of Ulag gave him a fine young girl named Pakar, and he slept with her in the night, but

in the morning she was dead. After this follows the episode of Sido and the twin women „Kumu“ and „Kasu“ which is mixed up with the above tale (cf. p. 118).

I. *Kiwai version* (vol. v. p. 36). Continued from a version of the story of Soiida (cf. p. 118). Sida killed a woman who lived on the Wasi Kusa river and burnt her in the grass, and some time afterwards a great crop of vegetable food grew up there. He was carried to Murray island by a pelican. At that time there was no food on the island, but the morning after he had married Pekai there was plenty of food.

J. *Miriam version* (vol. vi. pp. 19 sqq.). Sida or Said came from New Guinèa in a canoe to the Murray islands. He planted various trees and had connection with a number of women. The young men at Mer were dancing in order to show themselves off before a certain beautiful girl named Pekari. She fell in love with Sida, and in the night they slept together. Some semen was spilt on the ground, and as a result, a number of coconut palms sprang up. The next morning the people were afraid when they heard the rustling of the coconut leaves which was a strange sound to them. Sida met two lads named Abob and Kos and sent them on a fool's errand to catch fish, and in the meantime he made unawailing overtures to their mother, then he stabbed her and put her in his basket. The two lads followed Sida who flew in the air in the shape of a frigate-bird. Sida threw the woman into the sea, and the place where she fell became a reef,[33] and he flew off to New Guinea.

MESEDE AND ABERE (no. 45—51; cf. Index).

MESEDE, THE GREAT MARKSMAN, AND DIBIRI-SAGARU.

45. Meséde lived inside an *éa*-palm at Dámera in Díbiri, and not far off there was a village with many people. Everybody there had plenty of food except two women, a mother and her daughter, whom nobody troubled about, and they fed on certain bad fruit only.

Meséde came out of his tree at night and shot pigs, cassowaries, and kangaroos with his wonderful bow and arrows. He rolled up the dead animals in leaves, making them quite small, and carried them in his *adigo*, arm-guard.[35] When he wanted to go anywhere, he did not need to walk, but simply stood erect, and the ground moved underneath his feet, so that no tracks were left by him. On returning home he took out the game from his arm-guard, and the birds and animals resumed their natural size. He then cut them up and cooked the meat.

The people in the village shared their food with each other, but nobody gave the two women so much as a morsel. The name of the girl was Díbiri-Sagáru. The mother asked her every day, „Somebody no give you nothing?“ and the girl had to answer, „Somebody no give.“ All slept in the night and in the morning resumed their various occupations. Díbiri-Sagáru and her mother were making sago close to the palm in which Meséde lived. The people all returned in the evening, bringing with them fish, meat, and garden produce, which they shared, but Díbiri-Sagáru and her mother were again forgotten. The mother went to the place where the men were cutting up the pigs they had killed, as if expecting to get a piece, but nobody gave her any.

Meséde had been watching the two women pitying them, and when in the night a pig came and ate their sago, he shot it and left it there for them, returning himself into his tree. In

the morning the girl came alone to the bush and found the dead pig. „Who kill that pig alongside my sago?“ she wondered. „Man he no got no track, dog he no got no track.“ Then Meséde came out and addressed the girl, „Oh, Díbiri-Sagáru!“ The girl said, „Who you?“ „Me there, Meséde.“ And he asked her, „You got husband?“ „No, I stop no man; mother, me two fellow stop, all time kaikai bad fruit, no man give him kaikai.“ Meséde did not say anything but he was sorry for the girl. He cut up the pig and gave her some meat, and she brough it to her mother. The other people, seeing the meat, asked them, „Who belong that pig, no man been kill him? I think two fellow been steal that pig.“ The girl said, „No, I no been see somebody track alongside, I don't know, I think he dead self,“ — she did not want the others to know about Meséde. The people seized and carried off the meat belonging to the two women, „that's all smell he stop along finger belong two fellow“.

Another day Meséde killed several pigs, cutting them up for the girl, and she brought the meat to her mother, saying, „Some man there he stop, give me pig, name belong Mesede.“ The mother said, „That good man, he husband belong you fellow.“ The people again seized the meat, thinking that their dogs had killed the pigs.

The mother bade the girl, „You go cut that tree, Meséde he come out, stop this place, no good people humbug me two all time.“ The girl took her stone axe and went to the tree, calling out to Meséde, „You go other side, I cut him this side.“ She felled the tree, and Meséde came out and asked the girl, „What for you cut him that *éa*?“[68] Díbiri-Sagáru said, „Mother, me two fellow, every time people come pull him that pig you been give me all time.“ Meséde was very dirty from living inside the tree, so the girl washed him in a creek and rubbed his body with a lotion of coconut-oil and sweet-scented plants. She took off her grass skirt, and they had connection close to the creek. He then hid his bow in her vulva.[34] Díbiri-Sagáru rolled Meséde up in a mat, making him quite small, and carried him home in a basket.[35] She took another bow and placed it close to him, but the real one was hidden in her vulva. This is the reason why hunters still prepare their bows with „medicine“ from the vulva of their wives before they go out shooting.

On reaching home Díbiri-Sagáru made an enclosure of mats for herself and Meséde. He resumed his proper size, and they were welcomed by her mother. The people came home, but nobody knew that Meséde was there. They distributed food, but nobody gave Díbiri-Sagáru or her mother anything, and Meséde felt „no good inside“ on seeing how they were treated by the others.

When in the morning the people went out to defecate,[14] a flock of hornbills came flying by, and the men called for their bows and arrows: „Where bow-arrow, where bow-arrow, shoot!“ Meséde called Díbiri-Sagáru and took out his bow from her vulva. There was a hole in the roof of the house over which the birds were flying, and when Meséde sent off his arrow, a fire burst out, there was a loud report, and all the hornbills dropped dead. Some of the people fainted in terror, and the others shouted, „Oh, what name (what is) that, me no been hear before!“ Meséde replaced the wonderful bow in Díbiri-Sagárus's vulva, and she pulled away the mats and showed him to the people saying, „My man here.“ They all looked at him in surprise: „Oh, good man!“ Some of the men greeted him saying, „Oh, you my *pána* (friend),“ others said, „You my father.“ Díbiri-Sagáru thought, „Oh, yes! before you give no fish, pig along me fellow. This time — who

head (is foremost)? Before — who head?“ Mesède was surrounded by all the people. Díbiri-Sagáru said, „All you fellow listen me. That time me two fellow been find him pig — man belong me been kill him. You gammon speak, 'Dog he kill him.' No dog been kill him, Meséde been kill him. All time you been push him that meat from me fellow. To-night you look, Meséde go kill him pig, you go too, you look who find him.“

Night came with a bright moon. Meséde asked his wife to take out the bow, and she gave it to him. He went out, and near the house he shot his first pig, a large one. He rolled it up in a leaf, making it small, and hid it in his arm-guard. A little farther on he shot a number of pigs which he put away in the same receptacle. On returning home he placed the pigs in a line on the ground and they became large again. Meséde returned his bow into the vulva of his wife.

In the morning everybody wondered at the sight of the many pigs: „What name that thing alongside? who been pile him up? Oh, true what that woman been speak.“ Díbiri-Sagáru said, „You look now who been make him.“ Meséde cut up the pigs and divided the meat among all the people, and the women prepared it.

The people were anxious to see Meséde's wonderful bow: „Where·that *gagáre* (bow) Meséde been shoot all same fire?“ The men went out to shoot birds, and Meséde accompanied them but only took with him his ordinary bow. None of the men succeeded in shooting a bird, and all the people were watching Meséde the whole time, but he tricked them. The real bow was hidden in Díbiri-Sagáru's vulva. (Námai, Mawáta).

A. Meséde and his wife Dámera-Sagáru lived at Díbiri. Persuaded by the people the woman asked Meséde to go and shoot pigs for them, and the first night he killed three pigs which were distributed among them. He killed more and more pigs each night, at last as many as ten in one night. (Obúro, Iása).

ABERE, HER SON GADIVA AND HER DAUHGTERS; MESEDE AND DIBIRI-SAGARU (no. 46—47).

46. Abére, a strong and powerful woman, lived in Wabóda. Once when the people were preparing for a great dance Abére said, „You no make dance quick, you wait I come back, I bring you thing belong dance.“ First she went to Túritúri, then to Mawáta and Sáibai, and finally to Mábuiag. Thence she returned with the canoe full of dance ornaments. She was anxious to know whether the Wáboda people had waited for her or held the dance in her absence, and on arriving at Dáru asked the people, „Canoe been come from Kíwai, from Wáboda?“ but the people answered, „No canoe been come.“ Abére went on to Míbu and from there to Gíbu, where Keáburo (cf. no. 57) lived. He saw the canoe, and picking up his bow and arrows came out on the beach. Abére called out from the canoe, „Who you there stand up along sand-beach?“ „I Keáburo, this place belong Gíbu, I look out this place.“ Abére tied up the canoe to a pole in the bottom and asked the man to come to her, which he did. She said, „You been see some canoe come from Wáboda?“ „No, I no been see.“ Abére lay down in the canoe, and they had connection, and the canoe began to rock heavily, causing a high sea. Abére had brought with

her a pig, and the animal took fright, swam ashore, and ran away into the bush. The woman was sorry to have lost her pig. It remained in Kíwai; before there had been no pigs in that island.

Keáburo went on shore, and Abére proceeded on her way. The rocking of the canoe had brought about such a high sea that she dared not round Kíwai. Instead she produced her digging stick, which she used to carry inside her belly, and with it cut a creek right through the island, and this passage is still called Abére-óromo. On the other side of Kíwai she met Nábeamuro (cf. no. 57) and Mórigiro (cf. no. 57) and asked them, „You no been go Wáboda?“ „Me two no been go Wáboda, me been hear drum from Wáboda, people make dance.“ Abére was very angry and paddled on. Arriving at Wáboda she asked some children who were swimming close to the shore, „You been make dance?“ „Yes,“ they said, „me been make dance last night finish.“ In great wrath she took out her digging stick and said to the people, „I been speak, you no make dance, you wait for me, I go take thing belong dance.“ She attacked them with her digging stick and killed them all, except the girls, and wherever the stick fell, a creek was made. That is why there are so many creeks in Waboda island. Abére adopted the girls, saying to them, „You come alongside me, you my girl.“ They left the old village and built a new house in another place, living by themselves without any man. (Sakúma, Ipisía).

A. Abére went from Wáboda to Dáru to fetch shell ornaments, and the people held a dance without waiting for her return. When she came back they fled before her. Abére pursued them to several places, and at last the people returned to Wáboda. Abére went to live with a man named Geóva at Ímowíamúba. (Obúro, Iása).

B. Abére came from Díbiri to Iása where Keáburo lived. She was received by him, and he forced her to have connection with him, and meanwhile her pig ran away. Abére and Keáburo made a house and garden in the bush. (Japía, Ipisía).

C. Keáburo, travelling with his wife from Iása to Gíbu, had connection with her in the canoe. The rocking of the craft caused a heavy sea, and when Keáburo afterwards washed himself in the water, it became very dirty from the semen. Since then there has been a rough sea and muddy water near Kíwai. (Gaméa, Mawáta).

D. A fragmentary tale relates how the Ipisía people once went to Iása and a certain man and woman gave rise to the waves on the sea by having connection in their canoe. (Gabía, Ipisía).

47. Abére, who lived in Wáboda, had a boy called Gadíva. He used to play close to the creek, and Abére warned him, „No good you go close to, by and by alligator catch you.“ Once while Abére and her daughters were in the bush, Gadíva, when playing on the bank of the creek, was taken by a crocodile which dragged him into the water. Abére, in the act of pounding sago, hit her food with the pounding stick, causing blood to flow. „Ei!“ she exclaimed „what name that, I no been make like that before. I think something wrong outside (on the beach), alligator catch him Gadíva — something.“ She ran home, and Séne, Abéma, Sóne, Ééi, and the other girls ran with her, all crying, „Uó, alligator been catch him Gadivá-a!“ They went to the river but could not see the boy as the water was very turbid.

Abére set off in her canoe and paddled to Móre (Murray island), where she found Morévanogére (cf. no. 457) and Sóidonogére (cf. no. 44). They asked her, „What name that?" and she said, „Oh, alligator been catch him Gadíva, you come." Morévanogére and Sóidonogére launched a canoe and went to Wáboda, and Abére set off to Daváne to find Kogéa (cf. no. 48). He asked her, „What's the matter you come?" „Oh, alligator been catch my good boy, I want take him out." They went to Wáboda, where Abére left the three men, proceeding herself to fetch Meséde.

Díbiri-Sagáru saw Abére's canoe coming: „Oh, one woman he come, oh, that's him, Abére." She did not want Meséde to go with Abére, so she rolled him up in a mat, making him quite small and hiding him in a basket.[35] Abere landed from her canoe and said, „Díbiri-Sagáru, where Meséde?" „Oh, long time Meséde been go Póbidíri." „What name (why) you gammon speak?" Abére said, „that time I come along point I been see Meséde outside (on the beach)." Díbiri-Sagáru answered, „You think I cranky, you think I no savy where Meséde? You come look self." Abére, on entering the house, went straight to the basket and said, „Meséde here! „Uái," the other woman exclaimed to herself in amazement, „I think that (is a) devil-woman he (who) been come, find him." Meséde came out and went with Abére to the canoe; he carried two bows. „Where *gagáre* (bow) belong you?" she asked him, and he answered, „Two fellow here." „No that no good *gagáre!* where that proper one? I want that, that's why I been come." Meséde and Díbiri-Sagáru thought, „Oh, he savy now." So he took out the bow from the vulva of his wife and put it in the canoe. Abére talked „strong", and Meséde, who was afraid of her, did whatever he was told.

Abére paddled the canoe, and they arrived at Wáboda. The men then set out to search for the boy. Sóidonogére threw a certain shell into the water, and as they watched it sink to the bottom, the water became a little clearer. When Morévanogére threw in a *mabúo* (arm-shell), they could see the crocodile down below; and when Kogéa emptied a large shell of clear sea-water into the creek, the bottom where the crocodile lay became visible.

Abére took off her skirt and asked Meséde to have connection with her in the canoe, and he did so, collecting the semen in a *báru,* basin of bark. Kogéa said, „You leave that *báru,* more better Meséde shoot him alligator first time," and Meséde drew his bow and shot the crocodile, breaking its neck and killing it. Kogéa speared the beast with a dugong harpoon. The basin was then emptied into the sea by Abére and Meséde, and the water became very dirty from the semen. For this reason the sea near Wáboda has been muddy ever since. Kogéa dived down and tied a rope to the tail of the crocodile, in the same way as when catching a dugong, and the animal was hauled up. Meséde secured his arrow and Kogéa his harpoon-head. Abére said, „You fellow been pick up my boy, more better you *kobóri* (have connection with) me." They did not want to, but she insisted, „Oh, pay belong you fellow, more better you come." So Morévanogére, Sóidonogére, and Kogéa had connection with her in the canoe, causing a high sea from the rocking of the craft, and since then there is always a very heavy sea at Wáboda.

Meséde opened the belly of the crocodile and took out the boy's body, which he gave Abére in a large basin. She carried the body on shore and buried it. Meséde threw the crocodile's intestines into Morévanogére's, Sóidonogére's and Kogéa's canoes, and this is the reason why even now the canoes of the „outside people" have a bad smell of decaying fish.

Morévanogére and Sóidonogére returned to Móre, and Kogéa to Daváne. Abére was anxious that none of the men should know that she had a number of girls, but Meséde found them out. He pulled out a hair of his whiskers and holding it between his fingers blew at it, and the hair was tranformed into a small bird, *sivisivi*, which flew away and lighted on the eldest girl's head. The bird pecked out one of her hairs and flew away with it, and doing the same to the other girls, it finally brought all the hairs to Meséde. He counted over the hairs: „This one belong first girl, this one belong behind girl — belong altogether girl.“ He wanted the girls to like him, so he made „medicine“ with their hair.

The bird was sent out again to the girls and the eldest pulled out a hair of her own and gave it to the bird, saying, „You tell him Meséde, that Séne my name.“ The other girls did the same, each one telling the bird her name, and the messenger imparted the names to its master (abbrev.). Having found out all about the girls Meséde cut up the alligator, dividing the meat into shares for Abére and all the girls, „how many hair — how many meat.“ When Abére saw what what he had done, she asked, pointing to one of the portions of meat, „Who belong that meat?“ „He belong Séne.“ „No got nobody here,“ Abére replied, but Meséde knew better: „Oh, you gammon, I savy now.“ Séne came and took her share, and Abére said, „I got no more girl — Séne, that's all.“ Meséde took no notice of what she said, and Abéme was called. As each girl came forward Abére said, „I no got no more girl,“ but Meséde summoned them all, one after another. When all had had their share of meat, he took them away with him in his canoe to Díbiri, where Díbiri-Sagáru was, and Abére was left behind.

Abére, who was grieved at the loss of her daughters, roused a strong wind and heavy sea. Meséde seized the youngest girl and had connection with her in the canoe, but as the girl was very little, she died of it, and Meséde threw her into the water. He did the same with six of the girls, killing them and throwing their bodies into the sea, but the four remaining girls he kept.

Díbiri-Sagáru saw Meséde's canoe in the distance: „Oh, he no come one man (alone), plenty woman he bring him.“ Taking off her skirt she hung a shell in front like a man, and seized Meséde's bow and her own digging stick as well. When the canoe came close up, she struck the girls with the digging stick so that blood flowed from their heads. Meséde said to the girls in disgust, „You me (we) go other place, leave that woman,“ and they went away and left Díbiri-Sagáru.

Abére pursued Meséde from place to place, asking the people everywhere, „Where Meséde?“ and receiving the answer, „Oh, Meséde been go other place.“ She never found him, and at last returned to Wáboda. In the meantime Meséde and the four girls reached Múmutúmu, where they found a banana-tree growing, and as there were no people they built a house to live in. Meséde saw that it was no ordinary banana tree and thought to himself, „By and by I make him something.“ He sent the girls away to catch crabs, and in their absence left the place, going to Mákeke, and when the girls returned they could not find him.

Díbiri-Sagáru went to Téterátu village and said to the people, „That time four woman belong Meséde come this place you kill him.“ She took off her grass skirt, and the Téterátu men had connection with her in payment for the task. The four girls followed Meséde, but when they came to Téterátu the people killed them and destroyed their canoe. Some men came and

told Mesède, „Téterátu people been kill him four wife belong you, Díbiri-Sagáru sing out (summon them to do so)." Mesède, who was at the Báru river, pulled out one of his hairs and tied it to a piece of coconut rind which he threw into the water. The rind floated to Múmutúmu where the banana tree was. A banana fell from the tree on to the coconut rind, and it was no longer a banana but a girl. She found a canoe and paddled off to look for Mesède, while that hair of his was hanging round her neck. A cripple[5] showed her the way to Mesède, and she became his wife. Mesède pulled out another hair and fastened it to a piece of coconut rind, and the same thing happened. Again a banana fell from the tree transforming itself into a girl, and she came to him. He summoned four girls in this way.

Somebody brought the news to Abére that her girls had been killed, and she wailed, „Oh, what man been kill my good girl?" (Námai, Mawáta).

A. Abére and her daughters went from Wáboda to Purútu where they were given a sago-palm for making sago, but they stole another palm as well. In revenge the Purútu people made a model crocodile which they attached underneath Abére's canoe, thereby causing a crocodile to take her boy Gadíva on her return to Wáboda. Abére went to summon Mesède, but as she was known to eat people, he hid himself. Abére soon found him, however, and took him to her place, ordering him to paddle the canoe while she steered, „Me all same man," she said, „me steer, you go paddle along fore." Dámera-Sagáru was anxious that no harm should befall Mesède on the journey, and she begged Abére, „You look out good, alligator no catch him, he good man, all time he kill him pig, you look out good." Mesède and Abére had connection on the way. When they arrived he shot the crocodile dead, and the boy's body was recovered and buried. In spite of Abére's remonstrances Mesède took her girls with him to Dámera-múba. Dámera-Sagáru was very angry and gave a beheading knife of Mesède's to some men, asking them to kill the girls, and Mesède afterwards found the knife on one of the dead bodies. He reproached Dámera-Sagáru, refusing to shoot any more pigs for her. Abére wailed over her dead girls. (Duáni, Mawáta).

B. Mesède brought Abére's girls to Díbiri, and Dámera-Sagáru induced the Óropai people to kill them. Wápowápo, the youngest girl, alone escaped. In the night the heads of her sisters returned to the bodies, and the girls became alive again. They went to fetch Wápowápo, and all ran away together. One after another they became tired and sat down, and were transformed into anthills.[69] This is why there are so many anthills in Manávete. (Káku, Ipisía).

C. Mesède, who lived at Gáma-óromo, was once summoned by some people to shoot pigs for them. In his absence his wife, dressed like a man, went to Díbiri-dárimo, where she induced the people to kill Abére's girls. Mesede failed to kill any pigs and therefore suspected that something was wrong at home. He found the bodies of his wives with their heads missing. The youngest girl Wápowápo, who was very beautiful, had been carried off alive by the Díbiri-dárimo people, but as she kept on crying they killed her, lest Mesède should hear her. Her body with the head cut off was thrown into the water and floated ashore at Díbiri. It was found by a woman named Géi, who came to fetch water for washing her fireplace. The body had become hard and looked like a log of wood, and Géi put it on her shelf over the fireplace. Large flies bored a hole from end to end through the body, which gradually became like a drum. Mórave, the husband of Géi, glued a skin over one end of the drum, and this was the origin of his famous drum. The tale runs on into that about Mórave, or Mérave, and Dápe (no. 56 B). (Nosóro and Oboráme, Iása).

D. Díbiri-Sagáru, desiring to destroy Abére's daughter (there seems to have been only one), whom Mesède had brought with him from Wáboda, dressed herself in male war-attire and went to a village in Díbíri, where she asked the people to kill the girl. The men there had connection with her in payment for the deed. Mesède, on finding his beheading knife tied to a stick close to the dead body, knew that Díbiri-Sagáru was responsible. The body, from which the head had been cut off, turned into a drum, and Mesède on finding it fastened a skin over the tympanic end of it. This version, like the preceding one, is continued in the tale about Mérave and Dápe (cf. no. 56 A). (Tom, Mawáta).

E. Mesède, living in Purútu, heard the sound of voices from Wáboda where Abères's daughters were playing. He went thither, and Abère thought that she pleased him, but in the night he ran away with all the girls. Pursued by Abère to Purútu, Mesède and the girls hid themselves in a large tree. Abère called to them, but none of them wanted to come out. They urged each other on, and at last the girls emerged one after another, Mesède keeping behind them. But Abère was no longer angry. She went back to Wáboda, where she lived with a small girl who had remained there, and Mesède kept the others. (Sakúma, Ipisía).

F. Mesède went from Díbiri to Purútu where Abère lived. He found out that she had a number of daughters and carried them off to his own place. His wife Dámera-Sagáru beat the girls, but after a while they made friends and lived together. (Duába, Oromosapúa).

MESEDE, KOGEA (cf. Index) **AND NUGU** (no. 48—50).

48. Meséde left Báru with his four girls and wanted to go to Dámere-múba. But Abére summoned a severe rain-storm, and Meséde's canoe drifted out on the open sea to Mádja Pakáuro (Bramble Quay), and from there it was carried to Móre (Murray island). The four girls held on to Meséde all the time. They came to Purúma (Coconut island), and thence to Wárabére (Three Sisters), Yam island, Bárasási (Long island), Mukára (Cap island), and Gebáru (Two Brothers), but they did not land anywhere, the tide just carried them along perpetually. At last they arrived at Daváne and were stranded.

They were found by Kogéa who thought to himself, „Oh, poor brother he come now, I think he come see me.“ He took them on shore and brought them into his house. „What's way you come?“ he asked them, and Meséde explained, „I no get (did not reach) my proper place, I walk about (travel) all over; tide, wind, sea take me go outside, water float me, I fast here.“ Kogéa prepared food for them, and after the meal they went to sleep.

Meséde wished to return to his place, and they went to the bush to provide him with food. Kogéa had no wife, and seeing Meséde's girls thought to himself, „Oh, brother, more better you give me one wife!“ He went first to the bush, and Meséde sent two of his girls with him, telling them, „You two go first, I come behind.“ When Kogéa saw the two women following him, he thought, „Oh, all same two wife belong me he come behind.“ The two women brought him the taro and sweet potatoes which they were collecting, and he felt very pleased. Some food was cooked and they all ate. Meséde said to the two women, „You go what place Kogéa he stop,“ for he wanted to give them to him, but did not speak out. When he was ready to

leave, he told the two women, „You two fellow belong here along Kogéa," and then Kogéa understood. He brought an arm-shell, a necklace of dog's teeth, and a stone axe, and gave them to Meséde.

Kogéa summoned the west wind, and they started in the morning. He, too, and his wives accompanied Meséde. Díbiri-Sagáru, who had stayed at Dámara-múba, saw the canoe passing by: „Oh, Meséde," she thought, „he go along Díbiri now." She had parted from him definitely since killing his four wives and lived at Dámera-múba inside a large tree. There she still remains, and the people can sometimes see her when she comes out from the tree carrying a bow and arrows.

Meséde and Kogéa came to Wáboda and thence to Dúbu-múba. They went on to the Bámu river and Báru, and ascended to the top of a high mountain called Dárái. Meséde remained on the summit thinking to himself, „All same Kogéa he stop along Daváne (which is a high island), more better I stop along hill, Dárái." Many men have heard the report of his wonderful bow. Meséde and his wives collected all sorts of fruit and gave them to Kogéa when he returned to Daváne. Since then Daváne is noted for its fruit-trees. Kogéa brought with him pandanus-trees, too, for making mats, and that is why they are now plentiful in Daváne. Meséde called up the east wind to carry Kogéa home, and the two brothers and their wives wailed at the leave-taking. Kogéa and his two wives returned to Daváne, and there he still remains, living in a rock from which he comes out at times. Sometimes he has the shape of a large snake, sometimes that of a man. (Námai, Mawáta).

49. Meséde and his younger brother Kogéa lived in Díbiri. They cleared a piece of land together, and while Kogéa was away Meséde planted all of it for his own use leaving no space for Kogéa's garden. Kogéa, who felt much offended, launched a canoe and sailed away, although Meséde tried to persuade him to stay. He went to Nákáke, Gówobúro, Kíwai, Paráma, Mawáta, Núgu-gábo, and Sáibai, and talked with the people in all these places. On arriving in Daváne he climbed the high peak, and as he liked the island, decided to stay there. He fetched a stone from the water, shaped it into an axe and sharpened and hafted it. With this implement he cleared a piece of land for a garden. Meséde once came to see him, calling on his way at the same places as Kogéa. The latter, who was still feeling annoyed when his brother arrived, wished him to go back soon and finally told him so, but Meséde wanted to stay on. Kogéa then passed into a large snake and frightened Meséde away. He was afraid lest Meséde should again steal his garden. (Gaméa, Mawáta).

A. Meséde once went to Daváne to see his brother Kogéa, and when he had stayed there some time Kogéa accompanied him back to Díbiri. Meséde killed pigs for him, and after a time Kogéa returned to Daváne. He lives there still, and Meséde in Díbiri. (Obúro, Iása).

50. Once Meséde, on his way from Díbiri, came to Núgu, who lives at Núgu-gábo, a place to the west of Mawáta. Núgu had an inferior bow and only wooden-pointed arrows, but Meséde owned a fine bow and bone-pointed arrows. When Meséde arrived, Núgu said to him, „*Pána* (friend), you leave bow-arrow here where my bow-arrow, you me drink *gámoda.*" But he was deceiving Meséde, thinking to himself, „Oh, very fine *gagáre* (bow), I want steal him."

Nugu prepared *gámoda* for Mesede mixing it with *sádi* (a plant used for poisoning fish), but he did not mix any of the drug in his own *gámoda*. Meséde became drunk and lay as if dead, and Núgu pushed him, pretending to wake him up, „You get up," he called out, „house he burn now, you get up!"[52] But Meséde did not stir, he only snored in his sleep. Núgu thought, „More better I steal that thing now," so he took Mesede's bow and bundle of arrows and ran away to the bush, not stopping till he reached Gúruru.

Meséde woke up and looked for his friend: „Eh, *pána* (friend) where you go, *pána*, eh!" He turned round and missed his bow and arrows: „Oh, Núgu been leave no good *gagáre* and *tére* (wooden-pointed arrow) belong him, he been steal my good *gagáre* and *iéna* (bone-pointed arrow)." He ran after Núgu but lost his way and did not find him. So he returned and taking Núgu's bow and arrows went on to Díbiri. Ever since then the Díbiri people have bad bows and arrows because of those Meséde brought with him.

Núgu, with Meséde's fine bow and arrows, went to Másingára, and the people asked him, „Where you get him that good thing?" „I been steal from *pána*, Meséde, come from Díbiri." Since then the Másingára people make bows and arrows like Núgu's. He also taught the Bádu men how to make them, and the bushmen in Dáudai have fine bows and arrows too.

Kúkapía, a mythical man of Gúruru, once appeared to Núgu in a dream and taught him the carvings and marks with which to decorate arrows. He also taught him how to get leaves of a tree called *wárakára* when starting on a hunting or fighting expedition, some of which he was to carry in his arm-guard, and some he was to chew, spitting the juice over his arrows. This is the origin of a custom still practised by the people, and when following it they call out Núgus's name. By this expedient their arrows will never miss the mark. If another man's arrow flies in their direction and they call out „Nugu!" it will turn anside. (Gaméa, Iása).

A. The theft of Meséde's bow by Núgu is told by two other narrators in the same way as in the preceding version. Núgu has been seen by some people, and also appears in dreams, teaching the people how to prepare „medicine" for dogs and how to plant gardens. He cannot be compelled to come in a dream but only appears of his own accord. (Amúra and Námai, Mawáta).

B. Núgu's scrotum was so large that he could not walk about, and he summoned a bushman, Sáwaiámo, to bring him food and prepare it for him. They drank *gámoda* together, and when Núgu fell asleep, the bushman stole his good bow and arrows, leaving his own bad weapons in their place. Núgu was angry at his loss but could not do anything. (Káiku, Mawáta).

EPISODES ABOUT ABERE.

51. Abére was travelling from Díbiri westward. At each place she asked a man to give her a passage in his canoe to the next place. She had a fine grass skirt on and every time tempted the man who came with her by sitting badly, for she was a „devil-woman — make fool along man, he try who strong, who no strong." At Manávete she asked a man named Báda-báda to take her over to Dúdi. They went together, and she sat „no good" in the canoe. Bá-dabáda, looking at her, thought to himself, „Oh, long way yet what place me go, more better I

go for him along canoe." They had connection in the canoe. But Abére did not really want him and got angry. She let her nose-stick drop into the water and called to the man, „Oh, Bádabáda, my *wóde-múti* (nose-stick) he lose now along water!" Bádabáda dived into the water to get it, and when he came up again she struck him on the head with a paddle, and he sank but was not killed.

Abére paddled on to Dúdi and found there a man and woman who were making sago. They had no other kind of food, and in the night Abére threw out her grass skirt, thereby causing banana-trees to grow up.

Bádabáda, floating about in the water, at last reached Dúdi. On seeing him Abére hid herself in the grass. She passed her nose-stick once in a circle round her and then threw it away, and this caused a certain grass called *mimía* to grow in such a dense mass round her her that nobody could find her, and there she still remains. Since then the *mimía*-grass, which plays a part in the ceremony of the same, is connected with Abére. (Námai, Mawáta).

A. The north-west wind comes from Abére's place, which is situated far away inland from Tírio in Dúdi. That part of the country is famous for its bananas, some of which have rather hard seeds. The bananas in that part of the country were made originally by Abére and belong to her. (Nátai and Káku, Ipisía).

NAGA (no. 52—55; cf. Index).

NAGA AND WAIATI STEAL FIRE FROM IKU.

52. Nága lived inside a stone on Nágir island in Torres Straits. When he spoke to the stone, it opened and he went inside, and it closed after him. He lived on fish, which he speared and dried in the sun.

In Mábuiag there lived a man named Wáiati with his wife and daughter, the latter called Pátagámu.

Iku was the name of a man who lived in Múri. He was making a canoe out of a trunk which had floated about on the sea and stranded on a sandbank. Between the thumb and index of his right hand there was a fire burning,[30] and this was the only fire in the islands, all fire having originated from Íku. Even now we have a wide space between the thumb and index with no finger, because Íku used to have a firestick there.

Nága went to see Wáiati in Mábuiag and said to him, „More better you me (we) go look round fire. One man he stop along Múri name Íku, he got fire stop along hand. All time you me cook kaikai along sun." A *warío*, hawk, flew with the two men over to Múri and lighted on a large tree, and they climbed down, leaving the hawk to wait for them. Íku was working at his canoe, and the two men, watching him from the bush, saw his fire: „Oh, fire he stop along hand!" Putting down his stone axe Íku set fire to some pieces of wood, and they watched him: „He make him fire along wood now, light him fire from hand, oh, yes — yes." The two men came out, and Íku turned round: „Where you two fellow come from? I got no man here, what name (why) you come?" „Me two come look fire, me no got no fire, all time make him fish

dry along sun." Íku instantly withdrew the fire into his hand, so that it could not be seen. He said, „I got no fire, who been tell you I got fire?" but they maintained, „Me two he savy." Nága, who once before had been carried over to Múri by the hawk and had seen the fire, told Íku, „I been see you first time before I speak along *pána* (friend)." Íku then exclaimed scornfully, „You fellow along all island, all place, you fellow no proper man, I think you fellow devil (spirits)! You no got fire, cold kaikai you eat all time. I man, I got fire, I show you too!" He opened his hand: „Look, fire he come out now!" Nága ran and wrenched the fire from his hand, and Íku tried in vain to stop him: „No, you no take that fire, that belong me!" He ran after Nága, „Oh," he cried, „give back my fire!" Nága and Wáiati quickly betook themselves to the hawk, and the bird flew away with them. Íku had to give up the pursuit: „Oh, no more; two fellow he go along pigeon." He returned to his place, bitterly lamenting his loss, and in order to main-ain the fire he had just kindled, now that the source of it was gone, he collected a great quan-ity of wood. The place in his hand, where the fire had been, closed up.

Nága and Wáiati returned to Nágir where they lighted a big fire, and Wáiati said, „You look out that fire good, by and by he out — hard work find him other one." Taking Íku's fire with him he proceeded to Mábuiag where his people were drying fish in the sun. Wáiati lighted a fire, and his wife exclaimed at the sight of it, „What name (what is) that?" „That's fire belong kaikai," Wáiati answered, „you go cook kaikai here." A big flame shot up, and the people were terrified, „Oh, what name that thing?" But Wáiati reassured them saying, „You wait, I cook him fish." When the fish was cooked he gave them some, and they ate, exclaiming, „Oh, father, that good fashion that! You me all time been make him fish dry, take long time."

Another time Nága and Wáiati went to Yam island carried by the hawk. Wáiati soon returned to Mábuiag but Nága settled down in Yam and also brought his family over there. He was the first man to live in that island.

Íku went over to Daváne and gave fire to Kogéa, and also to Meréva in Sáibai. It is from Sáibai that the knowledge of fire has spread to New Guinea. Íku returned to Múri.

In this tale a version of the dance before the beautiful girl Pónipóni is inserted (cf. no. 457 B). (Gaméa, Mawáta).

NAGA, WAKEA, AND SIGAI (no. 53—54).

53. Wakéa, a man of the Góvo tribe, lived at Búravo, one of the two villages of Má-singára on a tributary of the Bínatúri river. One day he said to his people, „You fellow stop, I go Yam island see Nága." He flew over the sea in the shape of a hornbill[1]) carrying with him various kinds of food in a basket, and on arriving at Yam resumed his human form. Nága said, „*Pána* (friend), you come," and Wakéa answered, „*Pána* I think about you all time, I come." Nága spread out a mat, and while they were sitting together he asked his friend, „What name (what) you me do here?" „I think," Wakéa answered, „more better you me make one island." „What island you make him?" „You me make him Túdu" (also Tútu or Túdo, Warrior island).

[1]) The bushmen inland from Mawáta call the hornbill *wakéa*.

Nága collected some soil, stones, and small trees, threw them away to the place where Túdu is now, and called out, „Name belong you Túdu, this night he come up that island.“ The two men slept in the night, and when they got up the next morning an island with green trees had risen from the water.

The friends made a garden in Yam, planting many kinds of fruit. Nága said, „I think more better you stop Yam island, I go Túdu, I take altogether people, leave you one man (alone).“ „All right,“ Wakéa said, „first time you me go look that island.“ They launched a canoe in which they put Nága's belongings and some food. On arriving at Túdu they landed their things and built a small house for Nága. There were many reefs near Túdu, and Nága speared three dugong of which he gave two to Wakéa, who returned to Yam taking the two dugong with him. „All right,“ Nága said, „you go, you send my people he come.“ Wakéa arrived at Yam, where the people cut up his two dugong, and he shared the meat with them. All Nága's people went to Túdu, except one man named Sígai who remained with Wakéa. Nága and his people did not, however, leave Yam altogether, but now and again came over to look after their gardens.

The story then relates how a canoe once drifted from Súi in New Guinea to Túdu, and how Nága sailed over to New Guinea to trace where it came from. (cf. no. 294 C; Gaméa, Mawáta).

54. Wakéa lived underneath the ground in Old Másingára. He used to fly about in the shape of a bird, but on returning home became a man and went into the ground. Once when he had turned himself into a bird, he flew to Yam island, and on arriving there resumed his human form. Yam was the home of Sígai, a „long time story man“ who lived inside a stone, and this took place before there were any people in the island. On seeing Wakéa Sígai asked him, „*Pána* (friend), where you come from?“ „I come along Búravo,“ Wakéa answered, „I come see you.“ „Who speak about me stop along Yam?“ „No, I savy, that time I fly about here — you think that pigeon, that no pigeon, that me.“ Wakéa gave Sígai various kinds of food which he had brought with him, and the latter asked him to stay there, and he did so. Sígai taught him a fighting song in his own language,

„*Oh, mátamána kúika patána singe sigamuka, oh, ngáika ngibéka ngúru pána.* — Kill him man, put him head along head-carrier, I learn (teach) you now.“

This song belongs to a *pípí* dance which takes place after a fight.

The men both put on a fine garment of young coconut-leaves. Transforming themselves into two birds they flew over to the mainland (Queensland), where they resumed their human shape and gay attire and fought the people with their stone clubs. On their return to Yam they prepared the captured heads, removing the vertebrae of the neck which they threw away, and ever since then there have been many stones in Yam. They hung the heads over a fire, and when the skin came off, threw it into the water, for which reason there are now many reefs and sandbanks between Túdu and Bóbo.[33] At last only the skulls remained, which the men carefully decorated and arranged in concentric circles on the ground with a trumpet shell in the centre and a ring of split coconut-leaves all round. They went to fight many people and brought home their heads.

Sígai once said, „More better leave him fight, you me go Dáudai." His canoe, which was made of a solid trunk and provided with outriggers, carried them along of its own accord, and Sígai speared five dugong on the way. They went up the Bínatúri river and arrived at Búravo, where they distributed the dugong meat among the people, but some of the bushmen were afraid to eat food which they had not tasted before. Sígai wanted to return to Yam, and Wakéa went with him; a hornbill carried them thither. They remained in Yam till their death, and were buried in the same grave. A long time afterwards the people dug up their grave to see what was in it, and one thighbone of Wakéa, of enormous size, was brought up and kept on a rock up to the present time.[32] „I been see that bone," my informant said. (Gaméa, Mawáta).

A. Wakéa went in a canoe from Búravo to Yam island to see his friend Máida, who had a son called Sígai. After a time he returned to fetch his mother from Búravo, and speared dugong and turtle on his way. Sígai and Wakéa died in Yam and their bones are still there on a large stone. (Samári, Mawáta).

NAGA'S INJURY AND REVENGE.

55. Nága and the Túdu people went to spear dugong, erecting platforms on the reefs. Nága harpooned five dugong, and some of his people three and others two, Nága always being foremost. Once in his absence his wife was sitting at the fire with one knee raised when two unmarried men passed by and saw her. They thought to themselves, „Next time more better you me (we) no go along reef; me look good thing belong that woman, I think more better you me stop." When the people again prepared to go and spear dugong, the two men pretended to be ill, and tying a band tightly round one thigh lay down at the fire. They remained in the village when the other men went away to the reefs.[65]

As soon as the canoes were some distance off, the two men got up, untied the strings, and walked about upright. When night came, they stole into Nága's house and laid hold of his wife telling her, „Me fellow been see thing belong you, that's why me been stop, no go along reef." They committed violence against her the whole night.[38]

Nága kept on summoning the dugong to come, but not one did he see, although his people on the other platforms speared many, some men three, some two, some four. When the water ebbed and the reefs became dry, Nága ordered his people to pull out the platform posts, and they returned to Túdu, Nága's canoe sailing at the head. On landing he went straight to his wife, and found her sitting still without uttering a word. Nága said, „All time I spear plenty dugong, this time I no spear dugong, I no hear him dugong halla (snort); my people spear dugong. I leave two boy here — you all right?" The woman said, „Oh, Nága, that two boy he bad fellow, he look thing belong me, that's why he no go along reef. He humbug me all night, me too much sore." Nága asked her to keep the thing secret, „You no talk," he said, „you no speak nobody, you keep him inside."[39]

While the people were cutting up the dugong, Naga went to the *hóriómu* shrine (cf. Introduction to no. 287), and cutting a log of the *wárakára*-tree fashioned it like a crocodile. He entered the crocodile and went into the water, but the wood was too light and floated on the surface. Next he took a piece of the *hávamúra*-tree and shaped it like a crocodile, but when he

tried it in the water it did not sink, so he threw it away. The thing same happened with the crocodile which he made of the *kapáro*-tree. At last he tried the *wóngai*-tree, and that proved to be the right kind. Entering the *wóngai* crocodile he jumped into the water and went right down to the bottom. By way of testing the crocodile he ran about underneath the water all round Túdu island, and a heavy swell followed him because of his great speed. Nága felt sorry for his people, thinking to himself, „Oh, Túdu man, he go lose by and by, I got good thing.“ Returning from the water he placed the crocodile at the *hóriómu* shrine and covered it with leaves. When the people asked him where he had been, he said, „I been sleep, that time I stop along reef I no been sleep; I been sleep along bush.“

Nága called out to the people, „To-morrow you me (we) go Mawáta,“ and they made themselves ready for the journey. In the morning when they were about to start, Nága said to the others, „You fellow go first, I come behind.“ All the canoes sailed off except Nága's which waited for him, but he said to the crew, „You go, I catch you along road.“ „What road you go,“ the men said, „canoe here?“ (how are you coming without a canoe). „No matter me,“ was his answer, „I catch you along road.“

Nága passed into the crocodile and plunged into the sea. He ran and swam, cutting his way right through Túdu to and fro, so that only a small part of the island remained. This is why there are many channels and passages in the shallow water round Túdu. Quickly he overtook the canoes and passed them by. Between the Kémusu and Kúmadári reefs there is a passage called Wápa, and there Nága stopped, waiting for the canoes to come up. He stood upright in the water with the crocodile's tail turned towards the bottom and the mouth wide open at the surface. He caused a high swirling sea to arise, and the people in the foremost canoe looked on in terror: „Oh, what name (what is) that sea! What name that thing he open him mouth?“ Nága swallowed them, canoe and all, and so he did with the following canoes as well, one after another. On the arrival of the canoe, in which the two offenders were, he stood up in the mouth of the crocodile and spoke to the people,[40] „Fault belong you two man. My name Nága, me sink down canoe belong you two fellow. You been humbug my wife that time I go reef — fault belong you.“ And the crocodile swallowed the canoe. At last the canoe of Nága's wife arrived, and the crew, who had lost sight of the others, pulled down the sails. Nága, reappearing in the mouth of the crocodile, called out, „You go back along Túdu. My name Nága, my name alligator. I finish along Túdu. Every place I go, kill him man, woman. I been sink down all canoe.“ The crocodile then disappeared, and the canoe returned to Túdu. The people found their island cut to pieces and wailed („cry for Túdu, cry for Nága, cry for all people“).

Nága in the shape of the crocodile left Kímusu and came straight to the coast of New Guinea. He cut a furrow right inland, thereby making the Bínatúri river and its tributaries, no river having been there before. At Yómusa he went on shore and lay down, making it his new dwelling-place. A Másingára man, Síde, who was out looking for kangaroo and pig, found Nága. The latter emerging from the crocodile, called out to him, „You man? you devil (spirit)?“ „I no devil, I man, I Síde, I belong Másingára.“ Nága asked for his friend Wakéa, whose home was there. He told the man, „I stop here. Suppose you fellow want go fight, you come see me first.“ Síde went home and summoned the Másingára men to come and see Nága. „Oh, I been find him good man,“ he said, „he come along alligator, alligator stop close to him. More better you

come look.“ They all went, headed by Síde: „Oh, all same house — big alligator he stop!“ Nága said to them, „Suppose you want go fight, you come cut you (your) bamboo (bow) this place, cut him rope too belong bamboo. That bamboo he kill him man proper.“ Since then the Másingára people cut bamboo for their bows and bow-trings at Yómusa, and this is why they are now such dreaded marksmen, („no matter arrow he fast along small place, that man he dead“).

Nága said to the Másingára people, „That time you fellow kill bushman, you no cut him head, leave him,“ and for this reason the Másingára people and the other bushmen unlike the Kíwais refrain from cutting off the heads of their slain enemies, they follow Nága's directions.

Nága travelled inside the crocodile to many places. He went to Kúra and cut a creek there, and to Mábudaváne and cut another creek. He thought to himself, „No good all time I stop outside along sea, more better I make creek, go inside fight people.“ Wherever he scented people, he made a creek inland. He cut the Mágai, Tamáni, Póspos, Tógi-túri, Wási-kása, Kúdi-kása, and Kóbuára-gówo (Bensbach river) creeks. On his way back he went up all the creeks again and caught the people who came to fetch water. A last he returned to Yómusa where he threw up the heads he had taken. He left his crocodile shape and arranged the heads in circles with split coconut-leaves around them, and since his time the people have done the same with the heads they bring home from a fight. Nága and Kúiamo (cf. no. 60) were the first men to fight, and the Sáibai side belongs to Kúiamo, while the inland peoples follow Nága. Mawáta is on the border between the two spheres and belongs partly to both. When the Mawáta, Yam, and Túdu peoplé come to Yómusa, they offer dugong bones and meat, mentioning Nága's name: „Nága, here meat belong you. Every time me fellow go spear dugong, you give me all time.“ There are great quantities of dugong bones at Yómuso. If people from other islands do not give Nága any meat when they come to Mawáta, some disaster will befall them when spearing dugong. The people also ask Nága for success in war, saying, „By and by me go fight — all same before you been kill him Túdu man, me kill him people all same. Nága lives still at Yómusa, and when he wants to go anywhere else, he assumes the shape of a crocodile. He made all the other crocodiles, and they kill people, because Nága did so when he assumed their form.

Nága's wife was married to a man named Sído in Túdu (not the Kíwai Sído). He was possessed of extraordinary powers, and used to live in the heap of dugong bones which the people had thrown away. Sído and the woman called their first child Túdu, and the others Wárabere, Dámudo, and Purúma, which are now names of islands. Before that the islands were uninhabited and had no names, but Sído named them and sent his children to live each in the island of the same name. (Gaméa, Mawáta).

A. Nága and his people in Túdu made frequent trips to spear dugong, and meanwhile the *táera* ceremony (cf. introduction to n:o 287) was being performed in the island. While his wife was being outraged by the two men, as in the previous version, Nága failed to spear any dugong. His revenge and the happenings in New Guinea are related as above. (Dáida, Mawáta).

B. There are two more similar versions of the outrage upon the wife of Nága (or „Mága“ as he is called in the one tale) and his revenge. (Epére and Káku, Ipisía).

C. The outrage was done upon the wife of Kíba, the leader of the Bóigu people, and the circumstances were the same as in the previous versions. Kíba was out on the reef but did not spear

a single dugong because of the violence just at the same time used against his wife. On his return she told him what had happened, and he asked her not to speak of it to anybody. Then he bade the people go with him to Búdji, and at Tódji he speared a dugong which remained floating on the surface. After that all went back, and nothing further happened. (cf. no. 154 A; Gibúma, Mawáta).

MERAVE (cf. Index) OF THE FAMOUS DRUM, AND DAPE.

56. Some distance up the Díbiri-óromo there lived a man named Mérave (or Mírave), who had a famous drum which he was always beating. Dápe, a man who lived lower down the river, heard him, and wishing to obtain the drum paddled up-stream in a small canoe to Mérave's place. On seeing him Mérave hid his drum in the vulva of his wife. [34] When Dápe came and asked him, „Mérave, where good fellow drum, I want take him?" the latter deceived him, saying, „I no got good drum, I got one drum he stop here." Dápe tried the drum, and it was no good, so he threw it angrily aside, but Mérave insisted that it was the same drum. While Dápe was outside for a while, a man who knew of the two drums said to him, „You go back place belong you, Dápe. Drum belong Mérave he no stop outside, he stop inside *áe* (vulva) belong woman. You go back, sing out woman belong you he come, you give him Mérave woman belong you."



Man beating a drum.

Dápe returned to his place, and while sitting in his house late at night heard the sound of the drum which Mérave was beating. Then he told his wife, „To-morrow you me go place belong Mérave." In the morning the woman dressed up carefully, and with the rising tide they paddled up the river, taking their boy Komío with them. Mérave seeing them coming thought to himself, „Oh, Dápe come back, he come now, take woman, he good woman." Dápe tied the canoe to a pole stuck in the bottom, and they went on shore. They were received by Mérave who spread out a mat on which they sat down. In the night Dápe said to Mérave, „You go along my wife," and Mérave went. The next morning Mérave's wife taking off her grass skirt called Dápe to come and take out the drum, which he did. Mérave warned Dápe to be careful with it, „You look out (after) drum good," he said, „make him fast along canoe. You go straight along you (your) place, no take something along road." [51]

Mérave beat the drum, which emitted a wonderful sound, and gave it to Dápe, and they tied it securely to the canoe. Dápe, his wife, and Komío took their leave and went away. While

they were paddling along, the boy saw a fruit-tree, *wóiwoi,* growing on the river-bank and called out, „Oh, good fellow fruit, I want him.“ Dápe asked his wife, „You me (we) go on shore, take him?“ but she said, „No, I no want take him. Mérave speak, 'You no take something along road.' You me go.“ And they went on.

Further on there was another fruit-tree, *bógame,* growing on the bank, and Komío begged his parents, „Oh, mother, father, me go take him *bógame!*“ „All right,“ they said, „you me go take him.“ Dápe tied up the canoe to two poles at the bow and stern, and the woman climbed the tree and brought down the fruit. Her husband went after her on shore, and they had connection underneath the tree. At the same moment the drum moving violently to and fro tore itself free from the ropes, and the boy cried out, „Oh, mother, father, drum he take him out rope self.“ The drum having got loose came for the boy who was at the bow of the canoe, caught hold of him, and disappeared with him into the water. The terrified mother and father cried out, „Oh, drum he been kaikai boy belong me finish!“ They wailed and wailed, but no boy returned from the water. At last they continued their journey and arrived home. „Where boy belong you?“ the people asked them. „Oh, drum been kaikai boy along road.“ „Fault belong you,“ the people said, „all time you want go take that drum.“

Dápe and his wife slept in the night and the next morning set out again to look for the boy. They continued their search until it was dark, but in vain. Some people told Mérave, „Oh, boy belong Dápe, drum been kaikai him. Dápe and wife belong him been *kobóri* (have connection) along road.“ „Ah, that's why I been speak,“ Mérave said, „no my fault, fault belong you.“

Dápe said to the people, „To-morrow you me (we) go shut him creek, bail him out altogether water.“ The next day they all set to work, dammed up the creek, and started to bail out the water. They worked hard, and at last the upper edge of the drum could be seen. A man was just in the act of seizing it when he was caught by a huge crab who wanted to prevent him from taking the drum. The water was rising continuously on the upper side of the dam, and just when the people were about to reach the drum, the dam broke down. The water came in with a rush, carrying away the people, and they were drowned. (Káku, Ipisía).

A. (Continuation of no. 47 D). The drum was made out of the dead body of one of Meséde's wives. This version is like the previous one, except that the names are interchanged. A man named Epía was out hunting and found the bush flooded from the effect of the dam. He bored through the obstacle by means of a fish which he made of a piece of wood, and dam and people were swept away by the stream. An episode relating to the first coconut-tree is connected with this version (cf. no. 262 C; Tom, Mawáta).

B. (Continuation of no. 47 C). Mérave had made a drum out of the body of Meséde's wife Wápowápo. This version is very similar to the preceding two. The people poured clear salt water into the creek so as to be able to see the drum and the boy. A hunter named Óge pierced the dam with sticks, and the torrent carried away all the people. Crossing over to the other side Óge found the first coconut-tree in the world (cf. no. 262 E; Nosóro and Oboráme, Iása).

C. Dápe obtained Mérave's drum by giving him his wife as in the previous versions. (Duába, Óromosapúa).

D. Mérave had made his drum out of a dead body from which the head had been cut off. The drum came for the boy in the canoe, making a great noise as if it had been beaten by someone.

Dápe and his wife, occupied with each other on shore, did not come to the rescue in time. While bailing out the water the people were singing,

„*Demavio nímo Víboro mére bábigo.* — Bail out water, catch him boy belong me, Víboro people."

Onéa, the hunter, tried to pierce the dam with several fishes in turn and at last succeeded with one of them. The people wailed after the catastrophe,

„*Nímo Víboro gáma némotóidumo Víboro mére bábigo.* — Me fellow stand up wait drum belong Víboro, wait boy belong Víboro."

The two songs belong to the *mogúru* ceremony. (Námai, Mawáta).

E. Mérave was „head man belong drum", and his drum when beaten called out his name, „Mérave, Mérave, Mérave!"[28] A flood carried off the drum from Mérave's place (Dápe is not mentioned), and it can still be heard in the Díbiri-orómo crying out, „Mérave, Mérave, Mérave!" (Nátai, Ipisía).

F. The people dammed the Bámu-orómo to catch fish, and the water flooded the bush. A man who was out hunting had to save his dogs from being drowned by hanging them up in a tree by means of strings round their bodies. He bored through the dam with a fish. A man, Begéredubu (cf. no. 109), was carried by the torrent to Wáboda where he remained. He taught the people there to build houses on piles, to plant gardens (before they had eaten earth), and to dance. (Obúro, Iása).

G. A man named Begerédubu was asked to help the people in bailing out the water, and just as he was about to catch the drum a large female crab caught hold of his penis with its pincers. The rush of the water carried him to Wáboda island. The crab was still hanging on to his penis, which had become very sore and swollen, and Begerédubu freed himself from the animal and threw it away. It is after this adventure of Begerédubu that the Wáboda men who descend from him have a very large penis. Begerédubu at first stayed inside a *gágoro* tree, but after it fell down he built a house. (Japía, Ipisía).

NABEAMURO (cf. Index), THE GREAT FIGHTER, AND HIS MARRIAGE WITH ANOTHER MAN'S WIFE; MORIGIRO AND KEABURO (cf. Index).

57. Siváre, a Máubo man, had nine wives. He was neglecting his first wife, and she felt very hurt and angry. Once when she went to the bush Siváre followed her, but she said, „What name you come look round me? You no sorry me at all. You got plenty woman. You no want come here, more better you go back." Siváre went back, and the woman set to work alone; in the evening she returned with a burden of bananas, sago, water, firewood, and thatching leaves.

Brooding revenge the first wife made a model crocodile and placing it in the Máubo-túri river said to it, „Síváre come here, you catch him. That's no other man fast here, that's Siváre, you catch him." She returned home and sat down on the gable verandah to watch. Siváre donned his war ornaments and seizing his weapons went on his way to another village. In the act of wading across the river he was caught by the crocodile who pulled him under the water and took him into a hole in the bottom. All the people yelled, „Siváre, alligator he catch him!" They ran and told Gumáru, Siváre's father, „Gumáru, you (your) boy, alligator catch him, Gumáru!" and the people all wailed, Gumáru, Siváre's wives, and everybody else.

Siváre's first wife alone was not sorry, but dressed herself in all her finery, rejoicing. The widows were as usual secluded in an enclosure of mats. Gumáru launched a canoe and went away in anger and sorrow over his son's death. He and his wife wanted to go and see whether they could not find the ghost of the boy anywhere. The people all thought that a real crocodile had caught Siváre, for he remained in the water, although he was not dead. Gumáru and his wife reached Wáboda and asked the people, „Where that boy belong me, you fellow no been see?" The people said, „Who name?" „Name Siváre." „Oh, we no savy, you try go Kíwai."

Gumáru proceeded to Kíwai and found Nábeamuro who lived there. He at once took a liking for him and, desiring to adopt him in place of his son, called out, „Oh, you (your) name Siváre, I give you name Siváre." „All right, father," Nábeamuro answered, „you come here." The people all said, „Oh, Gumáru, what name (why) you go here? Very fighting man that man, too bad, he kill plenty man belong we." Gumáru looked into Nábeamuro's house: Oh, all that house full up head, jaw belong man!" Nábeamuro's house was as long as the distance from Mawáta to the Gésovamúba point, about a mile. Gumáru said to Nábeamuro, „You my boy, you (your) name Siváre, I come take you. Siváre leave all woman, you take him altogether." Nábeamuro answered, „All right, father, to-morrow you me (we) go."

The next day they started, Nábeamuro beautifully adorned and bringing with him all his weapons. His brother, whose name was Iásamúba (also the name of the place), remained in Kíwai. They reached Wáboda, and the people said, „Gumáru, what name (why) you bring that man, he fighting man, no fright?" And they were all afraid of Nábeamuro and ran away into the bush. The next day the travellers arrived at Maipáni, and the people said, „Halloo, Gumáru, who's that here? What name (why) you bring him, that fighting man?" and they too ran away. When he thought of Kíwai Nábeamuro wailed, „Oh, my place, I leave him behind."

On their arrival at Wodódo all the people fled before Nábeamuro, and when the wayfarers left, the fugitives shouted after Gumáru, „What name (why) you bring that man, by and by he kill you." At Dámera-kóromo, too, the people made off and slept in the bush, leaving Gumáru and Nábeamuro to sleep in the house. At last Gumáru and his companion arrived at Máubo. The people said, „Oh, Gumáru, what name (why) you bring that fighting man, by and by he kill you me (us)!" But Gumáru took Nábeamuro into the house where they sat down, and he said to him, „Place belong you, Siváre, place you take him. Alligator been catch him. You Siváre, you no Nábeamuro."

Siváre's wives all went to wash away the mud, with which they had smeared themselves in token of their sorrow, and to put on fine, new grass skirts. Eight women came to Nábeamuro, and he slept beside them in the night, but the ninth, who had made the crocodile, stayed away. In the morning the women prepared food for Nábeamuro, and he invited all the Máubo people to come and eat, and they drank *gámoda* too. The people made a great feast for Nábeamuro, one night they held a *mádo* dance and another a *madía* dance, and nobody slept. They sang in his honour, „Oh, Nábeamuro, you good man, you go stay along me, me very glad for you. By and by you me (we) go fight along another country, you me all right." Some men sang a fighting song, too,

„*Bubúra durúpi bubúra áibi máiwáira.* — All fly go on top dead body (which is left behind), you me pull along canoe.“

Then the people all went to the bush to show Nábeamuro his gardens, and his eight wives went too, but the ninth stayed behind. The people said to Nábeamuro, „Altogether garden belong you, banana garden, taro garden, yam garden, sugar-cane garden, sweet potato garden, coconut ground, belong you, Nábeamuro. You got eight wife here.“

When nobody was looking, Siváre's first wife went to the river and feeling her way with her feet in the water found Siváre with the crocodile on top. Bringing both on shore she hurriedly threw away the model crocodile, lest someone should see her. Siváre came round and asked in bewilderment, „What's the matter me?“ The woman said, „Alligator been catch you, that's me I make him. I been wild along you, all time you go along eight woman. I been make that alligator, catch you.“ She scraped off the grass and mud which had stuck to Sivare's body while he was in the water. All his weapons and ornaments still remained with him. They went into the house and hid themselves in an enclosure of mats. The woman said, „You (your) father been bring him Nábeamuro from Kíwai, eight woman belong you Nábeamuro been marry him. He (the father) been give him you (your) name. People altogether speak, 'You take place belong Siváre, you stop here.'“ Siváre listened but did not say a word. When she had finished he asked her to prepare some charcoal, and he painted himself black, ready for battle („wild belong him come up now“). The woman then gave him sago and he ate.

Nábeamuro, Gumáru, and the women returned to the house. The women prepared food, and Nábeamuro asked everybody to come and eat, and after the meal they smoked. Siváre came running up, carrying his weapons. He drew hís bow at Nábeamuro and said, „Who been tell you come steal all woman belong me? You think I die altogether?“ Nábeamuro looked up, and „eye belong him come red“.[3] All the people shouted, „Oh, Siváre, Siváre, Siváre!“ Nobody knew where he came from. Siváre called out, „What name (why) you come take my place, take all my woman, take all my pickaninny?“ Both the men grasped their stone clubs and stood up facing each other, but the others caught hold of them saying, „Oh, you two no fight, you belong this place, you two go stop here.“

Then the two men sat down. They agreed to share the women between them, Siváre saying, „I give you three, I take four,“ and also divided the gardens. Siváre lived at one end of the house and Nábeamuro at the other, all the people in Siváre's half of the house belonging to him and the others beyond the centre to Nábeamuro. All made a great feast, and the two men sat down „all same big master.“ Siváre's people distributed food to Nábeamuro's people, and received food from them in return.

In the morning when the people went to the bush Nábeamuro alleged to be ill and remained in the house. He thought to himself, „I don't know what I do.“ He felt sad, thinking of his place, Iása, and his brother who was lamenting him day and night. Nábeamuro went to swim in the water and stretched out his body as if tired. A cripple[5] who was staying in the house watched him from a distance: „Nábeamuro, what he do now? Look, eye belong him come red!“ Nábeamuro seized his stone club, beheading knife and head-carrier, and the cripple wondered, „Halloo, what he try do? I don't know what he go make him.“ The terrified man crawled away and hid himself in the house.

Nábeamuro ran along the beach and began to attack whomsoever he saw, children who were playing there, and grown up people who had stayed in the village — he killed them all and cut off their heads. The rest of the people were in the bush, ignorant of what was happening. Nábeamuro put all the heads in a canoe, provided himself with fire and provisions, and sailed away. He summoned the east wind and sailed over to Wodódo. There he killed all the people except a few who escaped to the bush, and cutting off the heads he put them in the canoe. The same took place at Dámera-kóromo. After a time the old heads at the bottom of the canoe began to decay underneath the fresh ones which were put on top.

The Máubo people returning from the bush found the bodies of their slain relatives: „Oh, ground he full up *ne* (excrements), full up body belong man! Oh, what name (why) Gumáru been bring bad man, kill we!" The people were angry with Gumáru, and a fight with bows and arrows began. The parents identified the bodies of their dead children, whose heads had had been cut off, and buried them.

Continuing his journey Nábeamuro arrived at Wáboda, where he killed the people and captured their heads. He travelled on night and day. He came to Gówobúro and killed the people there, proceeded to Purútu and killed more people. The heads at the bottom of the canoe smelled horribly („Uh, fly walk about on top head!")[14] The canoe was so full of heads that Nábeamuro had to stand with his feet on them. He went to Gebáro, killed the people, and took more heads. The skin and flesh began to fall off from the old heads, so that only the skulls remained.

The Ábo people alone resisted Nábeamuro. They were very strong and wild, and he had to flee before them. He threw away his stone club, beheading knife, and head-carrier and ran into the water, where he was carried away by the tide. His canoe and weapons and all the captured heads were left behind. When he arrived at Súmai he hid himself in the bush, frightened as a woman, for he had lost his weapons. He stole fire and food from the Súmai people, prepared a meal, and ate. In the middle of the night he went to Kubíra. He saw a woman there who came out to defecate[14] and caught hold of her. She cried, „Who you?" and Nábeamuro concealing his own name said, „My name Dipómu." He induced her to have connection with him and afterwards told her, „I make fool you. My name Nábeamuro. I go Kíwai now." The woman cried out, „Oh, Nábeamúro there, he go, he humbug me, make fool me, gammon speak, 'Me Dipómu.'" But Nábeamuro was gone.

At Iása he heard his brother Iásamúba crying and went into his house. Iásamúba hearing his footsteps called out, „Who that?" The two brothers met and embraced each other, saying, „Oh, brother, oh, brother, I been think they been kill you." And they lived together.

After a time the Kubíra people came and wanted to kill the two brothers. Nábeamuro had no weapons, and when the enemy came near the two brothers ran into the sea. Nábeamuro became a dugong and Iásamúba a porpoise, and both remained for ever in the water. (Menégi, Mawáta).

A. A Paára man named Gumáru neglected his first wife, Epáru. She was much offended when he once sent another man to her to fetch his food instead of coming himself, and scolded him the next time they met. „Every afternoon, every morning you no come see me — I first woman you

take me (have taken). You chuck me away like dog, you no look out (after) me good. Father he no husband belong me, he feed pickaninny, you no feed me." Epáru caused the man to be taken by a crocodile as in the previous version. Gumáru's father Síriváre adopted Nábeamuro, an Iása man, and gave him the gardens and wives of his son. Epáru brought Gumáru back, and Síriváre tried in vain to reconcile the two men. They began to fight, first with their bows and arrows and then with their stone axes. Nábeamuro fell, and Gumáru cut off his head. A fight ensued between Gumáru's village, Paára, and Nábeamuro's village, Iása. (Sáibu, Mawáta).

B. A man named Siváre was taken by a crocodile, and his father adopted Nábeamuro, an Iásamúba man, in his place and gave him Siváre's wives. The friends of Siváre were angry with Nábeamuro, but he killed them with his stone club and cut off their heads. After that he set out on a long journey and killed many people. On arriving at a village he gave the people heads, asking them to go and fetch him food from the gardens in return, and when they had gone he killed those who stayed behind. The Gebáro people had heard of his coming and fought him, and Nábeamuro had to flee, leaving his weapons behind. At last he returned to Iásamúba, where he was received by his brother, Kíwainogére. Nobody dared go to the two men's place. (Mánu, Ipisía)

C. Nábeamuro used to attack the different villages while most of the people were away and kill those who remained at home. An Ábo man who had seen him brought the news to Gebáro, and when Nábeamuro arrived the people were prepared for him and he had to flee, leaving his weapons behind. He returned to Iása. (Obúro, Ipisía).

D. Nábeamuro travelled to many places, killing the people and capturing their heads. The Gebáro people compelled him to flee, and finally he returned to Iásamúba. (Návee, Ipisía).

E. Nábeamuro fought many people and brought their heads home to Iásamúba. At last his father and mother persuaded him to make peace with his various enemies. (Nátai, Ipisía).

F. Before attacking the different peoples Nábeamuro pretended to be ill and stayed in the house when the people went to the bush. He then killed those who remained at home. (Gábai, Ipisía).

G. Nábeamuro once saw a woman who was making sago on the other side of the Óromotúri creek at Iása. Seizing a sharp shell he dived into the water, and when the woman came to the river-bank he pulled her under water and cut her all over her body with the shell. The woman called for help, thinking that she had been caught by a crocodile, and when the people came, Nábeamuro left her and swam away, after a while returning to the men's house as if nothing had happened. Everybody thought that the woman had been hurt by a crocodile. (Obúro, Iása).

H. Nábeamuro lived at Iása and his friend Mórigiro at Ságasía. Both used to kill people and take their heads, and the latter also ate the bodies of those he had slain. (Bogéra and Káku, Ipisía).

I. Two great fighters, Nábeamuro and Mórigiro, lived at Iása. The latter, who used to eat his victims, was once taken by a crocodile and after that Nábeamuro and his brother Kíwainogére stayed at home and gave up fighting. (Duába, Óromosapúa).

J. Mórigiro lived underneath the ground at Manávete. He used to capture people and eat them. Once he was seen by a cripple,[5] who summoned the people to come and dig him up from under

the ground. They attacked Mórigiro and threw him into the river, apparently dead. The water carried him to Samári in Kíwai, where he was found by the wife of Mobínogere. The people took care of him, and he still lives there in the bush. (Káku, Ipisía).

K. Mórigiro once came up from underneath the ground at Yórubi and met a man who let him have his wife. The woman became pregnant, but died before giving birth to the child. While she lay dead in her grave a boy was born who broke his way up through the ground.[43] Morínogere (Mórigiro) brought the child to the man who had given him his wife, and was persuaded by his friend to leave his home in the ground and come and live with the other people. (Támetáme, Ipisía).

L. Nábeamuro and Keáburo lived at Iása not far from each other, at a time when the island was only a sandbank without any trees except young mangroves. Keáburo had no fire and ate fish which he dried in the sun. Nábeamuro knew how to make fire but did not impart his knowledge to Keáburo. Once when in the act of drilling fire Nábeamuro was caught by Keáburo who stole his fire and ran away with it, and Nábeamuro who was an old man could not overtake him. After that Nábeamuro sent Keáburo away to Gíbu. The former made a *dárimo*, (men's house) at Iása and the latter one at Gíbu. When the posts were to be carved (cf. p. 13), Nábeamuro lay down and bade his eldest son Gumáru, „You look my face, my body, you make him post.“ So Gumáru carved and painted the male figure with Nábeamuro as a model, while the female figure was modelled on Nábeamuro's wife who lay down in the same way. (Gaméa, Mawáta).

PASPAE WHO WAS BORN UNDER THE GROUND.

58. Underneath the ground at Írue there lived a man named Páspae who had never seen the sun. His mother had born him in the ground and left him there, so that the crocodiles should not catch him. He fed upon earth and got water from a well which was under the ground.

Once he pushed the ground over him aside and got up into the open. „What's that?“ he wondered on seeing the sun and ran away into a tree, and it was some time before his eyes got used to the light. One night his parents came to him in a dream and taught him how to build a house. He had no axe and broke off the posts with his hands, covering the roof with the skin of certain trees. He was the first man to make a fire by rubbing two pieces of wood together, his parents had taught him this method in a dream. He killed birds merely by pretending to throw a piece of wood at them, this gesture causing them to fall down dead. One night he lost his way in the bush and constructed there a provisional shelter by cutting out a large sheet of the rind of a big tree, leaving the top-side intact, then he raised the lower end a little on to a pole and slept underneath.

Not far from Páspae lived a certain woman named Múrke. One day she came to him and brought him some garden produce. „Eh, who you name?“ said Páspae. „Me Múrke.“ „Where you stop?“ „I look you all time, you go kill pigeon (birds). I no stop long way. I come, I woman belong you.“ „Suppose you woman belong me,“ said Páspae, „what name (what) I make along you?“ „I show you by and by, I go show you fashion belong woman and man.“

Múrke lighted a large fire and cooked some food for him. Shortly afterwards they went to Múrke's place, and there were large gardens with all kinds of useful plants. The woman

taught him to have connection with her. He was at first much afraid on seeing her nude, thinking that her genitals were an ucerated sore, but she reassured him, and afterwards he was greatly pleased (abbrev.). After a time Múrke bore a son who was named Mepáse.

Páspae went to many places and taught the people to utter his name when they went out hunting, and since then many hunters when going out to the bush call out,

„*Páspaé-a nímo bóromo iváha dívare iváha usáro iváha ro ágiwai.* — Paspae, we want pig, cassowary, kangaroo, you give me."

After killing some spoil the hunters hang up the intestines in the bush for Páspae, and if they have killed as many as four or five pigs, they leave one for him. Páspae walks about at night and finds the spoil left for him, and the people break off a small tree there for a mark to guide him. The people cannot see Páspae but he sees them.

When Páspae went to visit the people he planted one croton in every village, and since then the crotons are considered to be his particular plants. Páspae's own home at Írue is rich in crotons, and there is a heap of the bones of the spoil he has killed. The people plant taro and sugar-cane there for him, which no one else dares to touch, and those who live in the neighbourhood also leave there part of the spoil they have killed. (Gaméa, Mawáta).

NIMO AND PUIPUI BRING THE FIRST CANOE TO SAIBAI FROM MAWATA.

59. Meréva lived on the coast of Sáibai, and in the bush on the same island at a place called Áita there lived two men, Nímo and Púipui, with their sister Sagáru (not the Kíwai Sagárú). Another sister of theirs, Éreu, was married to a Mawáta man named Ahína. Nímo and Púipui had many gardens, and Sagáru spent all her time working for them.

Meréva lived by himself underneath the protruding root of a *neére* tree. Sometimes he flew about in the shape of a bird, *kekesío,* but he never went far away from the *neére.*

One day Nímo came out from the bush, carrying his bow and arrows, a basket, and some water-vessels. Looking round he said to himself, „I think man he stop here, I been see smoke he come up alongside tree." Meréva used to make a fire close to the tree to cook his sweet potatoes, and afterwards cover up the ashes with sand, for he did not want anybody to see them. Nímo found some tracks, but Meréva had hidden underneath the root. Perceiving no one Nímo felt uncertain whether he had seen real smoke or only mist rising from the ground. He went on to the Gebáro point and from there to the Bútu point on the Daváne side, but as he still did not find anybody, he returned to Meréva's place.[10]) Then Meréva came out and said, „*Pána* (friend), me here." „You there, all time I look round," Nimo saíd, „what for you no answer? I think you fright." And he asked him, „Where you (your) house?" „House here underneath, *túture* (trumpet-shell) inside I sleep." When Meréva wanted to sleep, he turned into a bird and crept inside a trumpet-shell. Nímo said, „No, that no good, man he no stop along ground, that (is) devil (spirit) place, more better you come stop on top all right. Nobody here, you no look people, no look canoe. More better you come on top, keep fire all time." Meréva had been wont to make a fresh fire by rubbing two pieces of wood together each time he wanted one. Nímo opened his basket and gave him many kinds of food, and they ate.

Nímo wanted Meréva to come and live with him, and he said, „More better you come along my place Áita." But the other wanted Nímo to come to him: „No," he said, „more better you come here, that inland place that belong bushman, more better you come outside," and so they kept on arguing. „More better you come my place," Nímo maintained, „you me go, plenty garden he stop." At last Nímo had to give it up and go back alone. On arriving home he told his younger brother Púipui, „I find him one man — every time I been look, no find him no man. Meréva he stop."

One day Nímo and Púipui told their sister Sagáru, „Me two fellow go look sister along Old Mawáta. You no fright, you stop, make garden. By and by me two fellow come back." Having left her the two men came out to Meréva's place, and he asked them, „Where you two fellow want go?" And they answered, „Me two go fellow that road (along the coast), go look sister." „Where you two fellow canoe?" „Somewhere, me leave canoe there." „Oh, you gammon," Meréva said, „I no been see canoe." The two men slept at Meréva's place.

When they got up in the morning the brothers took a bowl made of a coconut-shell and placed it on the water. Nímo went first and stood up in the shell and after him his brother, holding tightly on to him („two foot one place"). Whirling round and round the shell went away with them over to the New Guinea coast. On their landing Nímo put the coconut-shell in his basket. And the younger brother asked, „What name place?" to which Nímo answered, „That Sarúpa-gágato," a name referring to traditions connected with the place where many Sáibai men had been killed by bushmen. None of the places to which the two brothers went had names the before, but Nímo gave them names.

Proceeding on their way the brothers saw a crocodile in the water, and Púipui exclaimed, „Brother, what name (what is it) come up?" „That *kedáru kóiko*," Nímo answered in the Sáibai language, which means a „crocodile's head", and the place was named accordingly.

They went on, and seeing a turtle in the water the younger brother asked, „Brother, what name (kind of a) head?" and Nímo said, „*Wáru kóiko* (a turtle's head)," according to which place was named.

While he was walking the younger brother cut his foot on an oyster-shell and called to Nímo, „Brother, what name that, cut him foot belong me?" „That *góiri* (oyster) cut you," and they named the place *Góiri-gidju*.

Another time Puipui pricked his foot on the spine of a fish, *wábada,* and cried out, „What name (what kind of a) fish?" The brother said, „That *wábada*," and the place was called Wábada-méape.

Continuing their march they saw flying foxes (in the Sáibai language *sapúro*) fluttering over an island, which they named Sapúro-káwa. A little farther on they came to a creek which they called Búiai-kása and a point near by, Búiai-kóiko, but these names are not explained; they only „come along mouth belong two fellow."

The two wanderers sat down to rest at Mábudaváne and saw how the bush in Sáibai had sank towards the horizon. They called the creek Mábudaváne-kása and the point opposite Páho island Hérehére-múba, the name being connected with *eáuri* which means see, — they saw the open sea from there. Nímo took out the coconut-shell from his basket, and it carried them over to Páho. The point of the island facing the mainland was called Sáreábu because there the river divides into two arms. They found Básai (cf. no. 107), the place where the ground gives an

echo when people stamp upon it. The coconut-shell then floated them from Páho over the western arm of the river.

Púipui's foot sank into the mud when he jumped on shore, and he said, „What name (what is it) fast along my leg?" „That *dámu* (mud)," Nímo answered, and they called the place Dámu-rukávi. They found a creek with brackish water, which in Sáibai is called *gúgi*, and named the creek Gúgi-kása. There was an island not far away, which on account of its situation they called Máru-káva, the meaning of *máru* being given as „outside".

They went on to Áugaro-múba (no explanation), and from there to Móigi-págarúpa, so called by them from the sea-weed, *pagáru*, which had floated about and collected there. The same place was also called Móigi-Kágarúpa for the reason, it is said, that from there one can see Kagáru, a point in Sáibai. The next place was Búru-págadjína, so called because there one of the points came off the men's fish-spear (*búru* means „empty" or „wanting"). A tree was floating in an inlet near by, and as the younger brother hurt his hand on a twig (*kúra*) of the tree, they called the creek Kúra-kása. At Bínatúri the bone point (*kimúsu*) of an arrow fell off, and the two Sáibai men called the creek Imúsu-kása, the right name would have been Kimúsú-kása, but the two men „he miss".

Passing over the creek in the coconut-shell they proceeded to Ábere-múba, „the large point" (*ábére* = large). On the other side was the Óriómu river and Dáru island, which the „outside" people call Yáru.

Ahína, the brother-in-law of the two men was on the bank of the Óriómu fishing, when they came across the river in their coconut-shell. Éreu, their sister, called out, „Oh, my two brother you come! What name (in what kind of a) canoe you come?" „Oh," they answered, not wanting to tell her about their coconut-shell, „me walk along shore." The woman went to fetch Ahína, and in the meantime a man named Damábe entertained the two visitors. He prepared *gámoda* and invited Púipui to drink, but he did not know what it was, and asked, „What name (kind of a) drink? me no savy." „You drink," Damábe explained, „that good thing, belong sleep proper." Damábe drank first and after him Púipui and Nímo, saying, „That good thing."

When Ahína arrived, he asked the Sáibai men, „Where canoe?" „Me got *níku* (coconut-shell) here," they answered, „me come along this one." Ahína felt sorry for them and said to his wife, „Two canoe here, you give him along two fellow, another one one, another one one." He thought to himself, „That two man he *émapora* (brother-in-law) belong me, I no can talk, let sister belong him talk." Éreu gave them each a canoe, and according to custom provided the canoes with food. Her husband was thinking to himself, „No good one man pull one canoe, one man pull one canoe, big sea he come; more better two fellow stop together." So he said to his wife, „You tell him two brother, he take out outrigger belong one canoe, make fast two canoe close to, two fellow pull along one place." Each canoe had one outrigger, but they removed one of these and secured the canoes to each other by means of a cross-piece at each end.

The two brothers left Old Mawáta and returned homewards. Their sister wailed over them and they over her. They summoned a fair wind to carry them along. On their way they landed at Mábudaváne to procure sago.

Meréva had been waiting for them all the while, wondering, „What time my two *pána* (friend) he come?" At last they arrived and everybody was glad, for they belonged, as it were,

to the same family. They sat down together, and talked and talked, and the food which Nímo and Púipui had brought with them was carried on shore, and the two canoes were unfastened from each other.

Shortly afterwards two Mábuiag men, Kupádo and Moiwúsa arrived in Sáibai. They had found some thatching floating towards their island, and noticing that the leaves had been slit by some people unknown to them they set out to look for them.[12]) Their canoe was a solid trunk with two outriggers. They were received by the Sáibai people who asked them, „What road (in what way) you come?“ „Wood there,“ they said, pointing at their craft, „me sit down on top, sea he take me.“

Seeing the two canoes which Nímo and Púipui had brought from Mawáta, the Mábuiag men thought, „More better you me (we) take him one canoe.“ Nímo said to the others, „That one canoe, Kupádo, Moiwósa I give him; one canoe me three man keep him along Sáibai.“ The two Mábuiag men were very pleased and said in their language, „*Wákai mína si.* — That good,“ and the others said, „*Wákai mína si.*“

Kupádo and Moiwósa returned to Mábuiag in their new canoe, and there they reconstructed the craft, providing it with a wash-strake on both sides, two outriggers, and a proper bow and stern; they also ornamented the whole canoe beautifully, and their wives made mat-sails for it. When it was ready, the two men sailed in it to Bádu. The people there were very anxious to have a similar canoe and asked the two men to get them one, putting down many things by way of payment, arm-shells, stone axes, harpoon handles, and trumpet-shells. From Bádu the two Mábuiag men went to Móa, and there too the people gave them many things in order that they should procure them a canoe. Kupádo and Moiwósa returned to Mábuiag, and another day they sailed to Daváne and thence to Sáibai.

They taught the Sáibai people to make ropes of coconut-fibre and to fit out their canoes like their own. They also paid over the things given them by the Bádu and Móa people for another canoe; and this new canoe henceforth belonged to Mábuig, Bádu, and Móa in common and was kept at each place in turn.

Ever since then canoes are traded from Mawáta to Sáibai, and thence to Mábuiag, Bádu, and Móa, and even farther still to Íta (Green island) and Múrilágo (Thursday island). The payment for the canoes travels in the opposite direction, from Sáibai to Mawáta and thence to Kátatai (Gádjíra), Paráma, Kíwai, and lastly to Wáboda which is noted for making canoes.

Nímo and Púipui did not go back to Áita in the bush but remained with Meréva on the coast. Their sister Sagáru was left in the bush and together with some other people founded a village there. (Námai, Mawáta).

A. Miréva, Nímo, and Púipui met exactly as in the previous version. The latter two went to Mawáta to buy a canoe and used a coconut-shell to pass over the reaches of water which they met with. The names of some of the places differ somewhat from those in the first version. A point *(gídju)* where the men saw a pig *(búai)* was called by them Búai-gídju. The island Sapúro-káva is said to be named after certain white birds. The name Aúgaro-gídju or Augaro-múba refers to the rocks there. A Mawáta man, Bórombúro, gave Nímo and Púipui his canoe in exchange for a *wápo* (harpoon handle). The people were taught by the Sáibai men the right kind of *wápo* to use, previously they had only had an ordinary pole with a hole at one end for the harpoon-head. Nímo and Púipui return-

ed to Sáibai where they remained with Meréva on the coast, and instead of the trumpet-shell, in which Meréva used to sleep, they dug a hole in the ground to live in, covering it with a turtle-shell. They altered and decorated the canoe they had brought from Mawáta. Meréva was taught to make sails by a spirit who appeared to him in a dream. After that many canoes were brought from Mawáta to Sáibai, and to Mawáta they came from Kíwai. (Gaméa, Mawáta).

B. Three brothers living in Sáibai, Budía, Púipui, and Meréva, went to Old Mawáta to procure a canoe, using a coconut-shell to pass over the creeks. The explanation of the names of places mentioned is the same as in either one of the above versions except Abere-múba, which is said to refer to the mythical woman Abére. The men were received at Old Mawáta by their sister, Éreu, and returned to Sáibai with two canoes. (Vasárigi, Mawáta).

C. Meréva, Nímo, and Púipui are mentioned in rather an incoherent story about the fetching of the first canoe. (Nórima, Mawáta).

D. In *Rep. Cambr. Anthrop. Exp.* vol. v. 27, *The First Man of Saibai.* Miloal, the first man on Saibai, slept every night in a hole in the ground, and at daytime he got inside a shell. One day two men named Paipai and Nima came to him from the bush. They were on their way to Mawata, Miloal gave them a coconut, half the shell of which they used for passing over the stretches of water between the two places.

KUIAMO OF MABUIAG (cf. Index).

60. The Mábuiag boys and girls used to play every day on the beach. Kúiamo was a small boy at that time, and his body was covered with bad sores. He had two names, Kúiamo and Ádikúiamo. He used to make the other children cry, whipping both boys and girls, so that they ran to their parents to complain. At sundown all went home to sleep, and in the morning they again began to play, and Kúiamo whipped them as before. The children's parents scolded him, „What's the matter that boy all time good boy girl he whip him? All over he got boil, what for mother father no chuck him away?“ Kúiamo's parents said, „Every time me learn (teach) him, he no can listen good, every morning, every daytime, every afternoon me learn him, he no hear.“

The boys were playing one day in small „half canoes“ (cf. p. 9), and some of them were standing in the bow looking out for fish. Kúiamo wanted to be in the bow, and when the others did not wish him to come there he capsized the canoe so that they all fell into the water. Leaving the others to cry and bail out the water Kúiamo went to another canoe, and when he was not allowed to stand in the bow, he capsized that too, and the boys and girls had to swim, and all the fish were lost. The other children wept and cried out, „What name (why) you no make canoe self all same me fellow, all time you humbug me fellow.“ Kúiamo constantly treated the other children in the same way.

He jumped on shore and ran with his muddy feet right into the midst of the grown up men who sat eating, and they shouted, „What name that boy he no can look out, too much sand he fall down from leg belong him, go all over kaikai. He no savy nothing, cranky alto-

gether!" Such a boy was Kúiamo. He tore about without even minding the fires, capsized cooking shells, made some fish fall into the ashes, and caused the flame to blow aside over the people and burn them.

Kúiamo went up to his mother, Támagáni, who was making a mat, and not looking where he was going kicked away the strip of leaf which she held with her great toe, and she scolded him („all people belong Mábuiag he swear him, mother he swear him too"). In a parallel version by the same narrator it is stated that his mother and the other people were not really angry with him, whereas Kúiamo himself „catch him proper wild, he shame".

The next morning the children again began to play, and as before Kúiamo caused trouble among them, fighting the boys and girls till blood was shed. All the grown up people scolded him.

When Kúiamo grew older he gave up playing. Once again he stumbled over his mother's work, tearing the plait out of her hand, and received a scolding. He then went into the bush, made a *kúbai,* throwing stick, and *báura,* spear, and decorated himself with fringes of split coconut leaves, covering his face as well; he also tried on all his ornaments of war, in preparation for the deed which he contemplated. He thought, „Poor mother, to-morrow you no more", and felt sorry for her and the people he meant to kill. Leaving all his things in the bush, he came out, and his mother said, „Ádikúiamo, what's the matter you stop quiet?" Kúiamo answered, „Mother, I stop, no good I everytime I play."

All the people got up in the morning, some went to their gardens and some to catch fish, some women looked after their children and others made mats. Kúiamo fought all the children, throwing them about and whipping them, till both boys and girls were bleeding. He ran into the midst of the people, and all rated him, his mother too, „What name (why) that boy all time make trouble? Head belong him he stone, he no can listen, ear belong him no got no hole." He drank some water and threw the rest at his mother, and she scolded him, „How many time I learn him Kúiamo, he no listen at all, no got eye, no got ear, he proper cranky."

Kúiamo ran into the bush where he had left his weapons and attire. He put on all his ornaments, painted himself red, white and black, and holding his throwing stick assumed a threatening attitude. „Wild he come now." He said, „I sorry mother, all Mábuiag people no more now. My name Kúiamo, Ádikúiamo."

When he came out of the bush, the people did not recognize him because of the leaves which covered his face, and they called out, „Who you?" „That's me, Kúiamo, Ádikúiamo." He first speared his mother and drawing the weapon from her body danced and sang,

„*Kéda báua kéda báua kéda báua ngái Kúiamo, Ádikúiamo.* — All same big sea I come now, I Kúiamo, Ádikúiamo."

He next speared his sister, and mad with rage killed men, women, and children alike, crying out, „All time you people swear me, you think that (I) small boy!" He cut off his mother's head with his beheading knife and made a wreath of fringed coconut leaves round it, thinking, „By and by all meat, stink go away; that time I make him out what head belong mother." Afterwards he cut off all the other heads and arranged them in rings face upwards round that of his mother. When he had finished, he returned to the bush and took off the leaves which covered his face.

At the thought of his mother Kúiamo said, „Poor mother, I sorry now. I been kill you first time, I pay you now. Every place I go clear him now, I go kill all place.“ In the morning he went to the other side of Mábuiag, where the surviving people had taken refuge, some hiding themselves among the rocks, others digging holes in the ground. Kúiamo killed everyone he came across, beating about the whole island. The people fled before him in terror, „no sleep, no kaikai, pigeon he make noise, wind he make noise, some bushes he make noise along leaf — people he fright, he run away for nothing.“ Kúiamo carried all the captured heads to the place where he had left the others. He slept and drank water but did not wash the blood from his hands.

Next morning he started the chase again. He did not eat, „he cranky inside“. The few survivors tried to soften his wrath, shouting to him from a distance, „Kúiamo, finish now; no more people!“ He would not listen, but mercilessly killed those who had called out to him. He searched for more victims everywhere, „stone-hole-people he kill him, small bushes he look round — kill him.“ Only those who had dug holes to hide in remained undetected, they had covered their tracks with dry leaves, and Kúiamo walked right over these without noticing anything.

He thought that he had killed all the Mábuiag people and lighted a fire-signal to summon the Bádu people. The Bádu men thought, „Mábuiag man sing out,“ and some of them went over to Mábuiag and were killed by Kúiamo. Next he lighted two fires, and the Bádu people thought, „He sing out me fellow again, one fire belong them fellow yesterday, one fire belong me fellow.“ Many Bádu men and women started for Mábuiag telling the rest, „Me fellow make three fire, that sing out you people you come. Me no make fire, that to-morrow me come back.“ A fair wind brought the canoes to Mábuiag. Seeing them coming Kúiamo donned his war accoutrements and concealed himself at the place where all the heads were, swarms of flies covering him.[48] The Bádu people approached and looked round: „Where altogether people he stop, me no look no man?“ When they landed Kúiamo got up and killed all the people of each canoe in turn. He cut off the heads and placed them in a ring round the others, himself sleeping alongside. The next time he lighted three fires, and the Bádu men said, „Oh, he want me go, he got three fire now, he sing out you me now. To-morrow you me go again.“ In the morning they set sail, men, women, and children. One canoe was delayed and came on behind the others — „all same pigeon he fly first time.“ This last canoe drifted with the tide to another point and was overlooked by Kúiamo when he began to fight. The people in this canoe looked: „What's the matter that man on top canoe, all people he fight him (he fights all the people), all people along water. He go other canoe, people there jump along water, that man he on top canoe. Man there he fall down, man there he fall down, that man he fight him, jump along other canoe. I think that him, same man, Kúiamo, every time he fight people, man he yarn about, I think him.“ Kúiamo at last caught sight of the canoe: „Oh, I miss that canoe, people he find me out now,“ and he shrugged his shoulders. He came, running towards the canoe, but the people set sail, caught the wind, and escaped back to Bádu. They were received by some men who eagerly came right-out into the water and by others on the shore, and the fugitives said, „Oh, Kúiamo been kill him all canoe, he make fire, make fool you me. Tide take him canoe go other end, me run away.“ All the Bádu men and women wailed, „My good husband, brother, he dead now.“

Kúiamo made a ring of young coconut leaves round the heads, from some of which

the flesh was gone. He ornamented the skulls, marking out those of men and those of women. On the former he painted a red streak from the forehead right to the chin, and on the latter a similar streak across the face just above the eyes, and the skulls of „big men" had their jaws painted red in addition. He ornamented himself too and danced, singing,

„*En kutibu waímeé eh kutibu waímeé.* — I start now, sing out along shell (trumpet shell), every time I make all same, I learn (teach) him people now take head."

When Kúiamo got up next morning he felt sorry for his mother and said, „Poor fellow mother! What I do?" He made ready a „half canoe" (cf. p. 9) and blocked the ends with mud to keep out the water; he also put a quantity of edible fruit, *bío*, in it for food. Taking his mother's skull he provided it with eye-balls of beeswax, covering them with small pieces of a certain shell to make them look like real eyes, and formed a nose of the same material with a nose-stick inserted. He tied the lower jaw on, in its proper place. When the skull had been carefully ornamented he put it on a mat in the canoe. Then Kúiamo said, „Oh, poor fellow mother, I sorry you this time. I go kill him people, pay belong you. No fault belong me. People he swear me, that's why wild he come up." He ascended a hill and looked towards New Guinea saying, „I go kill him all people, I pay you now." Kúiamo had spared one Mábuiag boy only, the son of his sister, and put him in the stern of the canoe to steer.



A deep cut in a stone on Daváne island knocked by the bow of Kúiamo's canoe.

Kúiamo and the boy arrived at Daváne. Leaving the canoe on the beach Kúiamo climbed one of the peaks and looked round: „Oh, full up bushman place, some man he make fire along house, some he make him garden. To-morrow you no more. I been kill mother, people belong me spoil him too." They sailed on to Bóigu, and when they came near, Kúiamo lay down in the canoe and said to the boy, „You no get up, no lift him head on top, head he altogether down. Bóigu man he think, wood he float." The Bóigu people were eating dugong and playing on the beach ignorant of the approaching danger. Kúiamo lay in wait („all same pigeon sit down, he want go shoot him"), and peeping over the side of the canoe: „Oh, big man he stop middle, I go along him first before small man." When the canoe was close by, Kúiamo rushed up and speared the big man in the midst of the people. He leapt and fought with his hands and feet killing the people, who fell dead over each other. Kúiamo sang his war-song,

„*Kéda báua kéda báua ngái Kúiamo, Ádikúiamo.*"

When all were dead he called the boy and taught him how to cut off the heads: „What name (why) you cut him like that? You cut him quick! What way I cut him you cut him behind (after me)." The boy was frightened and shrank back from all the blood („eye belong dead man he

stand up all same — the narrator glared upwards — look boy"). The youngster did not want to kill people, but his „father" taught him how to become a warrior.

The two companions then crossed over to Dáudai and landed at a point called Wási. Kúiamo said to the boy, „You me go catch him Wási man," but the latter, who did not want to go, replied, „Father, you go, I stop along canoe." The canoe was full of blood and „grease" with flies and worms swarming over the two men's food.[41] Kúiamo told the boy to eat, but the youngster did not want to, thinking, „What name (how) me kaikai that thing, too much blood, stink." When Kúiamo commanded him, however, he quickly obeyed and ate. The boy remained with the canoe, and Kúiamo went on alone. On arriving at Wási village he hid himself in the bush to watch in which houses the chief men lived. When the birds began to sing in the morning, he got up and shot one of the leaders. Kúiamo leapt and kicked, and men, women, and children fell down dead. When fighting Kúiamo either sang his war-song or shouted, „*To-to-to-to*!" „That's talk make him body strong, that fighting talk, make him man fight." Ever since Kúiamo's time some men in a fight shout, „*To-to-to-to!*" while the war-cry of others is, „*U-u-u-u!*"

Kúiamo cut off the heads of the Wási people and stringing them on a long rope carried them back to the canoe. The boy said, „Oh, what name (why) father carry him plenty thing, what place I sit down (where shall I find room to sit)?" Kúiamo asked him sternly, „What name (what) you say?" and the boy hastened to answer, „No, I say he good." They put the heads in the canoe.

From Wási Kúiamo went to fight the Dábo people and awaited darkness at the road leading to their village. The boy did not want to go with him but stayed with the canoe. He was horrified at the sight of their food, which was stained with blood from the heads and full of worms, but when Kúiamo spoke to him he had to say it was good. Kúiamo chose one of the leading men for his first attack and afterwards killed everyone he could get hold of. Laden with heads he returned to the canoe and gave the boy one string of heads. (Abbrev).

Next he went to Búdji and killed all the people there. He followed the coast in an easterly direction and fought the Béreráigo (Béro people), and the Tábatáta, Gúie, Dáburo, Tógo, Kupére, Bútu, Áriki, and Djibáru peoples. (Abbrev).

At last Kúiamo's beheading knife broke, so that only the handle remained, and then he decided to go back. There was no water in the canoe, only blood and „grease" everywhere, all over Kúiamo's body too, the stench was intense, and flies and worms swarmed in their food, but Kúiamo did not mind. Carrying strings of heads on both his shoulders and his spear over the right shoulder, he danced and sang as before,

„*Kutibú waímée eh kutibú waímée.*"

This dance is called *nubúa* or *pípi*.

They set sail and reached the Kagáro point in Sáibai where they slept. When they started again in the morning there was a very rough sea, and Kúiamo threw some of the heads overboard. They form the reefs and sandbanks which are so numerous in those waters.[33] Kúiamo's canoe was nevertheless swamped, and the two friends had to swim ashore at Gebáru (Two Brothers). The canoe was saved afterwards with the heads intact, and Kúiamo gave some of them to the Gebáru people in exchange for another canoe. After sleeping at Gebáru the two men

continued their voyage, and between Sáibai and Mábuiag threw out some more heads which became reefs. Kúiamo said, „By and by man he come, catch him fish, dugong along reef.“ At first he made the Numáru reef and then, throwing away more heads, said, „That reef he come up, name belong Béka,“ and again, „That reef name belong Márkai-mádja.“

Finally Kúiamo arrived at Mábuiag, still accompanied by the boy. His wrath had now subsided; every Mábuiag man slain by him was matched by a bushman killed in the same way („no more sorry mother“). He put all the remaining heads of the bushmen round the skulls of the Mábuiag people. A few Mábuiag men still lived in the holes they had dug in the ground, and Kúiamo called out to them, „Finish now, you fellow come, no more fight now. You come stop along beach, I go stop on top hill. I sorry people, no good I go sit down alongside you people, I bad man. I been killed plenty Mábuiag man, no can make friend, more better no stop one place. You stop one end, I go stop on top, place name Gómu, I go stop one man (alone).“

Kúiamo went to live on top of the hill and took all the skulls with him, that of his mother too. The skulls remained there a long time („me fellow been see head, *tutúre* (trumpet shell) belong Kúiamo“), and they looked like stones.[32] Kúiamo is not dead, but dwells underneath the ground. Sometimes in the night he walks about on top of the hill, and the Mábuiag people can see him. He is not a ghost but Kúiamo in person, for he went of himself into the ground while alive. When the people see the apparition, they know what it forebodes: „Oh, fight he come now, somebody come fight you me.“

The Mábuiag people, following Kúiamo's example, treat their dead in the same way as he did his mother. They leave the body to decay till only the bones remain, and then take the skull, decorating it as Kúiamo did. The skulls are then kept in the houses close to where they sleep („all same white man picture he keep him that head“). „Me fellow (the Mawata people) dig him (the dead) ground, forget all about, that's all name belong dead man me keep him inside.“ (Námai, Mawáta).

A. The beginning of the following version contains an episode which seems rather loosely added to the story of Kúiamo.

When Kúiamo was a small boy, he used to spear fish för his mother Támagáni who cooked them, and the two also collected fruit for food. One day Kúiamo went away to see some other people and was received by a man named Ganáia in Bádu. The Bádu people did not know of the use of fire, but roasted their food in the sun. At the end of Kúiamo's right index there was an ever burning fire,[30] and when the people gave him raw food to eat he taught them how to cook it. He put his finger to a piece of wood and it began to burn, which at first greatly frightened the people. Being unused to cooked food they fainted when they first tasted it, but soon got to like it.[13] The same episode was repeated in Móa and other places where Kúiamo went to teach the people the use of fire.

Támagáni was making a mat, and every time Kúiamo came home he carelessy trod on it, making it dirty, and the woman scolded him and beat him with a stick. Kúiamo became furious and purposely went to soil the mat with his feet, for which he was beaten by his mother. One day he went to the bush, dressed himself up in leaves as in the previous version, and running back to the village speared his mother. He went and killed many people in the islands and New Guinea, fighting with a spear, not with bow and arrows. At last he returned to Mábuiag bringing with him the captured heads. He sang,

N:o 1.

„*Kupári mánu kéke kóibaríke Kúiamo.* — I sorry man, I been clean him out all place, my name Kúiamo.“
He arranged the heads in rings round a large tree and encircled them with coconut leaves. Dancing round the heads he sang,

„*Ngái Kúiamo kóubu gárka.* — I Kúiamo I been kill all people.“
Kúiamo went to live on top of a hill in Mábuiag on the Bádu side, and died there of his own accord. (Gaméa, Mawáta).

B. Kúiamo was a bad and ugly boy of Mábuiag. He used to fight the other children, notwithstanding his mother's scoldings. One day he put on war attire of leaves and feathers and killed his mother with a spear, and after her nearly all the men and women of Mábuiag, sparing only his sister's son, whom he adopted, and one man who was full of sores. He sent the latter to summon the Bádu people to come and fight him, and when their canoes came near, Kúiamo turned his head quickly and with his *dóri,* head-dress of white feathers, caused such a wind that mats and sails broke. [46] He killed all the Bádu men with his spear. Afterwards he summoned the Móa and Nágiri people and fought them in the same way.

Kúiamo's sister had hidden herself and came to him trembling with fear, but he spoke kindly to her. He went to live on top of the hill in Mábuiag and became a *bíhare* (general name for mythical beings). He lay down on his face with his neck resting on his folded arms. „Suppose,“ he told the boy, „any people come from other place fight, you call my name, ‚Kúiamo!' Me there alongside help you.“ Kúiamo remained on the hill and was no longer a man but like a stone; many people have seen him. (Gibúma, Mawáta).

C. *Kúiamo dressed himself in a covering of leaves and danced, holding a stick as if he intended to fight the people. First he danced at Mawáta, and the people ran away from him, and then he went and danced in the same way in Sáibai, Bóigu, and Daváne, frightening the people everywhere; finally he returned to Mábuiag. He was angry with his mother, speared her, and cut up her body. He threw away the different pieces of the body into the water and made of them a dugong, a turtle, and various fish, but he kept the head. [47] Kúiamo remains in Mábuiag on top of the high hill called Pódo. (Nátai, Ipisía).

D. Kúiamo soiled his mother's mat with his feet, and she beat him with a stick. After this had been repeated several times Kúiamo one day put on a dress of leaves, killed his mother with his spear, and cut off her head. He then went to fight the Móa, Bádu, Yam, Sáibai, Daváne, and Bóigu people, and returning to Mábuiag put all the captured heads together in one place. One night the Bádu and Móa people came and killed him. (Epére, Ipisía).

E. Kúiamo was a great fighting man of Mábuiag and killed many people. He went alone to various islands and places inhabited by bushmen and secured many heads. „Fashion belong me people before, that man he cut him plenty head, he big man.“ Kúiamo's weapons were a *kúbai* (throwing stick), and *bágari*, or *báura,* (spear). At last the *kúbai* broke and he returned to Mábuiag. The skulls captured by him are still there. (Amúra, Mawata).

F. While Kúiamo's mother was making a mat he came running carelessly and with his foot tore away the string which she was holding with her great toe, and his mother scolded him. He dressed himself in fighting attire of leaves and killed her with his spear, the two points of which pierced her eyes; he also cut off her head. The next day he painted himself red and black, donned full war dress, and fought all the Mábuiag people. After that he went to fight the Bóigu people.

Having climbed to the top of Daváne he looked out over New Guinea and saw the smoke from the bushmen's villages. He went from place to place in New Guinea and the islands and killed people everywhere. Before that there had been no fighting, and Kúiamo was the first man to teach the people to make war. Returning to Mábuiag he arranged the heads in rings round a coconut tree. Kúiamo went to live on top of a hill in Mábuiag and died there. He was sorry for the death of his mother; that is the reason why he fought everyone. Médi, Mawáta).

G. In *Rep. Cambr. Anthrop. Exp.* vol. v. pp. 67 sqq., *The Saga of Kwoiam.* Kwoiam sent his maternal uncles, Koang and Togai, with a crew to get him some turtle shell. The crew stole the water and were later on killed by Koang and Togai who transformed them into certain stars. One day Togai picked the fruit of a *kupar* tree some of which he ate, throwing away the seeds. A woman came to gather fruit from the tree and seeing the tooth-marks on some of them wondered who had eaten them. On seeing Togai, she ran away, and he made a thunder-storm which killed her.[1]) The two men brought some turtle shells to Kwoiam who made two crescent-shaped ornaments which he hung on his chest.and upper lip.

One day Kwoiam annoyed his mother who was working at a mat and she cursed him. He killed her and afterwards cried over her. Then he went away with his nephew Tomagani in order to „pay for the death of his mother", and he attacked many people and secured a great number of heads. Finally the two rerurned to Mabuiag. Kwoiam got into war with the Badu people who time after time came to fight him, but he repelled their attacks. At length the Moa people killed Tomagani and after Kwoiam's throwing-stick had been broken, he retired to a hill and died.

SESERE OF MABUIAG, THE FIRST HARPOONER OF DUGONG.

61. There was once a boy named Sésere who lived alone at one end of Mábuiag called Dábangáni, while his two married sisters and all the other people lived at the other end called Gómu. Sésere's parents who were dead, had left him a sweet potato garden, and he worked there in the morning and then went to spear fish. On his return he cooked some of the fish with a few potatoes and after his meal went to sleep. The next morning he again plánted sweet potatoes, and when the tide was running out went to spear fish. The other Mábuiag people were also spearing fish, and his two sisters saw him from a distance and pitied him because he lived by himself. Both Sésere and the other people returned home at the same time and prepared their food, after which they ate and slept. The same happened again the next day.

Sésere's two brothers-in-law only managed to catch a few small fish, and seeing from a distance that the boy speared plenty of fish they thought to themselves, „Oh, to-morrow you me (we) go take him that fish." On the morrow the boy again speared a long string of fish, but the men did not get any. So they stole away from the other people and went to Sésere's place, where they attacked him with sticks and carried off all his large fish, only leaving the small ones behind. Returning to their wives they alleged that they had caught the fish themselves, but the women did not believe them. „Before," they said, „you no been bring him big fish, all time you bring small fish. All time me see that boy he catch him big fish, me look big fish he jump along spear, kick him out water on top boy. I think you been take him fish from that boy." Sésere

[1]) These episodes properly belong to Tágai's story, cf. *Tales of the Stars*, no. 451.

roasted his small fish, and his back and limbs were aching from the rough way in which he had been handled. The next day the same thing was repeated. The two women having witnessed the scene from a distance, reproached their husbands on their return, but these denied that they had taken any fish from the boy.

Sésere was so badly hurt that he could not walk, for he had wounds and bruises all over his body. The next morning he could not get up and the two sisters looking for him from afar saw no sign of him („that's all pigeon he walk about along point"). At midday Sésere dragged himself to the place where his father and mother were buried and dug up their skulls. He washed the skulls and rubbed them with sweet-scented coconut oil, and when he went to sleep in the evening lay on his back with one skull in each armpit. That day his brothers-in-law only brought home a few small fish, and were accused by their wives of having killed Sésere as he was nowhere to be seen.

The spirits of Sésere's parents came to him in the night and said to him, „To-morrow morning you get up, you see track belong dugong — little bit grass he stop, dugong been kaikai. You go inside along creek, *wápo* (harpoon handle) he stop, me fellow been leave him. You go along one tree, *dáni,* rope he hang down, me two been hang him. You go take wood name *báidamu-túru,* you split him, make *kúior* (harpoon-head). Low water, you make him *naráto* (platform); sundown, high water he come, you go on top, spear dugong. You sing out me fellow, you all time think about me two fellow, say, 'Mother, father, you come quick!' You no forget, me there alongside you."

In the morning Sésere thought, „Oh, that good dream." He put the skulls back in the grave and carried out the directions of the spirits. His sisters, who did not see him, believed him to be dead and wept, and their husbands, too, thought that they had killed him.

When high water came at sunset, Sésere mounted the platform and after calling out the names of his father and mother said, *„Sésere ngái ámu Kíbau ámu ngái ámu paláika Kíbau ámu paláika ngái ímede Kibáni ímede ngáina Sésere Sésere Sésere,"* which means, „All same father, Kíbau, been spear him, hand belong father — my hand all same now. Rope he go; all same father been make him fast rope, I make him now." He then speared a dugong and brought it on shore, and in the morning cut it up and cooked some of the meat. The sisters saw the smoke of his fire. Sésere made two more harpoon-heads and the next night speared three dugong.

Sésere's two sisters, who had not seen him for a long time, went to his place to find out whether he was alive or dead, and brought their babies with them. When they arrived, Sésere who was making harpoon-heads did not look up, and the women stood there weeping. Sésere thought to himself, „What for you been bring two pickaninny? He no belong you self, blood belong two man along pickaninny. Suppose you two come self (alone), I give you meat." The two women waited, but he did not ask them to sit down, and at last they turned away and began to go back. Then he said, „Two sister belong me — no my fault, I no give you meat, you carry pickaninny belong that two man. Two fellow fight me, take altogether fish, you been cook him." The women returned to the village and reprimanded their husbands for what they had done and said.

The two men went to the *hóriómu* shrine (cf. introduction to no. 287) where they covered the whole of their bodies with the leaf-sheath of a coconut-palm, transforming themselves into

dogs. They ran about, playing and showing their teeth like real dogs, and when the people went to catch fish, made off for Sésere's place. Sésere saw through them because their eyes did not look like those of a dog, and as they lay down like dogs, threw them some of the intestines of a dugong, which they devoured. When he looked away, they leaped up, seized two large pieces of meat, and ran off before he had time to stop them. They ran and ran till they reached the shrine, where they resumed their human shape. They ate some of the meat and some they kept for future use, and when their wives complained that they did not bring any fish they alleged that they had been ill.

The next night Sésere speared six dugong, some of which he threw away, because they were too lean, and the rest he cut up in the morning. Again the two men in the shape of dogs came and stole meat. Sésere, uncertain as to what to do, dug up the skulls of his parents and slept close to them in order that the spirits should come once more and give him their advice, and the parents informed him that the two bad men were again coming to him the next day. Sésere provided himself with a heavy stick which he kept close to him, waiting for the dogs to come. The two thieves asked another man, a *kukúra* who was full of sores (the word is also used to designate a cripple), to join them, and all three transformed themselves into dogs and went to steal meat from Sésere. The two men lay down near Sésere, but their companion, who was afraid, kept at a distance. When the two dogs rushed up to snatch some meat, Sésere, ready for them, killed first one and then the other with his stick. The third man ran away, and Sésere shouted after him, „Suppose you dog — all right; suppose you man inside that skin, you tell him people, ‚Sésere been kill him two man, all time he come humbug. What man he want pay back, he come!'" Sésere ripped open the dogs with his bamboo knife and cut off the heads of the two men inside.

The fugitive, having resumed his human form, went and told the people, „Oh, Sésere been kill him two fellow, all time two fellew he come humbug." „All right," the friends of the two men answered, „Sésere he no big man, to-morrow me go, me kill him." They put on their war accoutrements, some painted their faces black, some red, and others grey with mud. Sésere's two sisters came to him carrying their babies, and asked him where their husbands were. „Him there," Sésere said, „head and body. Two fellow he think me no man, humbug all time — I kill him." The women wept over their husbands though they were sorry for their brother as well. „To-morrow," they said, „I think you no more life, too many people, he come kill you." But Sésere was not afraid. „Never mind he come kill me," he said, „I want that thing."

At sundown the people beat their drums. All their weapons were ready, their stone clubs and *báídam-ibumúro* (sticks with shark's teeth fixed on); „To-morrow," the men said, „I put him along face belong Sésere."

Sésere put back the harpoon-handle and rope where he had found them. He killed a white heron with his spear and throwing stick (*kúbai*) and made a head-dress (*dóri*) of the feathers, also adorning himself with fringed leaves and other ornaments. When the Gómu men came, he hid himself by the refuse heap, where he had thrown the two dead bodies and some of the dugong, the whole place being full of flies and worms.[48] The enemy attacked him from three sides, some from their canoes, others from the bush, and others again from the beach. Sésere was not afraid, for he had been taught by his dead parents how to fight and how to


Two *dóri* head-dresses made of white feathers.

make the enemy „cranky“ beforehand. By turning his head round he caused a strong wind with his *dóri*, thereby breaking the masts of the canoes,[46] and the people in confusion hit each other every time they threw their spears.[50] Thus the crews of all the canoes perished. Then the next column came out, and the men incited each other to fight by shouting, „Eh, eh, come on, you me (we) kill him!“ But Sésere moved his head and struck out with his hands and feet, and all the men fell down dead of themselves. The same happened with the last contingent. Sésere cut off the heads, arranging them in circles like coconuts.

The *kukúra* man,[6] who had kept behind the others, ran away and told the rest, „All man he dead, nobody come back, me one man (alone) he come.“ He went to Bádu, summoning the people there to come and fight Sésere. „How much man?“ the Bádu people asked him, and he said, „He one man.“ „Oh, what name you fright?“ the Bádu men said, „to-morrow I come kill him.“[49] The Bádu warriors made themselves ready and the next day they sailed over to Mábuiag, where the women gave them food. „Oh, that gammon,“ the Bádu people said, „to-morrow I go kill that man.“ Having slept during the night they proceeded to Sésere's place, some in their canoes and the others forming three columns on shore. Sésere, as before, lay in wait among the bones of his refuse heap. When they came near, he stood up and moved his head and limbs, and the canoes were wrecked and the people fell down dead; all three columns were annihilated in this way, and Sésere cut off the heads of the Bádu men.

The *kukúra* man, who had kept in the rear and escaped, went to fetch the Móa people to fight. When they heard that their enemy was one man single-handed, they said, „Oh, he no can kill people, he no big man. To-morrow I go put him stone club along head, smash him altogether.“ They came to Bádu and thence to Mábuiag. The enemy advanced in six lines towards Sésere, who hid himself in his refuse heap with flies and worms covering his body. The people all kept on throwing their spears at him, and at last he got up and destroyed them all in the same way as before, fighting with his head and limbs. On his throwing a single spear a whole column of the enemy would fall. Of all the people the *kukúra* man alone returned.

He did not give in but brought the Íta people over to fight Sésere. They advanced in seven lines. After Sésere had killed the people in the canoes, the others closed with him. When he had finished all his spears he ran away into the bush, and in the shape of a small bird called *kékesio* (in Mábuiag *sésere*) took refuge in a trumpet-shell. All the people were looking for him, and the *kukúra* man saw that the bird had gone into the shell. They started to break the shell, and one man exclaimed, „Oh, he got feather here come out, I kill him.“ But the bird escaped and alighted on the head of a man. Another man calling out to him, „You no move, you stand

up good," directed a blow at the bird with his stone club, but it flew away and he hit the man, killing him.[50] Again the bird perched on someone, who was hit and killed in the same way, and this was repeated a great many times. When a large number of men were dead, Sésere flew up onto a *dáni* tree, took off the bird's skin, so that everybody recognized him, and said,[40] „Look here, people, you see me, you fellow listen. No my fault. Two fellow gammon all time, how much fish I spear him, two fellow take him; all time he fight me. I catch him dugong — two fellow come along dog (in the shape of dogs), steal him meat. Strong (rage) belong me he come out, that's why I kill two fellow, no fault belong me. That's my name, Sésere. You go back place belong you."

Then the survivors went home. In Mábuiag, Bádu, and Móa only old men, young boys, and women remained alive. Men came over from Íta and settled down in the three islands to take the place of those who had been killed, some of them marrying five women and others ten. Sésere's two sisters and all the Mábuiag women who had no husbands came to him, and the sisters said, „Sésere, all woman here he no got man, you take him, you man belong altogether woman." „All right," Sésere said, „I take him." He took the young girls, whose nipples had not yet turned black, and also those women who had only one or two children, but not the older women.[67] His house was full of dugong meat which he had roasted and kept, and he divided it among his wives. The old women said, „Me fellow no want go back, no got no people, me want stay here look out," and Sésere said, „All right, you stop." Since then the Mábuiag people live at Sésere's place Dábangái, not at Gómu as before. (Námai, Mawáta).

A. A boy named Sésere lived with his parents in Bóigu. He was once angry with his father and mother, because they scolded him for not listening to their warnings, and he speared them. The mother was transformed into a sting-ray and the father into a shark.[47] The fish which Sésere used to spear was taken from him by his two brothers-in-law who fought him, and when he harpooned dugong, they transformed themselves into dogs and came to steal the meat, but he killed them. When the people wanted to take revenge, he killed them too. After the fight all the women came to him, and he married the young girls, but not the older women. But afterwards he thought, „No good I marry altogether woman," so he threw himself down from a tall tree and was killed. On learning this his wives put on all their ornaments, shut themselves up in their house, to which they set fire, and perished in the flames. (Adjóbo, Mawáta).

B. Sésere of Mábuiag was the first man who used a dugong harpoon. The spirits of his father and mother, as in the first version, taught him in a dream how to spear dugong. His two brothers-in-law, who lived in Bádu, came in the shape of dogs and stole the dugong meat, but were killed on coming again. Sésere fought the Bádu people, who came to take revenge, but had to save his life by turning into a *kékesía* or *sésere* bird and hiding in a trumpet shell. The Bádu people fought and killed each other in their attempts to hit the bird. A certain man with a sore leg always went behind the others. Sésere has remained a bird ever since. It is since his time that the people have known how to make harpoons for spearing dugong. (Amúra, Mawáta).

C. A Mábuiag boy, Tíai, whose father was dead, lived with his mother, who speared fish for both of them. When Tíai had grown up he was sent by his mother to find a harpoon handle, which had been left in a swamp by his father, and a harpoon line. She also taught Tíai to make a harpoon-head. He erected a platform on the reef, and when his mother was sleeping in the night

harpooned two dugong. The next day his mother felt very proud of his feat, and they cooked and ate the meat. They then had an adventure with a *mamagárena*, evil being, which was attracted by the smell of cooking. (Menégi, Mawáta).

D. In *Rep. Cambr. Anthrop. Exp.* vol. v. pp. 40 sqq., *Sesere the Dugong Hunter.* Sesere lived by himself at a place on the island of Badu. He used to catch fish, but the people came and took them away from him. One day he rubbed the skulls of his parents with scented leaves and lay down to sleep close to them, and in the night the skulls spoke to him, instructing him how to catch dugong. They advised him to go to a certain place in the bush where he would find a harpoon and rope. Sesere caught many dugong, and the Badu men dressed up some of their number as dogs who stole his meat. Again Sesere consulted the skulls of his parents and was told who the dogs really were. Next day he killed four of them, and the Badu people came to avenge their dead friends. Sesere changed himself into a bird and perching on the heads of the enemy caused them to kill each other in their attempts to strike the bird. He remained a *sesere* bird for ever.

III. SPIRITS OF THE DEAD (no. 62—101).

A. TALES OF PEOPLE WHO HAVE BEEN TO ADIRI, THE LAND OF THE DEAD (no. 62—68; cf. Index, Spirits).

62. A Máo woman, Iárebúro by name, once became pregnant from inhaling the smell of a banana and gave birth to a boy who was called Wíobári, or Amírabári. She thought to herself, „My God, proper father no make you, that's all I smell banana, make egg (germ) inside." Iárebúro was not like an ordinary woman, for she could not speak, but only made signs to her boy by nodding her head to him. She used to sleep on the ashes of the fire-place, and once when Wíobári returned from the bush at night and saw her, he thought, „Oh, poor fellow," and lifted her to a better place. But she said, „Oh, that my place, proper place."

Iárebúro warned her boy against going far into the bush lest something ill should befall him there, „You no go long way," she said, „by and by devil-(spirit)-thing find you, devil-cassowary make you cranky." But Wíobari said, „Oh, gammon, I never been hear like that."

A spirit in Wóibu, or Adíri, sent a cassowary to Máo to fetch Wíobári. The bird came running all the way from Wóibu and finally arrived at Máo. Wíobári had killed a pig the previous night, and leaving his mother to bake the meat he went to the garden. Close to the house he encountered the cassowary sent from Wóibu. Wíobári seized his bow and an arrow and shot at the bird, but although it was not far away he missed it. The cassowary jumped, so that the arrow passed underneath, and then fled with Wíobári in pursuit. They ran on and on, till at last the bird halted at the Sépe point, near Súmai. Wíobári was ready for another shot and let fly, but the bird again jumped so that the arrow missed its mark. The cassowary took to the water and swam over to Dúdi, and the man plunged in after him and swam in pursuit. At Dúdi they waded ashore through the mud, both out of breath, and Wíobári shot at it once more and again the cassowary jumped, and the arrow missed. The chase was continued at a run until they arrived at Áimara-távatáta, and there the cassowary began to walk. Wíobári came straight for the bird and shot, but did not hit it. The run was resumed and went on as far as Wíraro where the man managed to come up with the bird. The cassowary was standing still, and he drew his bow, but once more the bird jumped and the arrow flew past. Again the two ran and after a while crossed the Wíraro-túri, the bird swimming in front and the man behind. At Áugudomábu, the point near Kátatai village, Wíobári took aim again, but the cassowary bent down dodging the arrow. Amid similar attempts on Wíobári's part they passed many other places on their way westward to Adíri: Old Mawáta, Póhi, Oriómu river, Áberemúba, Úrahapúo, Máubo-érehe, Bínatúri

river, Núgugábo, Kúra creek, Áugaromúba, Mábudaváne, Búiaimúba, Sárpauwagáto, Búdji, Tódji, Níboníbomúba, Báuda, Pábo, Aráka, and Djárai (abbrev.).

The master of the spirits at Wóibu, the same who had sent the cassowary, was standing at the ladder of his house and saw the bird returning: „Oh, that's my thing he come now." The cassowary went into the *dárimo* (men's house) where his master rolled him up in a small mat.[35] Wíobári fell down close to the ladder in a faint. The spirits all sprang out and caught hold of him saying, „Oh, *pána* (friend) belong me." A female spirit came and rubbed his eyes with the string of her grass skirt, and Wíobári came round. They gave him water to drink, and one spirit after another came and greeted him, saying, „Oh, my *pána;* oh, my *pána!*" The spirit-girls said, „Oh, my husband," and gave him food and water. The girls were all standing in a line, and Wíobári was told to choose whom he wanted for a wife. He said, „What girl *ámo* (breast) he been break, he hang down, I no want him. What girl *ámo* he stand up, I take him."[67] Wíobári married two girls. In a short time they both became pregnant and bore him a son and a daughter. Once when the two mothers went to work in the garden, Wíobári took the children to the water, where he bathed them. The *nigóri,* (east wind) was blowing, and Wíbári said to himself, „Oh, wind he come from my born-place (birth-place), *nigóri,* he straight from Máo that wind he come. Oh, poor mother I been leave him behind." And the children asked, „Father, what you say, that you place?" „I speak, that wind he come from my born-place, poor mother he stop there."[11] The two children began to cry, and said, „Father, you me (we) go Máo now, you me go Máo now."

Then the spirits came and asked, „What for that two pickaninny he cry?" But Wíobári did not tell them. The children were offered food and water, but would not take anything. The two mothers came and put them to their breasts, but the children kept on crying. Then the father said, „Oh, I been speak, *nigóri,* he come from my born-place, poor mother he stop. That's why two he cry." And the spirits said, „You go you (your) place, me no can stop you now."

The spirits took a small mat and a pelican's feather and put them on the water, and they became a canoe. The same was done with feathers of a hawk and of two other birds called *avania* and *gimae,* and more canoes were floating on the water. Wíobári was asked to choose which canoe he wanted, but he did not like any of them, saying that they were too slow. Then the people stuck a cassowary feather in the ground, and it turned into a real cassowary. Wíobári was asked, „You go along cassowary?" „No, no much (not sufficient) room." Next a man fixed a piece of a bamboo in the ground, and it became a large clump of bamboos. The people said, „You me (we) make him race now. What thing he go more quick, he take him Wíobári go." A race was arranged, and the people chewed *mánababa, hiriváre,* and other „medicines" and spat them on the things which were going to compete. The canoes started off, and the cassowary ran, but the bamboos stretched themselves high up from the ground with a whizzing sound, „*brrr*", and bending down their tops reached Máo, the goal, straight off. The cassowary and canoes were left far behind. „More better me take that bamboo," said the people, „leave him canoe and cassowary," and so the cassowary and canoes were made quite small and stowed away in mats.[35] Wíobári's things were hung on the bamboo stems, where he himself and his two wives took their place. The people spat *mánabába* and *hiriváre* at the bamboo, which extended themselves with the sound, „*u-u-u*", and reached Máo at the same moment.[19]

The Máo people heard the strange sound in the night and said, „Oh, what kind noise that?" Wíobári alighted with his things and helped his companions down, and when he spat the same „medicine" at the bamboos, they contracted and returned to Adíri. The people there rolled them up in mats and hid them. Wíobári looked at his unsighthy mother, who was sleeping on the ashes: „Poor mother," he thought, „all same cassowary, all same rat, skin belong mother, face all same." Iárebúro woke up and was delighted to see her son and his wives and children. She could not speak but gesticulated with her hands in token of her joy. Wíobári said, „Mother, I follow cassowary, he make me cranky, I come along devil-place."

The Máo people are the descendants of Wíobári and his wives from Adíri. (Námai, Mawáta).

A. At Máo there lived a woman called Íáre, who was like a pig, with two forelegs and two hind-legs. She took part in the dance of the people by sitting on the ground and moving her forelegs. Once she became pregnant from smelling at a banana and gave birth to a boy named Wíobári. He was never suckled by his mother, but was able to stand and walk at once. Íáre gave him a bow and arrows but warned him against going far away from the house. The boy killed many pigs for his mother, and she felt happy and danced with her forelegs. She had no hands and ate by picking up her food with her mouth. Once Wíobári met a cassowary in the bush and shot it but did not kill it. (Samári, Mawáta).

63. Gaméa, who was an old man, had been told this story by his father.

Once a Mawáta man named Ásái, who had died, returned to life and told his fellow villagers about Adíri. A newly deceased person arrives at Adíri in a canoe and is welcomed by the spirit of his father or of some friend who has died before. The spirit is waiting on the beach and bids the new-comer, „You come, leave him canoe." A mat is spread out for him on the beach, on which he sits down. The other spirits dance for him in order to make him „cranky", so that he shall not want to go back, some beat their drums, some sing, and some dance. As he watched the dancers Ásái thought to himself, „This good place, more better I stop here all time." His father said to him, „I got master, name Dírivo (cf. no. 43), suppose he sing out (summons us), you me (we) go inside house." After a whihe Dírivo called them, but Ásái was afraid and did not want to go into the house. His father, however, persuaded him, saying, „Oh, you come inside," and they went. At the door two heavy spars were standing, and Sído, who was in the house, told them to enter between them. They sprang in, and the two spars closed behind them with a clack (cf. no. 64). At the sound Ásái turned round, and he thought, „Oh, my home he finish, I no can go back!" In the house was a young girl with round breasts, and Sído bade Ásái cohabit with her, saying, „Belong you now, woman belong you." If a man follow Sído's command, he loses his reason, forgets his old home, and remains in Adíri for ever. Ásái, however, on entering the house was so impressed by its splendour that he did not heed Sído's direction. Instead of looking at the girl he was observing the place („good (beautiful), fine place, all he light, good people, good woman"). When Sído saw that Ásái neglected the girl, he said, „You no look that girl, more better I take you back." He took the man to the door, and the two spars lifted themselves up. Ásái was not given any canoe, but Sído kicked him from behind, and he flew right up in the air and landed at his own place

where he woke up (cf. no. 64). All his clansmen were crying round him but ceased their wailing when Ásái came to himself. „What name (what is it) you make him?“ he asked, and they answered, „You been die yesterday.“ And Ásái said, „You no ask me about devil-place, that time I come all right I tell you.“ (Gaméa, Mawáta).

64. There was a Mawáta woman called Amára who had been to Adíri and subsequently returned to life. Her husband Dáua had died before her. When she came to Adíri she saw two heavy posts like iron, one on each side of the way, and they were constantly clashing together thus preventing anybody from going in (cf. no. 63). But when Amára came near, the posts lifted themselves up, enabling her to pass, and when she was through, they began banging together again. She saw a great crowd of spirits at Adíri, and her husband Báua was there among the others. Some boys playing on the beach called out to the leaders, „You fellow come, one woman here, you come make out who belong that woman.“ The leaders came: „Oh, that Amára.“ Báua said, „Oh, that my wife he come,“ and he bade her, „You no come close to where devil (spirits) he stop, you stand up long way, I go ask big man belong this place.“ („I think Sído (cf. no. 43) that,“ the narrator interpolated). Amára waited, and Báua went to ask the leader, „What you say? I take him woman belong me? I send him back?“ The leader came to see her and said, „One day you keep him, night-time he go back.“

Báua said to the people, „I think more better you dress up, make dance belong that woman.“ The people decked themselves with ornaments and held a dance, and the row of dancers, two and two together, was long enough to reach from Mawáta to the Gesovamúba point (about a mile). Báua stood beside his wife while the people were dancing. Just before sunset he said to her, „I make you go back. You no time (your time is not) finish yet, you life yet. You look out (after) place belong dead man (the burying ground) good. You tell him all Mawáta man he look out good too.“

At Adíri there were all kinds of wonderful food, some red, some blue, and some white, there were coconuts, sugar-cane, bananas, taro, and other garden produce, like those of ordinary people. Báua said, „I no give you kaikai, suppose I give, you dead right up, you no go back. More better I no give you kaikai.“ When her time was up he told her, „You turn that way,“ making her face her home. He hit her on the back,and at the same moment the two bars separated, and she flew right between them to her own place (cf. no. 63). Her spirit entered her body, and the woman woke up. The people said to her, „Oh, you been dead long time, me fellow cry.“ „Good thing you no been dig me along burying ground,“ she said. „You fellow give me water, give me kaikai, that time I finish kaikai, I yarn along you.“ Then she told the people what she had seen at the place of the dead. „That place you me (we) stop,“ she said, „that bad place, you me take firewood, water, catch fish, make garden. Devil (spirit) place no all same. People he stop, no look round, everything come self, kaikai come self, garden make himself, plenty coconut plant himself, water, fish he come self. That's all people kaikai.“ And she kept on telling the people about Adíri, „Sweet potato he light, taro he light, everything he light. Banana he three fathom long, every banana three fathom — oh!“ The woman recovered and spent her time in telling the people of Adíri. (Gaméa, Mawáta).

65. The narrator, whose name was Bíri, had dreamt this. One night he came to a large village, which was Adíri. There were many houses, some used by men only which no woman might enter, others assigned to the women. Bíri arrived there at night, but he did not dare to enter the village and waited on the beach. A young man came up to him and asked, „Where you come?“ and Bíri answered, „I walk about.“ „More better,“ the man went on, „you come along house.“ „No, I no want come, I stop here,“ for it was a large village and Bíri felt afraid. Some men, who were standing outside the men's house, called out, „Who man there?“ The young man, who had spoken to Bíri, answered, „I no savy name that man,“ and he joined the others.

Then an old man came to Bíri and said, „You call you name.“ Bíri said, „By and by I call name, you call you (your) name first time.“ „That's my name Davóto,“ and Bíri recognized him to be an Éinawégi man who had died some time before. He gave his own name, and Davóto asked him to come into the house, but Bíri said that he wanted to look around first outside. He asked Davóto, „What name (what) people make him here?“ „He do work.“ Davóto insisted that Bíri should come in: „More better you come, you come kaikai,“ so Bíri went with him into the house. There were no women inside but plenty of men. Bíri sat down and asked Davóto, „Where all woman belong you fellow?“ „What you talk about?“ the others said. „Woman no can come this house, me fellow *kobóri* (cohabit) along bush, no inside house.“ The food cooked itself without anybody looking after it, the bananas roasted themselves, and when they were done, they came of themselves to the people. Bíri was asked to eat but felt afraid and said, „Oh, by and by me fellow dead.“ „Oh, you no dead, you kaikai,“ and Bíri tasted a small piece of banana.

One of the men asked the rest, „Where he come that man, he no been stop here long time?“ „Him he come along sandbeach, I been call he come.“ „No good you call him, no good that man he come.“ Bíri asked Davóto who the speaker was, and Davóto said, „Oh, that other kind man, he too-much-fight-man.“ And the man who was rather short in stature ran through the house shouting, „I go take stick fight that man, more better you send him go back place belong him.“ Bíri was frightened, and Davóto said to him, „More better you go.“ The short man came running with his stone club, and some of the others shouted to Bíri, „You go run, him he come!“ Bíri got up and was shown out by one of the small doors, and he hid himself underneath the house.

The short man came and asked Davóto, „Where that man?“ „Oh, I been send him away finish.“ And the man said, „No good you been send him away quick, I want kill that man.“ He looked round for Bíri, but could not find him and went away. Davóto asked Bíri to come back, but at the same time the short man returned at a run with his stone club. Davóto stepped between them and said, „No good you fight that man, he good boy.“ „No, no,“ the man said, „I finish him now this time, no more go back.“ At this Bíri became terribly frightened, thinking himself, „Oh, he fight me, I no more go back,“ and he asked Davóto, „Oh, you tell him that man, I go back my place, I no been come altogether (for ever).“ Davóto took his stone club and said, „Suppose you come, I fight you too.“ „Oh, Davóto,“ the short man said, „I finish you two.“ So they began to fight, and everybody grasped his stone club and joined in, but Bíri crept underneath the house and did not see the fight. He ran out on the beach and waited there in the dark.

After a while Davóto sent somebody to fetch him back, saying, „Me been fight that man finish.“ Bíri went in and stayed the whole time close to Davóto lest someone should attack him. He noticed that there were numbers of fowls in the house. In the morning Davóto gave him beautiful presents and showed him the road home: „You no go that big road, you go small road there. You look — house belong you there.“ Bíri went along the narrow path, and just as he reached his house he woke up. He looked for the fine presents he had received, feeling round himself on the floor. „I say,“ he exclaimed, „where that thing I been see last night?“ „What name (what is it) you look round?“ his wife asked him, and he answered angrily, „Oh, you no talk, I been see good thing.“ But the presents had all gone back to Adíri. Later on Bíri told the people of the wonderful village he had been to in Adíri. (Bíri, Ipisía).

66. This is the dream of a man named Gibúma. „Ghost (spirit) belong me,“ he said, „he go place belong devil (the dead).“ He went into the men's house which was very large and met there an old Mawáta man named Míria who had died long before. Míria touched Gibúma with his fingers and said, „Oh, you no dead, you (your) body too strong (hard). What's the matter you come?“ „I come see this country. Where father belong me?“ „No, father belong you he stop along other village, you can't go there, that place he too far.“ Míria began beating a drum, and Gibúma sat beside him. After a while two women came from the bush dressed in fine grass skirts and gay leaves and began to dance, and when they had finished they returned to the bush. Suddenly Míria began to shake and Gibúma as well. Two armed men came out from the bush aud attacked Gibúma, trying to spear him. „I get up — I can't get up, I want run — I can't run, I don't know what thing keep me back.“ Just as the men were about to spear him, he managed to roll over and over on the ground so as to dodge the spears, and at last he got into the water. He tried to swim, but „hand belong me he no strong for swim“, and at the very moment when his pursuers were upon him he opened his eyes, got up and tore shrieking through the house, running over the people who were sleeping there. A man named Mápa caught him by the hand and said, „What's the matter you?“ „Oh, I been dead, I go place belong devil (the dead), two man catch me, that's why I make noise.“ (Gibúma, Mawáta).

67. It once happened long ago at Mawáta that a pot with boiling dugong fat was upset over the legs of a man named Duóbe who was badly burnt. In the night his spirit went to a place where he saw many dead people who were making a garden. They asked him, „What name (why) you come here? you no devil (ghost), that no you (your) place.“ „Oh, I come look you fellow.“ „You no stand up that time me work,“ they said, „you go sit down, by and by me yarn.“ Duóbe did not sit down in the right place but on a heap of human bones which were there. When the spirits had finished their work they prepared food and handed some to Duóbe, but he did not want to eat. At last the spirits said, „You no want good kaikai, you sit down on top bone, you kaikai bone.“ A man came up whose legs and nose were like a pig, and he said to Duóbe, „You look me, you want that kind nose.“ „No, I no want.“ The spirit took off the nose, and underneath there was a skull, and then he could not speak any more as his head was all bone. The other spirits sent Duóbe home, saying that otherwise he would be killed by the man with the skull. They showed him a small canoe and said, „You look that small canoe, he

ake you go other side, side belong you. You no turn round that time you go. Let canoe come back self." Duóbe went over to the other side and pushed the canoe back with his foot. He returned home, and just as his spirit was entering his body he woke up shrieking. His wife was terrified and called the people, and Duóbe's brother Waíméé asked him, „What's the matter?" „Oh, brother I been go devil-place." (Sáibu, Mawáta).

68. One evening an old Mawáta man named Ásái died, and the people wailed for him all night. Just before dawn Hamána and some other men went out on the beach to fish. It was „little bit dark morning-time", when Hamána saw Ásái's ghost come swimming through the water. He thought at first that it was a fish and threw his spear at the phantom but missed it. The spirit returned to the house and passed back into the body, and Ásái woke up. „What's the matter me?" he asked the people, and they explained, „You die yesterday sundown." They gave him food, and he ate. The people said, „You talk, what's way you go that time you dead." He said, „I been go that side (towards the west). I come along point, Búiamúba. I sorry wife, pickaninny, I come back. I break one wood (branch of a tree), make mark for show him people, by and by (otherwise) people speak, 'Oh, you gammon!' You fellow wait, that time I come all right, I show you that place."

When Ásái had recovered, they went to see the place. They slept at Mábudaváne and next day came to Búiaimúba. Ásái showed the people the tree saying, „Here, that wood I been break him, put him (the severed branch) on top." Everybody looked: „True he speak." They asked him many questions, „You no been find some man he die first? What thing you find him that time you die?" „I no find him people," he answered, „that's all me one man." „You learn (tell) me fellow what thing man he find him that time he die." „Oh, I no been find him another thing. I come die, I walk about all same you fellow. I think my pickaninny, my woman, I come back." The people believed him, thinking to themselves, „Dead man he stop long way, stop along Adíri, that's why he no find him plenty man. True that man he tell him." „That time I die," Ásái said, „I savy road now, next time I no fright for die." (Sáibu, Mawáta).

B. TALES OF DEAD PEOPLE WHO LIVE UNDERNEATH THE BURIAL GROUND
(no. 69—71; cf. no. 72 and 73).

69. This happened at a time before Mawáta village had been shifted to its present site from a place in the bush about half a mile inland. A man named Kogéa died and was buried at the Gesóvamúba point. In conformity with custom his brother Ánai lighted a fire at the foot-end of the grave. While Ánai was kindling the fire, Kogéa's spirit broke a hole through the ground and caused his brother to fall into the grave, which closed above him. After a while Ánai was missed by his friends. who began to search for him. They found his tracks leading to the grave where they ended, and there was a newly laid fire which had gone out. Ánai's bow was lying on the grave. The people were at a loss as to how he had disappeared („track he no go back, all same he fly, all same he been go inside ground"). Some men thought that he had perished, but they delayed their wailing a few days.

Ánai was away four days. One afternoon, when the people were returning from their gardens, they saw two men approaching the village from the direction of the burying ground, the one was Kogéa, the man who had just died, and the other Ánai. They came walking along like ordinary people, carrying their bows and arrows, Ánai a basket as well. Kogéa turned back at the *hóriómu* shrine (cf. Introduction to no. 287), which was on their way, and it appeared to the people as though he had accompanied Ánai some distance because he was sorry to part from him. The spirits had given Ánai some food, which he was carrying in his basket, but nearly all these products of the spirit-land had fallen to the ground and gone back to their own place. One *dánaki* (a kind of yam) alone remained, for Ánai had held it tightly in his basket. After Kogéa had gone back, Ánai came to the people and sat among them without saying a word. Somebody asked him, „Ánai, where from you come?" And he answered, „I been make fire belong Kogéa, I blow that fire, same time that ground he burst, Kogéa he haul me go inside. Four day I stop." Then he told them about the place of the dead, „All same you me (we) them devil he stop. They got kaikai too, that's why you no (should not be) sorry them fellow too much." The people asked, „Ground he shut him, what's way (how) they walk about?" „All same you me walk about on top, them fellow walk about underneath. Plenty room he got, full up people, you me (we) no much people (compared with the number of the dead)."

Ánai had been taught many things by the dead. He told the people, „Next time you no blow along fire — that's why ground he been burst, I go inside." Kogéa had taught him to mask and dress himself in a certain way when planting yams and to use certain „medicines" and perform the planting according to Kogéa's directions (abbrev.). Ánai imparted this knowledge to his clansmen. When Ánai wanted to return home Kogéa had rent the ground asunder, and both of them came up.

A. The same story, only the names of the two men were forgotten. The man who returned from beneath the burying ground had seen many dead people there, and they lived in a fine place and had many gardens. The man did not want to speak about what he had seen, but said that he would not be afraid when he was going to die. From adventures like these, the narrator said, some people concluded that the place of the dead was underneath the ground. (Námai, Mawáta).

70. An Ipisía man named Dódo or Dúóri dreamt this. One evening the men were sitting on the verandah of a house. They did not know of the presence of a dead man (*mánakai*) who was there underneath the house. Suddenly the spirit seized one of them and carried him off into the bush. The man shrieked, „Oh, who take me go along bush? More better all people come!" The people went to look for him but could not find him anywhere and returned home much frightened. That night all the doors were carefully barred. The *mánakai* left the man dead on the road close to the burying ground, where he was found next morning. He was carried home on a litter and put close to a big fire in his house, and there he suddenly returned to life. „What's the matter you die?" the people asked him. And he said, „That man he (who) been catch me he no hot, he cold all over, that's why me die. You put me along fire, I life." „That man he been catch you, what place he been come?" „He come along burying ground, he leave me along road, I been look, he go down along burying place." They all went there to see. „What place he been go down?" they asked Dódo, and he pointed it out to them: „This place

he been go down," but the people could not see any mark there, as it was very dark. They asked Dódo, „What language that devil (spirit) he been talk?" „You me one language (the same language as we)." (Bíri, Ipisía).

71. Once when the Dáru people were holding the *táera* ceremony (cf. Introduction to no. 287) two girls fell in love with two spirit-boys who took part in the dancing, and they gave them food. When the dance was over, the two girls ran after the spirits and followed them into the bush. The spirits chewed some „medicine" and spat it on the ground, and a large hole opened there. The girls looked through the hole and saw many spirits underneath the ground. One of the girls said, „Come on, you me go along (to) that two devil (spirits)," but the other girl was afraid and said, „No, I no want go along that devil. You go first, I go by and by (another time)." The first girl went into the ground, which closed above her, but her companion ran away home. She told the people, „Oh, me two fellow been go along devil (the spirits), me like two *óboro-ohío* (spirit-boys). Another girl he go inside along ground, I run, I come, I fright." The parents were angry: „I say, who been learn (teach) you go along devil, what name (why) you two cranky go along devil?" The first girl never returned from beneath the ground, and her parents wailed over her and reproached the other who had deserted her, „No good you been come alone," they said, „what name (why) you no go together?"

Ever since then, said the narrator, the people believe that the spirits live underneath the ground. Some people, at all events, think that real ghosts of the dead take part in the dancing at the *táera* ceremony, and it seems that those two men who enticed the girls away were spirits of a similar kind. (Amúra, Mawáta).

A. A young male spirit liked a Dáru girl, but she for her part was fond of a boy friend of hers. Once she presented her friend with a belt. One night during the *táera* ceremony the spirit appeared to the girl, assuming the face of her lover, and asked her to meet him and another spirit in the bush and to bring another girl with her. The girls came and were received by the spirits. Suddenly the ground opened underneath them, engulfing the two spirits and one of the girls. (Gaméa, Mawáta).

C. OTHER MEETINGS WITH RETURNING SPIRITS OF THE DEAD (no. 72—85).

THE SPIRIT WHO HELPED A MAN FISH.

72. Long ago the Mawáta people one night went fishing guided by the phosphorescence in the water. Góboi, the grandfather of an elderly man now living at Mawáta, went by himself in a canoe, which he was poling along in shallow water close to the shore. When he passed by the burying ground, a spirit joined him, and Góboi thought at first that it was a living man. The spirit sat down on the platform of the canoe, while Góboi was poling in the bow. After a while Góboi found out that the stranger was a spirit, but being a strong man who had killed people he did not feel afraid but went on spearing fish. At last he addressed the other man saying, „Suppose you friend, you hear my talk. You me (we) go together what way I go; you take *súru* (pole), help me — hard work." The spirit without saying a word obeyed him and began to pole

the canoe from the stern, while Góboi speared fish at the bow. The latter thought to himself, „That man he take *súru!* What for I no been speak before, plenty fish been lose, canoe go one side, fish go one (the other) side. I glad inside, that my friend, he hear my talk.“ Two large tusks were protruding from the mouth of the ghost, but Góboi was not afraid: „I got spear,“ he thought, „suppose him he fight me, I spear that devil (spirit). Suppose he stop good, he all right. I watch what name (what) he do that time daylight.“ The ghost did not say anything, only muttered, „Hm,“ whenever Góboi was spearing a fish.

They went on as far as Kúru, and there Góboi said, „You me (we) go back now,“ and the spirit obediently turned the canoe round and began to pole it homeward. Dawn was faintly appearing when they came near the village and burying ground where the spirit had first appeared. Góboi had ceased to pole and was watching his companion over his shoulder. He said, „You hear my talk. How much fish you want him, you take him.“ The spirit only took two small fish, and Góboi said, „No, more better you take him big fish.“ The spirit, however, did not want any big fish, but jumped on shore with the two small ones and disappeared. When he had gone, Góboi began to wail, thinking to himself, „My God, who belong devil (spirit) that? That friend belong me? That father belong me? All time he follow me good, I spear plenty fish.“ Góboi kept on thinking, „People he stop good (are happy) along ground? What's way he stop? Suppose I die, I stop all same? I no more? No good he been take small fish, more better we share out straight (in equal parts).“ Góboi was still wailing when he arrived home, and the people asked him, „What name (why) you cry?“ „You think that man he been stand up along my canoe?“ Góboi asked, „That no man, that devil (spirit). He jump along shore, leave him canoe and *súru*, you look mark here. That's why I cry.“ (Námai, Mawáta).

THE DEAD MAN WHO CAME TO SEE HIS FRIEND.

73. The *mogúru* ceremony (cf. Introduction to no. 279) was being performed at Mawáta, and the people had brought home the pig, which plays a principal part in the rites. The „new boys“ (initiates) who were going to be taught the *mogúru,* were decorating themselves in the men's house, and one man, Duáne, was standing at the door.

The spirit of a dead man came walking towards the house from the burying ground, and the people thought at first, that he was one of themselves. Some men said, „Who he come? Duáne stop here?“ „Me here,“ Duáne answered. Again they wondered, „Who come there all same Duáne? Very long man he come.“ At last someone exclaimed, „I think devil (ghost) he come.“ When Duáne saw the spirit, it suddenly struck him that it must be his departed friend Arúba, for before dying Arúba had said to him, „That time I die, suppose place he no good, I come back. I let you know, place he good, he no good. Suppose no got no ghost (no life hereafter), I no come.“ Duáne wanted to capture the spirit, and asked the others to remain quiet while he prepared to rush out through one of the side doors. But all the people were pouring out of the house to see what the commotion was about, and thus the spirit was frightened away. The people formed two lines to surround the strange being, but just as they were about to capture it, the spirit jumped away and landed out of reach or managed to get out through some opening in the ranks. Some of the men were armed and pursued the spirit as far as the burying place,

where it disappeared into the ground exactly where Arúba's grave was. The people concluded that it was Arúba who had come to keep his promise to Duáne and tell him about the abode of the dead. If there had not been so many people who frightened him away he would have spoken to Duáne. (Námai, Mawáta).

ANOTHER SPIRIT WHO CAME TO LOOK FOR A FRIEND.

74. A Túritúri boy named Sáe and a Mawáta boy named Adági were great friends and used to play together whenever they were visiting each other. One day Adági said to Sáe in fun, „All time you play along me fellow. That time you die, suppose devil (ghost) belong you come here, I kill you." Sáe answered, „When I die, I come, I shoot you along road (on his way to the land of the dead)." Adági forgot all about this joke of theirs but Sáe remembered it.

Not long ago Sáe died, and on the same day Adági went to cut a digging-stick in the bush at the Háemúba point. He had heard shortly before that Sáe was dying. There were some girls, too, collecting shell-fish on the beach, and some boys shooting fish. Sáe's spirit appeared painted, armed, and decked with leaves and feathers, as is the habit of spirits. He had not forgotten his promise to Adági to come and seek him out. The latter was not at first aware that the figure approaching him was a spirit, but all at once he realized that this was the case. „Uéi!" he cried out, „that devil (ghost) belong Sáe he been come, he want shoot me." He threw down his axe and other things and ran for dear life. His loincloth caught on a bush and came off, but he did not stop to pick it up. In a panic he pushed his way throuch the thicket, and the spirit following him in pursuit thrust aside the same branches and twigs. Adági shouted out, „Father, brother! devil belong Sáe close up he kill me!" When they came to the beach Sáe gave up the pursuit and set out on his wandering towards the land of the dead, while Adági joined the rest of the people. He was out of breath and had to rest („he short wind, let him heart he stop (quiet down)"), After composing himself somewhat Adági began to feel ashamed of his panic. The people asked themselves wonderingly, „What thing he run behind him? snake — what? devil (ghost), bushman — what?" Adági's father asked him, „Tomahawk belong you, he where?" Adági was ashamed, for the girl whom he liked was there with the others and heard of his flight. He said, „You no talk, by and by I go pick him up tomahawk and altogether thing. Devil belong Sáe he been come, I run." His body was torn and bleeding from the thorns.

A ghost had also been seen by some people at Úrahapúa, and Adági found out that it was the dead Sáe. Another day Adági and his father went and found the axe and other things, which the former had left behind him when he fled. (Námai, Mawáta).

THE MAN WHO WAS VISITED BY THE SPIRIT OF HIS DEAD BROTHER.

75. The narrator of this story was a Mawáta man named Gibúma. His father Áua having died, the brother of the dead man, named Míruu, was wailing for him in the garden, when suddenly Áua's spirit appeared there and knocked at the fence in order to attract Míruu's attention. Míruu turned round and on seeing the dead man was so terrified that he fell down in a faint[13]) and involuntarily fulfilled his wants. Áua came up to him, brought him to himself,

and said, „You no fright, I all same you. I stop good place, you no cry for me too much. You go tell him pickaninny, he no cry too much for me, I stop good place.“ Before leaving he gave Míruu a belt, which the latter kept for some time till it was lost — Gibúma himself had seen it. Míruu said to Áua's children, „I been see devil (spirit) belong you (your) father. You no cry too much, father belong you been speak, 'I stop good place.'“ Since then Áua's clansmen mourn for two or thee weeks only after a death. (Cf. no. 100; Gibúma, Mawáta).

THE PEOPLE WHO FLED BEFORE AN ENRAGED GHOST.

76. A man named Nádere lived at Daváre. He used to work in his garden, and when he came home he prepared his own food and drank *gámoda* before having his evening meal and going to sleep. This was how he spent every day. Once the Kíwai people came and fought the Tabío people who live near Daváre. The body of a Tabío man, whose head had been cut off, floated over to Daváre and was found by Nádere.

He dragged the body up on the beach, and there it lay while he went on with his daily work. On his return in the evening he prepared some food, and while it was cooking he put on his dancing decoration of feathers and gay leaves and painted his body black. Lifting up the dead body on his shoulder Nádere began to dance and kept on in this way till he was tired. Then he put down the body in the same place, drank *gámoda*, ate, and went to sleep. The same thing was repeated the next day, and Nádere again danced with the dead body, although it was badly decaying.

In the midst of the dance the spirit of the dead man arrived and frightened Nádere with his terrifying roar. „What name (why) you play along me, make dance along me?“ the enraged spirit asked. Nádere threw down the body and ran into the house, but the ghost pursued him thither, so he had to escape by another door. He ran and ran until he came to Tabío. „What's the matter, Nádere?“ the people asked him. „Oh, one man he run, he come behind me, you fellow take bow, arrow, and stone club, fight him that man, that *urio* (spirit).“ When the ghost came running up, all the people were frightened too, threw down their weapons, and took to their heels, men, women, and children alike. They all ran to Írago, Nádere in the front of the rest. He called to the Írago people, „Man there he run after me, *urio.*“ „Let him come,“ they said, „we kill him now.“ They seized their weapons and waited inside the house ready to fight, but when the ghost came up the ladder everyone ran away, Nádere foremost. The whole crowd arrived at Koábu, and Nádere said, „Man there he come, you stand by, *urio* he come, he wild along me.“ All the people went into the house, and the Koábu men said, „Let him come, we kill him, fight him that man.“ The ghost came, and they all threw away their weapons and fled as fast as they could, the Tabío, Írago and Koábu people, with Nádere in front. When they came to Ipidárimo, Nádere said, „You fellow stand by, take stone club, bow, and arrow.“ „Plenty people he come fight?“ the Ipidárimo people asked them. „No, one man.“ „What's way (how) one man make fright plenty people? Let him come, we kill him now.“ [49] Two men posted themselves, one on each side of the door and the rest further in. When the ghost came, the men at the door shot him with their bows and arrows and broke his head with their stone clubs. They cut off the head, and threw away the body into the water. The Ipidárimo people

said, „Oh, one man he make fright three place, Tabío, Írago, and Koábu. We kill him there along Ipidárimo.“ Then they all went home, and Nádere returned to Daváre. (Adági, Mawáta).

THE MAN WHO CAPTURED A SPIRIT.

77. A Kíwai man and his wife once worked together in their plantation. When they arrived home in the evening, she prepared food for him and sent a boy with it to her husband who was in the men's house. After the meal the man went to the house where the woman was and wanted to cohabit with her. But she was not inclined and asked him to wait till another time, and he was dismissed in the same way several nights in succession. At last the man became angry, fetched his bow and arrow, and shot her without another word. After she was dead the man began to wail, and the people who heard him sent a boy to inquire. The boy returned saying, „Oh, that man he been spear him woman, he (she) dead finish.“ On hearing this the father of the dead woman went and shot his son-in-law with his bow and arrow, killing him. The dead husband and wife were placed side by side and later on buried in the same grave. A small hut was erected on the grave, and the mother of the woman lighted a fire there. A man watched the place in the night, sitting beside the fire.

During the night two spirits *(mánakai, urio),* a male and a female, appeared in order to steal something from the dead man and woman. The spirits said, „Who that man sit down close to fire?“ „Me here sit down,“ the man answered, „You two fellow carry something, more better you give me.“ „All right, you turn you (your) back along me fellow, put you hand behind.“ The man did so, and first the male spirit and then the female came and put something into his hand, after which they quickly withdrew, and the man saw that they had given him a black feather and a ring made of a piece of string.

In the morning the man returned home. He planned to capture the two spirits and bade his wife and son, „Small daylight to-morrow you come quick along bush, I want catch that two *mánakai*-man, *mánakai*-woman.“ At sunset the man went back to the grave. He called out to the spirits, „*Ooh, ooh!*“ and after a while they answered, „*Uu-á, uu-á!*“ The woman came first and said, „What for you sing out?“ „I want something. Where man belong you?“ „Man belong me he come behind,“ and just then the spirit-man called out, „*Uu-á, uu-á,*“ and joined them. The man was sitting on the ground with his head resting on his arms. But when the woman, without suspecting any treachery, came close to him, he got up and captured her in his arms. He tied her up to a tree with a piece of string, and she called out, „Oh, what for you make fast me? „Oh, all time you been steal my garden, banana, sugar-cane, potato, yam.“ „Oh, more better you take out rope belong hand.“ „You wait, that time daylight he come, I take him out rope.“ „Close up daylight now, more better you take him out. I want give you something.“ The man said, „No, more better I go take him self, you show me where that something he stop.“ „You go look underneath that big tree, something he stop.“ The man went there and found something which looked like sago. Again the woman begged, „More better you take out that rope now.“ But the man would not unfasten the ropes, for he wanted to keep her till the morning.

It was dawn, and the birds were beginning to call. The woman wept and said, „Daylight now, fowl he sing out, more better you take out rope.“ „No daylight proper yet, by and by I

take him out." „Go take out rope," the woman cried, „I give you plenty thing." „All right, show me that thing." „You go there, close to tree." The man went there and found a cooking-shell. The male spirit, who had been there all the time at a distance, threw down his bow and arrows, saying, „Here, belong you; take out rope." The man said, „Close up daylight, I take him out." Just then the man's wife and son arrived. The boy said, „You been catch him that *mánakai?*" „Yes, I catch him now." „Good you catch him. You me (we) hard work, plant him plenty thing, that two fellow come finish everything."

The man untied the strings from the woman saying, „I take him out rope now, next time you no come here. Suppose you come, I kill you." And the spirit-woman said, „Next time I no come take kaikai belong you. No good you fellow look me along daylight: head belong me no good, nose, skin no good." The male spirit said, „I go back now house altogether, no more come here." The two spirits departed, and the man put up some sticks to block their way. (Aváti, Ipisía).

ANOTHER CAPTURED SPIRIT.

78. A Kíwai man named Kítuáre whose wife was pregnant, went to hunt pigs in the bush, and without his knowing it the woman died in childbirth the same night. For this reason Kítuáre did not get a single pig, for they all ran away before he had time to shoot. At last he gave up hunting and went to take shelter in a small hut in the bush. The spirit of the woman had come to the hut before him and lighted a fire there. When Kítuáre came in, the spirit said to him, „*Kítuáre ógu orúhona nói ogiríhori.* — Kítuáre, you come, kaikai here." Kítuáre thought, „Oh, that (is a) *óboro* (ghost), that no proper woman," but he was not afraid, for he was a strong man. He and the spirit were sitting one on each side of the fire. The woman gave him food, but he did not dare to eat, for he thought, „That kaikai belong devil (a dead person)." When the spirit had eaten she lay down and fell asleep. After a while Kítuáre asked her, „You sleep?" and as she did not stir, he went out.[52] He left the house, closing the doors behind him, and in a creek near by he found a small canoe in which he paddled away towards the village.

The spirit got up. „Where Kítuáre? Oh, he been run away!" and she ran after him. There was a tree hanging over the creek which she climbed up, and as Kítuáre came paddling underneath she jumped down and stood on his knees. She remained standing there while Kítuáre paddled along. It was dawn when they reached the village, and Kítuáre, who heard the people wailing, thought to himself, „Oh, people he cry now, wife belong me he dead." The spirit said, „I want go shore," but Kítuáre squeezed her feet between his knees and caught her by the hand. When the canoe stranded, he got up and wanted to lead the spirit to his house, but the woman wrenched herself free and got away, although the skin of her wrist was left in Kítuáre's hand. He went into the house, and the people asked him, „You no shoot him pig?" „No, that woman been humbug me. I catch him, skin belong him here." When Kítuáre went to see the body of his dead wife, he found her wrist intact. He kept the skin of the ghost for a long time. (Tom, Mawáta).

THE SPIRIT OF A DEAD MAN WHO WAS KILLED A SECOND TIME.

79. An enormous pig was roaming about in the bush. Once it was seen by a man, who thought to himself, „That (is) no pig, that *urio* (spirit) belong man. Suppose I shoot him, I think he come kaikai me.“ Nevertheless he shot an arrow at the pig, and the beast grunted but was unhurt, as the arrow had not penetrated the skin. The man fled. Another time when he was out hunting his dogs started the same pig, and shooting from the shelter of a large tree he hit it in the side, killing it on the spot. He cut up the meat, carried it home, and distributed it among the people.

In the night the pig appeared to the man in a dream and said, „What for you been shoot me? I been dead before, I been go away, come back, see this place where I been die. Now you kill me again, I die two time. Fault belong you kill me.“ (Sáibu, Mawáta).

THE RETURNING SPIRIT OF A DROWNED CHILD.

80. An unmarried girl became pregnant from using a piece of clay and in due course bore a child. The people all wondered who the father of the child was. One day, when the mother was away, some men seized the baby and threw it into the water where it was drowned. After that the spirit of the child appeared there several nights in succession crying. (Támetáme, Ipisía).

THE WOMAN WHO HEARD A SPIRIT CALLING HIS TAME PIG.

81. Long ago a Mawáta woman named Wabíra, who had gone at sundown to her garden to fetch food, heard an *óboro* (spirit of a dead person) calling his tame pig by grunting to it and shouting its name, „Bírari.“ Afterwards the same spirit called out the name of his boy, „Wárai, *obóbo!* — Wárai, come quick!“ While the woman was occupied with pulling up taro in the garden she saw the spirit whose voice she had heard. On arriving home she told the people, „I been see one devil (spirit), he sing out pig, he sing out boy, too.“

At Mawáta there live an old man and an old woman who are Wabíra's children. This story belongs to their kin, and a boy of their relatives is named Wárai after the spirit. A pig belonging to some one of that group is always named Bírari, since Wabíra heard a spirit calling his pig so. (Amúra, Mawáta).

THE MAN WHO HEARD A SPIRIT CALLING HIS DOGS.

82. A Mawáta man named Néteru, the grandfather of the narrator of this story, once went out to the bush in quest of pig, and there was at the same time an *óboro* (spirit of a dead person) hunting in the bush. One of Néteru's dogs remained behind, and as he was calling it, he heard the *óboro,* too, calling his dogs, „Núnu, Téperi, Gáido!“ When Néteru came home he told the people, „One devil he sing out dog.“ After that he gave three of his dogs the same names, and his descendants still use these names for their dogs. (Amúra, Mawáta).

THE OLD MAN AND WOMAN WHO WERE HARASSED BY A SPIRIT.

83. An old man and his wife one night went in a canoe from Iása to Ipisía, the man paddling in the bow and the woman steering. A *mánakai* (spirit of a dead man) was there in the water in front of the canoe. The man, who took it for a log of wood, said, „You go outside little bit, he got wood there.“ The woman directed the canoe a little away from the supposed wood, but at the same time the spirit too shifted a little. „He strong tide,“ the man said, „you look out good, by and by that wood he spear outrigger. You go little bit shore.“ The woman changed the course, and again the spirit moved in the same direction. „Oh, he strong tide!“ the man exclaimed. As the canoe was brushing past, the spirit put his finger into the anus of the man. „Oh, *éterárobo* (old woman)!“ the man cried out, „he been do another thing, he no wood, he man.“ The spirit went to the stern of the canoe and passed his finger into the vulva of the old woman, and she called out, „Oh, *éteradúbu* (old man), he been do another something!“ The two old folk were much frightened. Once more the spirit set on them in the same way, and afterwards it went on shore near Gíbu. Next day they reached Ipisía, and the man told the people of their adventure. Since then the people keep a good look-out when they pass the place at night, but many do not like to go near it at all in the dark. (Bíri, Ipisía).

THE SPIRIT OF THE MURDERED MAN WHO RETURNED WITH THE FIRST WHITE PEOPLE.[53]

84. A man at Ipisía named Wabéa used to steal ripe coconuts which were kept for planting purposes. The people were very angry but nobody knew who the thief was. At last a man named Górirai provided himself with a heavy digging stick, and without anybody knowing went to watch the place where the coconuts were. Wabéa, little suspecting any danger, came to steal some more nuts, when suddenly Górirai spráng up and said, „Éi! you steal-man, to-day I find you. All time you been steal coconut?“ „No, just now I come.“ „No, no,“ Górirai cried, „all time you come, you one man (are the only thief).“ He hit him three times with the heavy stick, and then Wabéa was dead. Górirai went to the village and told Wabéa's wife and friends, „You go take him Wabéa. He steal-man, I fight, I finish him.“ Wabéa's friends carried him home, all of them wailing, and shortly afterwards he was buried. There was no fight, for Wabéa had been a „steal-man“. Some time afterwards the first boat of the white men arrived. Two canoes went out to meet the boat, and Górirai was paddling in the bow of one of them. Wabéa's spirit was on the white men's boat, and on seeing Górirai he thought, „Oh, Górirai, he come now, finish now this time.“ So he shot Górirai with a revolver. The people in the canoe were frightened, but the white men made signs to them, „You no fright, before that man been kill him Wabéa, pay back now.“ Afterwards the people received many presents from the white men. Wabéa never came on shore, and the white men shortly hoisted sail and returned towards Samári whence they had come. Górirai was carried to his house, and the people told his friends, „Wabéa stand up along boat, shoot him. He speak, 'I pay back now this time.'“ The people all said, „Oh, true Wabéa been come back.“ (Káku, Ipisía).

THE WHITE MEN AND THE SPIRITS OF THE DEAD.[53]

85. The white men, it is believed, have not themselves manufactured the things they possess, steam-boats, tomahawks, calico, etc., but have obtained them from the spirits of the dead. This is evident from the fact that, if for instance a tamahawk is broken, a white man cannot make it intact. The spirits bring the various things from their land on steamers, and when they arrive, the white men go out to meet them and seize all the things, steamers and all, carrying them off. The natives at first connected my constant inquiries as to their ideas about the dead with this belief. They thought that I wanted through their help to get into contact with the spirits in order to obtain some boat load or other of beautiful things.

The first white men who arrived in the country were thought to be returning spirits of the dead. The word used for a white man is *mánakai* or *márkai,* which like *óboro* means „spirit of a dead person". Clothes are called *óboro-táma,* or „skin of a spirit". (Námai, Mawáta).

D. SPIRITS OF THE DEAD WHO ENTER INTO CONNECTION WITH LIVING PEOPLE (no. 86—101).

THE RESENTMENT OF A DEAD MAN WHOSE GRAVE HAD BEEN NEGLECTED.

86. Once while the Turtle ceremony (cf. Introduction to no. 283) was going on at Old Mawáta, the people as usual decorated their canoes and attended to the graves of their dead before going out to spear turtle. They cleared the burying ground, ornamented the graves with coconut-leaves rolled up into a kind of rings *(gogóbe),* put down food for the dead, and finally poured out some coconut-milk on each grave saying, „You come look out turtle, give me fellow, I give you plenty kaikai, make place nice." The people also performed other rites which belong to the turtle ceremony. These duties to the dead were only neglected by the kinsfolk of an important man named Bídja who had died some time before.

The canoes sailed out, and almost at once many turtles came in sight and were speared one after another. After a time some canoes had no room for any more turtle and returned home loaded with four, five, or even as many as seven of the animals. But Bídja's clansmen did not get a single turtle. They sailed as far as the point of Bóbo island, whence they followed the edge of the large reef, and at night they slept at one of the reefs.

In the night, when some of the crew were keeping watch while the rest dozed, Bíza's spirit appeared and addressed the men, saying, „You hear my talk? You proper sleep?" The people started up and thought, „That something he talk. He stop along canoe? He stop inside along water?" The voice went on, „Oh, my friend, no fault belong me (that they had not got any turtle), you no been make him my burying ground good, where I sleep. You fellow no can find him turtle. Next time you fellow look out my burying ground good, take out grass, next time you fellow see." The people understood what the spirit had said, and thought, „Oh, good talk, this time you me (we) savy now." They could hear the voice distinctly, but did not know where it came from. On arriving home they left their things in the canoe and went straight

to the bush, some men fetched coconuts and some bananas and other fruit, bringing their loads to Bídja's grave. They cleared the ground, ornamented the grave with *gogóbe*-rings, put down food, and poured out coconut-milk. In doing so they said, „Bídja, come, you me (we) go along *kára* (the shrine where the turtle ceremony is performed), he all right now, you give me plenty turtle." They also carried out the other rites of the turtle ceremony and distributed food among the rest of the people, saying, „You fellow right. Devil belong Bídja been speak, that's why me fellow bring kaikai."

The next morning the people again sailed out to catch turtle, and this time Bídja's men succeeded in spearing a great number of the animals. They said, „Proper good thing me find him now, oh, true Bídja he been speak. Me follow ghost belong him. Voice belong him me been hear; true, body belong him me no can find him what place he stop." On returning home they cut up the turtles and divided the meat among the people. They taught the young men what they had learnt from the spirit, saying, „You fellow no forget burying ground 'fast turtle time' (during the copulating season of the turtles). Bídja, what talk he speak, everybody follow." At the present time the people have abandoned the old rite, „that's why people no more find him plenty turtle." (Námai, Mawáta).

A. Very like the previous tale with the difference that it is Bídja himself who neglected the grave of his dead father, placing there only some bad bananas. During the night at one of the reefs Bídja heard the whistling by which a spirit announces its arrival, and the dead man reprimanded him to the same effect as in the first version. (Amúra, Mawáta).

SPIRITS OF THE DEAD WHO PASS INTO LIVING PEOPLE.

87. The Kíwai peeple once came to fight the Dáru people. At Dáru there was a certain Mawáta man named Ágiwai, who had married a woman of that island. He was warned by his son-in-law, a Kíwai man named Éga, who said to him, „More better you go away, Kíwai man come fight." Ágiwai got up in the middle of the night and ran out into the bush alone, and shortly afterwards the Kíwai party fell upon the Dáru people killing nearly all of them, Ágiwai's wife and children included. After the fight the Kíwai warriors returned home.

Ágiwai found a small canoe and began to paddle over to Mawáta. The spirits of his slain friends followed him, swimming alongside his canoe. They had a head like a dugong but the body was that of a man, and Ágiwai paddled in the midst of them. He passed the Áberemúba point, but when he came near Méreovéra, the canoe capsized. Ágiwai „died" (became insensible) in the water, and several of the spirits went into him, causing his stomach to swell out. The water carried him ashore with his canoe and all his things. „Sleep there, sleep, sleep — he dead, proper he dead." While he was in that state the spirits gave him a rather large stone which on harpooning expeditions would enable him to summon dugong redundant from all the islands. They also taught him other things in connection with the spearing of dugong.

Afterwards the ghosts left Ágiwai, and he came to himself. On arriving home he told his people of what he had learnt. He was too old to go out to the reefs himself, but the people followed his directions and speared many dugong. When they cut up the meat they gave him

the best parts, saying, „You been show me good fashion, you been sing out (summon) plenty dugong, we kill him good.“ (Sáre, Mawáta).

THE GHOST WHO MADE HIS SURVIVING WIFE DRINK HIS BLOOD.

88. A Kíwai man named Gámei was once killed in a fighting expedition at Díbiri by an arrow which hit him in the side. His body was left at Díbiri, but his spirit preceded the other Kíwai men home, and one night it appeared at the house where his wife Wíe lived. The spirit called out, „Wíe, you come!“ The woman asked him, „Who you?“ „Me Gámei. You take pickaninny and thing belong you, you me (we) go.“ „Where you me go?“ she inquired, but he only answered, „You me go.“ The people, who were sleeping, did not hear anything.

Gámei, Wíe, and the children sailed away in a canoe. When they arrived at Míbu Gámei said, „You me sleep here.“ They erected a small hut on shore, and Wíe went to catch crabs. It was Gámei's task to fetch water, but instead of going to the water-hole he opened the arrow-wound in his side, which he had plugged with a piece of wood, and filled the water-vessels with his blood. Returning to the camp he made the children drink the blood, and when Wíe came and prepared their food she drank it too. She did not know what it was but thought that it was ordinary water. They slept at Míbu and in the morning continued their journey. Arriving at Geávi they lowered their mat sail and landed. Gámei took the water-bottles and went to the bush, but filled them with his blood as before, and the woman and children drank it. They built a small house and collected some food which they cooked and ate. After sleeping there that night they sailed on in the morning and reached Old Mawáta. Gámei made the woman and children drink his blood as on the previous occasions. Wíe said, „Gámei, where you fill him up water? Pickaninny come poor now, blood belong him all come poor.“ „Oh, I fill him up water, he got water-hole there.“ „Gámei, you look me,“ she said, „I come poor now all same sick. I no taste him all same water.“ But Gámei did not tell them that he had given them his blood to drink. They were camping at Old Mawáta in the same way as at the previous places (abbrev.).

The next morning they put their things in the canoe, hoisted the sail, and went on to Óweabína. Gámei filled his water-vessels with his blood, and Wíe and the children again drank it. „That's no water, Gámei,“ Wíe said, „he no taste like water.“ „That's water,“ Gámei maintained, „every place he got water-hole.“

While they were camping at Óweabína Gámei broke the canoe into small pieces, which he stuck up round the hut. „What's the matter you?“ Wie and the children asked him, but Gámei did not answer. Then he went into the bush where he donned a covering of split young coconut-leaves, also masking his face with some. Thus decorated and carrying his bow and arrows, after the fashion of warriors and also of ghosts, he appeared before the others. Wíe exclaimed, „Gámei, where you go? Oh, Gámei, what's good you been take me and pickaninny come from my home? I been think you man; you no man, you *urío*, you devil (spirit) belong Gámei.“ The man did not stop but walked along the beach, and Wíe followed him, carrying one child on her shoulders and leading the other by the hand. So they went on for a long distance, and Wíe was crying all the while. When they came to Binatúri river Gámei easily passed over to the

other side on his way to Adíri, and thenceforward he remained a spirit. Wíe, who could not get across the river, returned to their last camp, and there she still remains in the bush.

It is not known why Gámei came to fetch Wíe away from her home, but the reason may have been that he did not want any other man to take her. (Adági, Mawáta).

A. Very similar to the previous version, though Gámei is said to have been a Díbiri man, who was killed at Maipáni. Wíe at first took the spirit to be Gámei in the flesh. He made her drink his blood in order to make her „cranky“, and she thought that it was water. The places where they stopped are partly different from those in the first version. Wíe began to think that the man was not Gámei but his ghost, and her suspicions were confirmed when he decked himself with leaves after the fashion of spirits. Finally he danced away along the beach in the direction of Adíri, and Wie with her children could follow him no further but remained in the bush, where she can still be seen at times. (Gaméa, Mawáta).

A REAPPEARING SPIRIT WHO BROUGHT DUGONG TO HARPOONERS.

89. Once while some Mawáta men were out to spear dugong, a woman named Karúsu was bitten by a snake in the bush. Half-way home she began to vomit, and the people carried her to her house and bled her. Her skin became as white as that of a pig, which has been singed and scraped, and in a short time she died.

The harpooners returned home towards sunset and landed near Túritúri. One of them, Gaméa who told this story, saw the ghost of the woman, which walked along the beach crying bitterly. He said to the others, „That cry he no belong man he stop (anyone alive), that (is) devil-(ghost)-cry. Look, that man (person) he white all over. He man? he woman? No, he got *ámo* (breast), he carry basket — that woman.“ When they shouted after her, she disappeared like a bird flying away. And Gaméa said, „I think somebody dead along place (at home), by an by you me (we) hear.“ On arriving at Mawáta they heard the wail of the people, and a man told them, „Oh, Karúru, that time he go garden, snake he bite him, he dead.“ „Oh, oh, yes, *urío* (spirit) belong him me fellow been look.“

One evening a few days later Gaméa and some other men went to a sandbank off Mawáta. The moon was shining, and they saw the ghost of a man wading in the water up to his waist carrying a harpoon line. Gaméa said, „That ghost belong man, I can't make out who man. I think by and by you me (we) go reef, some man go foul along rope (will be entangled and drowned).“ When they approached, the apparition disappeared. The men all thought, „More better no go along reef, more better wait.“ Some one said, „That *urío* belong Túritúri man,“ but the others thought differently, „No, *urío* belong Túritúri man no come this place.“ The same ghost could be seen another night.

After a certain time some men decided to go to the reefs in spite of all this. So they set out and built the harpooning platforms on the reef. In the evening Gaméa speared one dugong and Tom another. A third man named Máiva became entangled in the harpoon-line and was dragged into the water before he had time to cry out, and there he was drowned. At that time the people used not to secure the end of the line to the platform, and Máiva was never found again. His friends were looking for him all night and the greater part of the following day, but

at last they had to give it up and return home. The people began to wail when they heard of Máiva's death: „Oh, altogether woman he cry, inside no good (they were feeling bitter)."

For a long time after that accident nobody went to spear dugong. At last Gaméa, Duáne, Tom, and some other men made up their minds to make an attempt. They built three platforms, one of which Gaméa mounted, and waited for the arrival of the dugong. During the night the ghost of Máiva, who had been drowned, was seen swimming towards them in the water. The apparition swam like a turtle, moving its four limbs now and again in one powerful stroke with long intervals. The head was very large, the body was covered with sea-weed, and a long harpoon-line trailed behind. Tom called out to the others, „You look out, another thing he come, that (is) ghost belong man he been foul along rope, that no dugong." Gaméa put down his harpoon in terror and addressed the apparition, saying, „Oh, brother. first time you good man, this time you no all same before, I look you devil (ghost) now." The phantom came nearer and nearer, swam round the platforms and disappeared on the other side of the reef. Immediately afterwards a great shoal of dugong followed, but at first the men did not dare to spear any of them. Mustering up all their courage each of the men at last tried to spear one, but all failed, and Duáne said, „I think me leave him, that's bad dugong, by and by (if we try) man he come foul. Me no been make (fail) like that before." So they all returned home, and although they saw many dugong on the way, they let them alone.

After this adventure, whenever the people went to the reef and saw Máiva, they threw food for him into the water and said, „All right, you bring dugong, you no come along me fellow, you go right up what place you belong. You no cut him rope, you no take out *kúior* (harpoon-head). Kaikai belong you here, you take him." The food was kept in the coil of rope till they threw it into the water. Thanks to this method the people speared many dugong, and then the reason of their failure on the first occasion became clear: the fault was their own, for Máiva had brought them many dugong, but they had neglected to give him any food.

Nowadays the offerings to Máiva have ceased, and the people do not see his spirit any more. (Gaméa, Mawáta).

A. In another version by the same narrator the harpooners speared a few dugong when Máiva's ghost first appeared to them, although they had not given him any food. Afterwards they always brought with them some offering for Máiva. The man on the platform, on seeing Máiva, used to signal to those waiting in the canoe to throw out the food. If they did not give Máiva any food no dugong came. (Gaméa, Mawáta).

B. Máiva was a Túritúri man who had been drowned when his fellow-villagers and the Mawáta people once went to spear dugong. The appearance of his spirit is not mentioned. (Sáibu, Mawáta).

SPIRITS OF THE DEAD WHO BECOME GUARDIAN SPIRITS (no. 90—91).

90. At Mági, not far from Dírimo, there lived a man named Dógo and his wife named Bábou. Having no children of their own they adopted a motherless Mawáta boy named Míruu, a Mági boy named Sái, and a Túritúri girl named Gáiba. For some reason Sái got angry with

Gáiba, and one day when he was walking behind her he shot an arrow through her body. Gáiba ran a short distance and fell dead close to the garden, and Dógo carried her home where she was buried. In the night Dógo saw the ghost of the girl appearing close to the house, where she fell down shrieking exactly as she had done when she was killed. The next night Dógo took Míruu, who was at that time a small boy, rolled him up in a mat, and put him to sleep on the spot where the ghost had fallen. This he did in order that the ghost should enter into the boy and teach him wonderful things.

The following night the ghost returned to the same spot, and Dógo heard her footsteps when she came running and fell down close to the boy. She crept into the mat and passed right into the boy's body, and afterwards her whistling could occasionally be heard from inside his stomach. In the morning the boy found himself lying outside the house. „Halloo!" he exclaimed, „Where I been sleep?" „I been take you go sleep outside," his father said. The girl's spirit could be heard whistling in the stomach of the boy. Dógo said, „Oh, my boy he savy something now, more better we take him go inside man-house" (initiate him). Then Míruu was beautifully attired, and the people prepared a great feast, after which he remained in the men's house.

One evening Míruu went to sleep in the bush, and in the night a large snake, which was also a man, came to him and said, „Morning you go along creek, one canoe he stop, you go inside that canoe." Next morning Míruu found the canoe and got into it, and the canoe sank down with him in the water. He was taken to the house of the same large snake and taught how to kill people by sorcery. A long passage led thence underneath the ground opening near Másingára, and Míruu came up that way.

On another occasion his attention was attracted by a certain peculiar *ámuhe* fruit on a tree, and one night he felt that he had to go and see it, but instead of the fruit he found a *pádi* (cuscus) in the tree. Míruu shot several arrows at the animal, till all of a sudden it fell down, and simultaneously a heavy rain came on. The cuscus was transformed into a stone which Míruu took home with him. One night the cuscus, who was also a stone, appeared to him in the shape of a man and said, „Me belong rain, suppose you want make rain, you take me (the stone), rub me along 'medicine' (made of a certain wood), and put me along water-hole. That time I go along water, rain he come."

The spirit of the girl who had passed into Míruu while he was a boy, later on when he had grown up came out of his body and could be seen by anybody when it was dark. She looked like an ordinary woman and used to sit down close to her master. Her face was hidden with leaves and branches, but the people could hear her voice. Occasionally she even smoked a pipe. Míruu could send her to bring news of people or to fetch any object from far away, and she went there without any canoe, returning in a very short time to her master. If a man lost anything, the spirit told Míruu where to find it: „You go look that house, that man been take it." During the day Míruu used to keep her in a basket. When he wanted her to come, he would pass her grass skirt quickly over the fire and whistle. She generally arrived from outside the house, and he went out to meet her, but no other man dared to go close to her, as the smell of the spirit might have caused his death. The woman never stayed long in the house, for Míruu always sent her away quickly. The people used to pay Míruu for his services. They gave him food and various other presents, and he found out all kinds of sorcery which was

threatening his clients and even sent out the spirit to kill people on their behalf. He protected the people by sending the spirit to chase away any enemies or sorcerers from other tribes, who wanted to come and do harm. Only on rare occasions could the spirit be seen in the day, as for instance when Míruu was going to another place and she followed him in the shape of a woman carrying baskets and mats; otherwise nobody except Míruu himself saw her in the day-time. Sometimes when she was tired Míruu put her in the basket where her grass skirt was kept.

The same Míruu had at his disposal two other spirits of dead people which he could use in exactly the same way as the first one. He had come into possession of them by eating a small piece of the two dead bodies. Following the smell of the meat, the spirits had passed into him, and when they came out again he had them at his command.

Many bushmen are said to associate with spirits in a similar way, and some Mawáta men have been taught by them how to obtain the services of such spirits. This was the case for instance with a man named Míhere. Some bushmen once gave him a certain „medicine" which made him „cranky", so that his eyes began to roll and he was able to walk in the air. While he was in that state they made him swallow a small piece of human flesh, and this gave him power over his particular spirit. This spirit of his never moved about but was kept by him in a basket. It had the power of neutralizing the bad influence of any sorcerer. The spirit looked like a stone, and Míhere first found it in a place indicated to him by an *etengena* (mythical being, cf. Introduction to no. 102) in a dream. (Sáre, Mawáta).

91. A certain man named Sávi of Yam island was once bailing his canoe, but although he kept on all night he could not empty it, for there was a hole in the bottom. The next night he started again, and went on bailing till the morning but to no purpose. The third night when he resumed the same work an *óboro* (spirit of a dead person) came to him and killed him. He removed all the bones from Sávi's body and put in those of an *óboro* instead. Then he restored him to life and he was now akin to a spirit. The *óboro* had given him a bone by means of which he could summon the spirits at will.

Sávi wanted to go with his wife to Túdu island, but she said that the canoe was no good. „Oh, suppose you me (we) go inside, he come good," said Sávi. Then they got into the canoe, and he called out, „Go on, *óboro*, you chuck away that water!" and the water all disappeared of its own accord. The two arrived in Túdu just when the people there were engaged in the *táera* ceremony (cf. Introduction to no. 287). One of the men was dancing very badly, and on seeing him Sávi's son burst out laughing. The dancer was angry and induced a man to kill the boy by means of sorcery. Sávi suspected that his son had been murdered and summoned the spirits. „What name (what) you want him?" they asked him, and among them Sávi saw the spirit of his boy. „What's the matter that boy? what name (why) he dead?" he asked them. „He been laugh along man," said they, „that man been kill him, give him 'puripuri'." „Go on, you fellow go kill that man," said Sávi to the spirits, „Pay back my boy." The spirits went and killed him.

One day Sávi saw the spirit of a living man who was ill, and he went and said to the

man, „Oh, *óboro* belong you I been see him; you dead to-morrow.“ „What's the matter I dead, I no proper sick?“ said the man, but the next morning he died.

On another occasion Sávi saw his own spirit, and he summoned the spirits and asked them, „What's the matter I see my *óboro?*“ „Oh, you dead to-morrow,“ they answered, and Sávi went home and wailed and said to his wife that he was going to die. Early the next day he died without even having been ill. (Gibúma, Mawáta).

THE SPIRIT WHO OWNED THE FISH IN A SWAMP.

92. Once the Kubíra people went fishing in a swamp. There lived a *mánakai* (spirit of a dead person) who was very angry because the people came and caught fish in his swamp. One day he killed a man who came to the swamp, and threw away his body. The people who were looking for him never found the body nor the being whom they suspected of having committed the deed. The wife of the man lamented her loss, and the people held a mourning feast. (Epére, Ipisía).

MEETINGS WITH DEAD PEOPLE IN DREAMS (no. 93–101).

93. It happened long ago at Old Mawáta that a man named Gabía was badly gored by a pig and died; „he proper dead,“ the narrator said, „one thing (but) he life again.“ While he was dead he met a man named Wáidúbu, who had died before. Wáidúbu asked Gabía, „What's way you fellow make him pig run away from garden?“ „Me fellow no savy,“ Gabía answered. „All right, I show you fellow.“ Wáidúbu gave him two „medicines“, one of which was the shell of a *pamóa,* a certain animal which lives in swamps, and the other a brown plant called *pía.* When making a fence the people were to put these two „medicines“ underneath, and the shell should be painted red. The *pía* was originally the liver of a pig and will grow up wheresoever this is buried in the ground. The pigs will be scared away on seeing their liver underneath the fencing, and the *pamóa,* being a swamp animal, will send them to the swamps. (Gaméa, Mawáta).

94. (By Gaméa, Mawáta). He found himself at Gánalai, on the beach near Mawáta, where there were many spirits of dead people, men and women. Two men with very large heads were beating their drums, and the rest were dancing, two women in front of the others and two behind, with the men in the centre. Gaméa described the dance in detail.

After a while Gaméa saw two old-fashioned canoes nearing the shore, the one provided with three and the other with four mat sails, and the people on board wearing the dress and ornaments of old times. The canoes were beached and attached to poles in the ground, and the new-comers were kindly received by the Mawáta people, who prepared a meal for them. Gaméa recognized the visitors as some Túdu people who had died before. They said, „We fellow come learn (teach) you fellow spear dugong, turtle,“ and they taught the Maváta men various methods of doing this (abbrev.). The Túdu men built harpooning platforms off the Gésovamúba point, although that is no place for spearing dugong and turtle, and from all the platforms the Mawáta

men speared many of the animals. After that the Túdu people sailed away; the dugong were cut up, and the meat was put on hot stones and covered with earth to get cooked. Two Mawáta men named Garíbu and Pái dressed up to represent spirits and danced before the people. They held long sticks in their hands, and to find out when the meat was done they thrust the sticks into it and then removed and smelt them. When the meal was ready, all the people began to eat.

On awakening Gaméa was delighted at this happy dream, and he taught his boy this new method of spearing dugong.

95. (By Gaméa, Mawáta). Once when he and some other people were working in their gardens they saw two pigs approaching. All of a sudden the pigs changed into men except their heads which remained those of pigs, and the sight of them frightened the people. „What name (what is) that?" they shouted, „I think devil-thing." The two creatures pushed their pig-heads back like hoods, and underneath there were human heads, and the people recognized the faces of two Mawáta men named Garíbu and Pái, who had died long before. The two men said, „You fellow think pig he kaikai garden. That no pig, that devil (spirits) he kaikai. Sometime me two fellow come too, plenty devil he come." The people said, „Me no can speak along devil, more better you fellow ask him, he no come kaikai my garden. Suppose he kaikai, what name (what) we eat?" Then the two men drew on their pig-heads and went away.

96. (By Sáibu, Mawáta). He saw some spirits of dead people who were clearing the burying ground. Among the rest there was the spirit of his dead father, who on seeing Sáibu thought that he too was dead. And he asked Sáibu, „What thing kill you that time you come dead?" „No, no, father," Sáibu answered, „I no dead." But the father insisted that Sáibu was dead. The spirits held a dance and sang,

„Oh, *mére wére mére méreáia méreáia.*"

Sáibu understood that they were calling upon him, for *mére* in the Mawáta language means son. Again they sang,

„Oh, *bába kúnuidáni ngónu kádji wúidáni* (this is said to be Sáibai language). — Who belong that pickaninny (Sáibu), who go cook kaikai for him?"

„*A búru burúia búru rúbi búru rubía* (Mawáta language). — Outside people (somebody who is not dead) he been come."

The narrator said that he had never heard any of these texts or tunes except in that dream. Certain other men too when dreaming have heard songs of the spirits.

97. (By Marísi, Ipisía). Six men came into the house where Marísi was sleeping, they were spirits of dead people. The light from their skin shone all over the house. Marísi saw his dead brother among them and thought, „Oh, true brother belong me sit down, he smoke pipe." He went up to him and said, „Oh, Sóido, what name (what) you make him?" „Oh, Marísi, you stop here, I been come back." After a while Sóido said, „By and by to-morrow I give you *mabúo* (arm-shell)" The spirits all went away, and Marísi woke up. He looked round for the arms-hell promised him by the spirit, but could not find the place where it ought to have been

98. (By Kóbo, Ipisía). A large canoe was nearing the coast, paddled by the men who were on board, while the women attended to the fire and prepared food. The canoe looked like a large house, and those who came in it were people who had died before, Kóbo's departed father being among them. The canoe was beached, and Kóbo went up and asked the people, „Where he been come that canoe?" They said, „You no talk," and after this reprimand he remained silent. Two men jumped on shore and took Kóbo's hand without saying anything. Kóbo's father was seen in the canoe and greeted his son. He did not come on shore but wept in the canoe, for he had not seen his son for a long time, and Kóbo wept on the shore. „Oh, father, what place you been come?" Kóbo asked him. „I been come outside, no got no water, no got no firewood, that's why I come, I take firewood, fill up water." None of the other spirits said a word. The old man showed Kóbo a small box and said, „You come, more better you take that box." „No, more better you come, I no want come along that canoe." The father called the two men who had gone on shore, and asked them to give Kóbo the box, and they did so. The old man said, „He got plenty thing along that box, belong you," and Kóbo kept on holding the box without putting it down. He begged his father to come on shore, but the old man would not come. „Where house belong you?" he asked Kóbo. „That big house, you look small door, belong me, bed belong me inside." The father put all sorts of food on a large shell and sent a boy with it to Kóbo, and the latter put down his box and ate. When he had finished he said, „*Wedére* (shell) here." „You leave him along sand-beach," the father answered, „by and by he come self, you fellow watch." And sure enough the shell returned to the canoe of its own accord.

The people who were sleeping in the same house as Kóbo heard when he spoke to his father. One man roused him and said, „Oh, what name (what) you talk about?" Kóbo woke up and was very angry, „Oh, no good you wake me up," he said, „I been dream along my father, no good you wake me up, by and by I wake up self." „What thing you been dream?" they asked him, and Kóbo told them. He was almost beside himself with disappointment when he could not find the box which the spirit had given him. „What name (what is it) you look round?" the people said. „Father been give me one box, I put him here. No good you been wake me up, you fellow fool." And there was a regular quarrel. „Who been tell you wake up me?" he grumbled at them, and a man said, „Wife belong you been sing out (summon) me that time you make noise (talked while asleep), that's why I come." Kóbo was furiously angry with his wife and nearly beat her.

99. (By Gaméa, Mawáta). He found himself at Mábudaváne, and the place had been cleared, so there were no trees, only houses. Gaméa and another man named Máuo were there together, and the former said, „I never before been look all same this place, he light altogether." The men's house was close to the water, and there were many people about. Gaméa asked Máuo, „Where he come from that plenty man, before no much man?" „Altogether that man he dead before," Máuo said, „he come from Paráma, from Túritúri, from Mawáta, from Másingára, he stop this house." But Gaméa was a little frightened and said, „No good, devil (spirit) he stop, this house no belong devil, more better you send him go other place."

After a while Gaméa turned round and saw his wife in a small hut. „What name (why) you stop here?“ he said. „I been come long time (long ago), I got small house.“ „Come on, you me (we) go back, no good you stop here.“ The woman brought her mat and they went together. There were many houses and large taro gardens, and the bananas grew in dense groves round the buildings. Many spirits were going about in canoes with old-fashioned sails and others were walking along the beach. From the top of the hill a strong light was shining like a large moon. Suddenly two cassowaries came running down the hill, and the light emanated from them. The birds sat on the ground and laid two eggs each. Gaméa wanted to take one of the eggs, but his wife said, „No, no, you no take him, by and by he burst. By and by somebody look that time you take him.“ So Gaméa left the eggs.

At this point he woke up and felt sorry that the dream was over. He told the people of his dream, and some men said, „I think by and by south-east time plenty kaikai along Mábudaváne (where the Mawáta people have gardens). You been look devil (spirits), that devil make plenty kaikai along garden. Cássowary lay egg — that good dream that.“

100 (By Gaméa, Mawáta). His two boys had died, and he wailed for them incessantly. The two spirits saw him whenever he went to wail for them on the burying ground, but he did not see them. Once while he was sleeping they came to him and said, „Father, you cry too much. I look you all time, I want go where all devil (spirits) he stop, you cry too much — I no can go.“ Gaméa woke up and said to his wife, „I been dream, that two boy belong you he been come, he tell me, 'Me two no can find people, more better you leave cry.'“ Gaméa's wife began to weep on hearing this, but afterwards they ceased their wailing. They did not go and wail on the burying ground, but when they were in their garden or coconut-grove and thought of their boys they wept. (Cf. no. 75).

101. (By Sáibu, Mawáta). One night a dead man named Kogéa came to Sáibu and said, „You me (we) go coconut-place,“ and they went together. When they arrived there Kogéa asked Sáibu to climb up a tree and fetch down some nuts. Sáibu did not want to but yielded at last. When he came down Kogéa wanted him to husk the coconuts, but as Sáibu was not willing, he did it himself. He sent Sáibu to a certain tree near by, where he found Kogéa's father Obéra, who was also dead. The two spirits met, and the old man said, „You me (we) kill that man.“ Obéra attacked Sáibu with a firebrand which he thrust against Sáibu's chest, while Kogéa tried to stab him with a sharp bone, and the terrified Sáibu fell on his back striking out with his hands and feet and whining in his dream, „*E—e—e!*“ Suddenly he woke up shrieking loudly, „*Ey—ey—ey!*“ and everybody in the house called out to him, „What's the matter you, Sáibu?“

IV. MYTHICAL BEINGS (no. 102—193).

The number of mythical beings is great, and of some of them the natives only entertain rather vague ideas, and therefore they often use the names in rather a fluctuating meaning.

The *étengena* and *sáme* (so called in Mawáta) live in large trees, wells, etc.; some of them guard the people's plantations. The Kíwais call them *ororárora,* which word is also used of mysterious beings in general. At times the *étengena* appear as men and at times in the forms of snakes, birds, etc.

The *óboro* and *mánakai,* or *márkai,* are the spirits of dead people.

Managárena is rather a common name of a group of mythical beings, mostly malevolent.

The *obísare* (Kíwai) or *ebíhare* (Mawáta; cf. no. 131) and *óboúbi* (cf. no. 132), are sea-beings, the former name is also used of mysterious beings and phenomena in general.

The *busére-busére* (Kíwai) or *behére-behére* (Mawáta; cf. no. 133) are mythical girls living in the bush.

A. BEINGS CONNECTED WITH SOME LOCALITY (no. 102—119; cf. Index, Mythical Beings).

WAWA OF MABUDAVANE (no. 102—103).


„Wawa's house".

102. „Another kind man", Wáwa, lives inside a huge block of stone at Mábudaváne. When he wants to sleep, he goes into the stone, which opens of itself, and when he comes out to make his garden, the stone opens again. He carries a great bundle of arrows under his right arm and a large basket on top of that, and holds his bow in his left hand. On his head there grow bushes and flowers [16] which he takes off while working in his garden, putting them on again when he has finished. His body is like that of an ordinary man, except that he is very short and thick.

On completing his garden work Wáwa pulls up some taro and cuts off the roots, which he puts back in the ground, and in one night the plants have grown up again. [7] He takes his

bundle of arrows, his basket and bow, puts the bushes again on his head, and thus attired goes back home. There he lays down his things and head-bushes while preparing to cook the taro. When ready he picks up his bow and a long bone-pointed arrow, replaces the bushes on his head, and puts on an *adigo* (arm-guard or bracer) and a long *kóima* (ornament stuck into the *adigo*).

In this apparel he goes out on the sandbeach and stands close to the water where he remains motionless. He carries the bundle of arrows under his right arm and holds the big arrow pointing upwards in his right hand, and the bow horizontally in his left.[21] He can see Sáibai and Mawáta and the open sea as he stands there immovable. The tide comes up higher and higher, but only when he is up to his waist in water does he turn round and go home. Again he puts down his things, and taking out the taro from the oven eats. He blows at the block of stone, which opens, and he goes in, blows again, and the stone closes.

One morning he put on his things and stood in his usual position on the beach. He looked at Sáibai and Mawáta and the open sea. Turning slowly to the right and left he saw two turtles close to the beach, a female turtle underneath and a male on top. Wáwa could not himself take the turtles home because he was too fat, so he called out for somebody who might hear him, „He got man he stop bush? More better he come haul turtle along shore!"[55] A Tógo bushman, Djábi by name, heard his voice and thought, „What name (what is that)? Wáwa he sing out (summons) man come haul him turtle." Djábi told his wife, „More better you stop look out pickaninny, I go look my *pána* (friend)." Djábi went and asked Wáwa, „*Pána*, what name you look?" and Wáwa replied, „I find him two turtle, more better you come haul him along my house," adding, „More better you take man-turtle, woman-turtle that's my turtle. You haul man-turtle belong you first time, behind you come haul woman-turtle belong me." (The female turtles are considered the best). „No," Djábi protested, „more better you haul him turtle belong you, I haul him turtle belong me fellow," but Wáwa did not approve of this. „No," he said, „I no can haul him turtle, I big man, me too heavy, I got *tére pátu* (bundle of arrows), plenty thing." Djábi suggested, „More better you leave him all them thing," but Wáwa persisted, „No, I no ean leave him, haul him turtle along my house!"

Djábi got a rope and hauled first one and then the other turtle ashore. He took Wáwa's turtle to his house, and Wáwa followed carrying his bow and arrows and other things. Djábi left the turtles close to Wáwa's house; he was quite exhausted („he got hot wind"), and said, „I got big work, all time you humbug me." But Wáwa only said, „Oh, *pána*, that nothing," and put down all his things by the house. He stood up with folded arms and ordered Djábi about, „First time you cut him my turtle, by and by you cut him turtle belong you behind (afterwards)." „No," Djábi protested, „I cut him turtle belong me," but Wáwa insisted, „No, no, you cut him turtle belong me first."

So Djábi obeyed and first cut up the female turtle belonging to Wáwa and afterwards his own turtle. Wáwa said, „*Pána,* you cook first my turtle." „No, you cook self you (your) turtle, I cook my turtle, I finish cut him." Bút Wáwa again insisted, „No, I want you cook my turtle now first time," and Djábi yielded.

Wáwa said, „You finish cook turtle, you come look my louse," to which Djábi agreed, „All right, you sleep (lie down), I come look." Wáwa lay down, and Djábi took a coconut-bowl which he put close to him and began to collect the lice in the bowl which after a while became

full. Wáwa fell asleep and snored, and Djábi looked at him: „Oh, he sleep now."[22] He pushed him a little: „*Pána, pána!* Oh, he no get up, catch him proper sleep now."[52] Djábi left the bowl close to Wáwa, and taking the meat of the female turtle put it into a basket, and ran away to his wife and children. He thought to himself, „No fault belong me, fault belong you, all time you humbug me." Djábi's wife asked him, „Where you come?" „O, you no talk, that man he humbug me, I steal turtle belong him." He told his wife, „You (and) me no go stop along ground, more better you me make house along long post, go make him long way (far away). By and by that man come fight you me."

Djábi and his wife and children went far away into the bush and there erected a house on very tall posts.[23] They took a dog, a cassowary, a pig, a kangaroo, and a cuscus with them into the house and closed the door.

By and by Wáwa woke up and said, „*Pána,* where you go, *pána?*" He saw the coconut-bowl: „Oh, louse belong me." On looking round he discovered what had happened: „Oh, that man he been steal him good turtle belong me, leave him bad turtle." He seized the bowl, and threw away all the lice on to the beach, where they began to walk about in the shape of crabs. That is why crabs are so plentiful at Mábudaváne. Wáwa ate a little of the turtle which had no fat, and left the rest.

Wáwa planned vengeance on Djábi. He summoned all the bushmen, sending word all over the country to call upon all the Dábu, Gúia, Tábatáta, and Wúibu men to help him fight Djábi. They all came and slept one night at Wáwa's house. Wáwa said, „*Pána* belong me steal my good turtle, leave him bad turtle, you (and) me go fight." And the bushmen replied, „All right, you me go."

In the morning they started, Wáwa leading the way. Presently Djábi saw them: „Oh, Wáwa he come!" He said to his wife, „All he come now; Wáwa he come along head." The people formed a dense crowd underneath and round the house, each aiming a bone-pointed arrow at it. Wáwa called out. „You chuck him out pickaninny first." Djábi thinking, „I no chuck him out pickaninny," threw out the cuscus. Wáwa turned aside his arrow, not wanting to spear the cuscus but waiting for the child, and the cuscus fell on the arrows of the bushmen and was cut to pieces. Wáwa cried again, „No good you chuck him out *párima* (cuscus), I want pickaninny belong you." But Djábi thought, „I no chuck him out pickaninny," and threw the kangaroo. Wáwa, who did not want to spear the kangaroo, again turned away his arrow, and the animal was speared by those of the bushmen. Wáwa said, „You chuck him pickaninny now." Djábi, as before, did not throw out his child, but the cassowary. Wáwa moved his arrow, and the cassowary was killed by the bushmen. Wáwa shouted to him, „You chuck him out pickaninny quick, chuck him out that girl," and Djábi threw out the pig, which was spared by Wáwa but fell a victim to the bushmen.

Djábi protested, „Oh, *pána,* what name (why) you want him? I think enough. No fault belong me, fault belong you, you humbug me, that's why I steal woman-turtle." He took the girl, decked her in a new grass skirt and beautiful flowers, and the mother and father wept together („make him one cry"). They made her stand up at the door and said, „Oh, fine, nice girl, more better you take him, *pána,* that wife belong you," but Wáwa replied, „I no want no wife." Then the father and mother threw down the girl, and Wáwa's arrow hit her under the chin, penetrat-

ing right through the head. The bushmen's arrows pierced her body in all directions, and she was killed the same instant.[24]

Wáwa and all the bushmen went back to Mábudaváne, where they slept at Wáwa's house. In the morning the bushmen returned to their homes, Wáwa remaining at Mábudaváne. Djábi and his wife stayed in the bush and left Wáwa for ever. (Gaméa, Mawáta).

A. The incident of the two turtles is related as in the previous version. The bushman, whose name is not mentioned, reluctantly submitted to Wáwa's orders, while the latter did not help him at all; he even compelled the bushman to carry him home, and also to cut firewood for the cooking. The bushman escaped in the same way as described above, and was pursued by Wáwa who was guided by drops of fat which had fallen from the stolen turtle meat. He met an enormous lizard, which was also a man, and was shown the way by him. When found by Wáwa, the bushman was ordered to come to Wáwa's place with his wife and child and complied. They were sent into Wáwa's house while Wáwa and his men waited outside. Wáwa sang,

„*Páibi leng leng báriába báie.* — You chuck him out from house woman belong you."

The woman was thrown out, and the bushmen killed her. Wáwa then demanded the girl, singing,

„*Mokáso leng leng páibi le,*" the meaning being as above.

The girl, beautifully dressed and ornamented, was thrown out and killed. Lastly Wáwa required the father himself,

„*Páibi leng leng páibi re báriába báie.*"

The father, too, was killed. Wáwa distributed food among the bushmen. Some time afterwards he went and looked round to find a wife. He met a man, Írue by name, who gave him his daughter Pásuáe. Wáwa took her home, and the girl, who had not seen the sea before, was greatly surprised on arriving there.

Wáwá is still living at Mábudaváne, and may be seen at night, when he comes out from the stone. „Suppose you walk about night-time one man (alone), you look. He stand up on top the stone." (Vasárigi, Mawáta).

B. A „long-time-man", Wáwa, lived at Mábudaváne. He had only fish to eat which he prepared by putting them on a stone in the sun. Two „devil-girl" once came and asked him for food, but he said he had only fish. They asked him whether there were no other people, and he said that he was alone. He sent them to invite some other people to come and hold a dance, and killed a pig for them. Another man, Wonígo, killed Wáwá, as he did not want him to live at Mábudaváne. He cut off his head and carried it away, leaving the body behind. (Samári, Mawáta).

OBSERVANCES CONNECTED WITH WAWA.

103. Sometimes at night people hear Wáwa banging his door, this he does when the spirit of some dead person passes by his house on its way to Adíri, the land of the dead (cf. no. 62). As he slams the door Wáwa calls out to the spirit, „What name (why) you come? I no devil, I man. You follow road belong you (your) place."

The people do not carry out any observances at the stone where Wáwa lives, nor do they put food there for him. But always on arriving at Mábudaváne (where the Mawáta people plant gardens and catch crabs and fish), they first stand on the shore, and a „big man" calls out, „Wáwa, me fellow come now, me want get you fellow louse, me fellow come look (examine) you fellow head, more better you give me louse belong you." This refers to the incident in the

tale of Wáwa and the bushman of Wáwa's lice becoming crabs. After saying this the man chews a little of a plant called *mánabába* and spits it out in front of himself, while some of the *mánabába* is spat into an empty coconut-bowl which he places on the ground just behind his heels. Turning round he puts his hand on the bowl („he take smell belong *mánabába*"), and then touches his forehead with the same hand; this is meant to sharpen his eyesight, so that he may find the crabs quickly. The same process is repeated by the other people, after which the coconut-shell is left on the beach to be carried about by the tide, („smell he go all over, sing out (summon) that crab"). Wáwa has taught the people in a dream to do so, he also teaches them how to make their gardens. One man, Dábu, is considered to be a particular friend of Wáwa, who appears to him in dreams („that's why Dábu he got plenty garden"). Nowadays the people do not appeal to Wáwa as carefully as they used to, and this is the reason why they do not get so many crabs now as formerly.



Marks in a rock where Wáwa sharpens his stone axe.

From Wáwa's house a path leads to a flat slab of rock on which he sharpens his stone axe, as can be seen from some oblong marks in the rock. The path always remains well worn although never used by any ordinary man. (Námai, Mawáta).

104. Wáwa has many times appeared at night to a man named Sáibu. Once Wáwa summoned together all the snakes, centipedes, and small lizards, which appeared in three large flocks, and said to Sáibu, „You look, all pickaninny belong me." Another time Wáwa showed him a certain wood, and told him that if anybody chewed a piece of it and spat it on any man, that man would die. He also gave him a human bone and bade him insert a small piece of it in the bottom end of a fence-pole; this would protect the garden against pigs. Instead of the human bone a piece of a starfish could be used. Once Wáwa handed him the skull of a man, and when he took it, it became quite small in his hand and ultimately changed into some earth. Wáwa told him to swallow it, which he did, and after a while the earth came up again. That earth was „medicine" for taro. When planting taro one should put the end of the digging stick between the lips after having taken some earth into the mouth, and the digging stick should then be rubbed with the earth attaching to it, and the rest should be spat out on the taro to be planted.

When the man woke up he found earth in his mouth, and afterwards discovered the other „medicine" at a place indicated by Wáwa. Other men also have been visited in dreams by Wáwa. (Námai, Mawáta).

TUBE OF HAEMUBA.

105. At Háemúba lives an *étengena* (mythical being, cf. Introduction to no. 102) who appears in dreams to certain people. Once when a man named Sáibu was there making a fence round his garden he saw Túbe in the shape of a snake. He was about to shoot the reptile with his bow and arrows when it made a sign to him with its head. Then Sáibu understood that it was an *étengena* and did not shoot. The snake caused him to become drowsy, so he left his work and went home to sleep. While he slept the same snake in the shape of a man came to him in a dream and said, „You go to-morrow, you look along road, I lie down all same iguana. I wait you there. You no think that iguana, that me." In the morning Sáibu found an iguana in the bush which was holding a branch of a certain tree in its mouth. The animal looked at him and made a sign by closing its eyes. Sáibu patted it gently on the head, and it dropped the branch which the man picked up.

In the night the same being came and taught him how to use the „medicine" when planting yams and taro. He was asked to roll a root up in a piece of bark of the same tree and to chew certain plants and spit the juice on the digging stick, but only the first root to be planted required to be treated thus, as the whole garden derived benefit thereof. When doing this Sáibu says, „Suppose I make him wrong; I leave him garden now, you come make him again. You come *súsu* (make water) along my garden, make him good." Sometimes in a dream he sees Túbe in his garden and thinks, „Oh, I got good medicine, him he there now."

The first taro pulled out of the ground is shared between the owner and Túbe. The man roasts the taro in the garden and rubs his face with the ashes scraped off the root. He eats half the taro and leaves the other half near the fire, saying, „I leave for you half; you take him, you (and) me been make him good that garden, I kaikai half, leave for you half close to that fireplace. You me kaikai first time, people come behind (afterwards) kaikai that garden. Any man he come pull out taro along that garden, you no humbug that man, no make sick." Túbe eats a little of the taro in the same way as would a rat, and the man comes and sees: „Oh, he been kaikai little bit." Afterwards Túbe will appear to the man in a dream saying, „Garden belong you he finish now, I leave him now, I been look out good, give medicine. Next time you make him garden you kaikai (chew) that wood again, I come again."

Once the *étengena* came to Sáibu and said, „My name Túbe; what place you want me come, you call my name, you put that wood, I savy smell belong that wood." Túbe lives in a large tree, and Sáibu keeps the „medicine-wood" close to it. When he wants some medicine he goes to the tree and says, „That's no other man, that's me, Sáibu, I come take that thing." Anyone who steals Sáibu's medicine gets ill and dies. When Sáibu's son grows up his father will teach him the use of the medicine.

Sáibu told the people what Túbe had taught him, and they tried their best to avail themselves of the knowledge in the same way as he had done. They carried out the same rites as long as they thought them useful. If the gardens are destroyed by pigs, the people think, „That medicine he no good," and give up the use of it. They dream again and find some other medicine. Some men are taught one procedure by the *étengena*, other men another; „he no everybody one road," said the narrator. (Sáibu, Mawáta).

SIVAGU OF AUGAROMUBA.

106. Sivágu is the „master“ of Áugaromúba, a point between Mawáta and Mábudaváne. He is a kind of *étengena* (cf. Introduction to no. 102) and at different times appears in the shape of a man, a snake, or a hawk. As far back as the people can remember, there has been a large hawk's nest in one of the trees, which no one would destroy. Once when I passed the place in a canoe, the hawk was hovering over our craft, and my native companions said that it was showing us the way. Particularly when on a fighting expedition the people carefully watch the movements of the hawk. If it swoops from the top of the tree towards the water and there wheels once, flapping its wings, this means that the people had better return, for they will be defeated. But if it floats smoothly in the air, this signifies that the way to victory is clear.

Sivágu imparts useful information to certain men in dreams, and sometimes to obtain it people go and sleep at Áugaromúba. At times Sivágu comes and crouches down close to the dreamer, looking very thin and poor, but on other occasions he appears as a strong young man, carrying a bow and arrows and wearing many ornaments. He may also assume the face of the departed father or some other friend of the dreamer, or even look like a bushman. Sivágu never mentions his own name in speaking to anybody. Sometimes he will tell a man in a dream, „You go there (naming a certain place), you find him something; me there alongside, you no fright.“ Next day the man will go to the place indicated and find a snake there, which carries in its mouth some „medicine“ in the shape of a piece of wood or a stone. The man is required to catch hold of the snake and pass it round his head (cf. no. 125), and then the reptile will disappear suddenly, leaving the „medicine“ in the man's hand. The next night Sivágu will again come to the man and teach him what to do with the object given him. Sometimes the „medicine“ is used when planting taro or banana and sometimes for securing success in hunting. A hunter will chew and spit out a small fragment of the „medicine“, appealing to Sivágu to help him to find plenty of game. On arriving at Áugaromúba the protégé of Sivágu will chew and spit out some of the same „medicine“, saying, „Me fellow come now, me stop along you now; you give me cassowary, kangaroo, I kill him belong you me (for us both).“ And on leaving the place the man will put down a small piece of meat saying, „I leave you now, me fellow go back now, I been sleep along place belong you.“

One of the songs at the *gáera* or harvest ceremony (cf. Introduction to no. 290) refers to Sivágu in the following words,

„*Sivaguría gámugoría Sivaguría gámugoría Sivágu gámugo gámugoría.*“ — *Gámugo,* a plant, symbolizes Sivágu's garden, and the song expresses a hope that the people's garden may become as large as that of Sivágu. (Námai, Mawáta).

BASAI AND KAIBANI OF PAHO (cf. Index).

107. On Páho island there is a hollow spot beneath the ground which gives an echo when people stamp on it; it is called Básai's drum. There is also a stone, called Básai's stone, which is associated with one of the lumps of beeswax attached to the tympanum of drums in in order to improve the sound (cf p. 97). The name Básai is sometimes used for a mythical

being inhabiting that spot, but in other cases this being is said to be a woman named Káibáni who lives underneath the stone. Formerly she used sometimes to be seen at the stone occupied with making a belt. Near by there are three water-holes, one for men, one for dogs (although they drink from any of them), and one for the spirits of the dead when they pass the place on their way to Adíri (cf. no. 62). The spirits also dance round the stone and beat Básai's drum by jumping on it. In former times whenever the Mawáta people came to Páho, where they catch crabs and fish, they used to perform certain rites at the stone. A verse in a serial song says,

„*Páso máramu Káibáni múra sébaúba rébéta múroro mía.* — Mother belong Páso (Páho) make him belt, that belt belong Káibáni he no good.“ (Námai, Mawáta).

WIOBADARA OF ABAURA WHO FORMS THE GROUND INTO HILLS.

108. On Abaúra island underneath the ground there lives a being called Wíobádara who is akin to a man. At first the island was a mere mud-bank. Once Wíobádara captured a woman and had connection with her on the beach, and in the act both sank deep into the ground, where they still live. They are the *ororárora* (mythical local beings, cf. introduction to no. 102) of Abaúra. At night they have often been seen wandering about in human shape, and in the daytime they may appear as snakes. Wíobádara and his wife push the ground up into hills, and on seeing a hill somewhat higher than the rest the people think that Wíobádara is there underneath it. Sometimes he transforms the ground where the women catch crabs, so that they cannot find the holes of the animals. Then the women put down some food at the place and say (or think), „Wíobádara, kaikai belong you, no good you shut him crab. More better you give me crab and fish.“ Wíobádara will come and take the food in the night, and the next morning the people see that he has been there and may expect a good catch of crabs. (Gabía and Káku, Ipisía).

BEGEREDUBU OF WABODA (cf. Index).

109. Begerédubu is the hero and *ororárora* (mythical being) of Wáboda island, a man and at the same time a spirit. He was with the Díbiri people when they bailed out the water in their river in order to catch Mérave's drum, and when the dam burst he was carried along by the torrent until he came to Wáboda (cf. no. 56 G). At first he lived in a large tree called *gágoro* which is always connected with him, but when it fell down he built himself a house. (Japía and Káku, Ipisía).

A. Gágoro was a tree and also a man, his mother and father were not real people but *ororárora.* He wanted a wife, but no girl would take him, as he was not a real man, and his parents tried in vain to help him. Finally Gágoro went into the water and remained there, but sometimes at night he used to come and see his parents. One day he caught hold of a girl and carried her to his place in the water, where he had a house; he also carried off many girls after her. (Támetáme, Ipisía).

B. Begerédubu lived inside a *gágoro* tree on Wáboda island and is in a way identified with the tree. One day when he was swimming, a large crab caught hold of his penis with its pincers; it swelled out and has remained very large ever since. (cf. no. 56 G; Japía, Ipisía).

GIMINI SANDBANK AND ITS GUARDIANS (no. 110—112).

GUBO AND MOISO OF GIMINI.

110. Long ago the Gímini sandbank (at that time a wooded island) belonged to two brothers of Mawáta, named Gúbo and Móiso, who have been regarded ever since as the guardians of Gímini. Formerly when the people went to the sandbank to catch turtle, those who reckoned themselves to be Móiso's descendants, used to put down for him on a mat an offering of two presents of food and two water-bottles, it is said because Móiso had two wives; while those belonging to Gúbo's side put down one present of food and one water-bottle, as Gúbo had only one wife. As they did so, they said, „Belong you that present, you show me turtle egg." When the greater part of Gímini was washed away, the turtles ceased to lay there. (Námai, Mawáta).

HOW MOISO WAS CARRIED TO ADIRI (OR MABUIAG) BY A FISH.

111. Gúbo and Móiso, who lived at Gímini sandbank, occupied themselves with spearing fish, turtle, and dugong. Móiso, the younger brother, every time brought his catch to Gúbo, asking him which fish were edible and which not (abbrev.).[9] The two brothers had a garden at Mawáta and frequently went over there. Once while Gúbo was at Mawáta Móiso speared a large fish called *gáigai*. The point of the spear bent and stuck in the body of the fish, and Móiso who held on to the handle was dragged out to sea. The wounded fish swam away with him farther and farther, past the islands of Sáibai and Bóigu, and finally stranded at Adíri (cf. no. 62). The girls there came to the beach to smear their hair with ashes and water. At first they thought that a log of wood was lying there, but when they came near they found that it was a man. „Who you name?" they asked him, and he said, „My name Móiso." The girls brought him to their house and sent word to the other spirit-people that a stranger had arrived. The men came running and at first wanted to kill Móiso, but after a while they made friends with him and one man after another said to him, „You my brother," or, „You my boy." In the morning the girls were told to stand in a line, and Móiso chose two of them for his wives. In the course of time they bore him two children. Móiso remained in Adíri and worked with his wives in a garden. Once when he was washing his children on the beach, he looked out over the sea and felt sad at the thought of his own home which was far away. When his children asked him, „What name you cry?" he said, „I sorry my brother and my place. I no belong here, fish he take me come here."[11] And the children wept too. When the people heard why Móiso and the children were crying, they said, „You no stop here altogether, by and by you go back." The next morning they provided Móiso with a canoe and he returned to Gímini and carried the children on shore. Gúbo was so surprised to see him that he fainted.[13] The two brothers remained together in Gímini. (Gibúma, Mawáta).

A. Móiso and Gúbo lived on Gímini. One day while spearing fish Gúbo was carried away to Mábuiag by a large *gáigai* fish, and there he was taken care of by a girl who brought him to the village. He married her and another woman as well, they bore him two children, and he remained

in Mábuiag. One day when the wind was blowing from the Gímini side he thought of his old home and wept. He sailed over there with his two wives and children. When he met his brother he gave him his one wife and her child, for Móiso had no wife before. At that time Gímini was a wooded island, not a mere sandbank as nowadays. (Íku, Mawáta).

HOW GIMINI ISLAND WAS DESTROYED.

112. Gímini island, which formerly was a wooded island belonging to Gúbo and Móiso, was destroyed in the following way. One day some Mawáta boys and girls borrowed a canoe from a man named Sása and went over to fish at the island. They did not fasten their canoe properly, so it drifted away and eventually stranded at Wónaróma on the mainland, and was badly damaged through being knocked on to the mangrove roots. Sása was very angry and shot an arrow at the people saying, „What name (why) you no been look out proper?" He thought that the existence of the island was the cause of the trouble. For if there had been no land there, the people when fishing on the reefs would have been compelled to sleep in their canoes, and if this had been the case his craft would not have gone lost. Therefore he determined to destroy Gímini. He provided himself with the spear of a sting-ray, and the leg and snout of a pig (with which the animal roots up the ground) and used the bone of a dead person for making these objects „warm". During his preparatory necromancies he danced in the men's house decked with leaves. Then he buried the leg and snout of the pig among the grass on Gímini just above the water-line, and the spear of the sting-ray as well as the bone of the dead man were buried in the centre of the island. Finally he carried the snout and leg of the pig round all of Gímini. He asked the different things to destroy the island, and this was done exactly as when a pig roots up the ground, or a sting-ray digs a hole in the sand. The high tide washed over the island and felled the trees, and the next time the people came there nothing remained but a sandbank. The people got to know that it was Sása who had brought it all about and killed him by means of sorcery.

During Old Gaméa's time (cf. no. 19) Gímini had been discovered by two of his companions named Kiwía and Sagúba, and at the present time the reef is considered to belong to six Mawáta men who are his descendants. (Námai, Mawáta).

THE GUARDIANS OF MARUKARA ISLAND.

113. On Márukára island between Mawáta and Mábudaváne there used to live a *mamagárena* (mythical being, cf. Introduction to no. 102). At that time the place was noted for its turtle eggs. It belonged to a Mawáta man named Ódai, and when he came to Márukára he used to pour out some freshwater on the sand, saying, „Oh, *mamagárena,* more better you make plenty turtle egg belong me." After this observance he always found plenty of eggs. When Ódai was dead the people used to appeal to him too when asking for turtle eggs, because he had been the owner of the island. They poured out water and put down a little food saying, „Oh, Ódai, more better you and *mamagárena* put plenty egg for me."

Once a man named Gabía killed the *mamagárena,* and since then it is very rarely that the people find any turtle eggs on the island. Gabía slept there alone one night and had no fire. In

the night he saw the *mamagárena* moving about in its human form, and being afraid he shot an arrow at the being. The next morning he found the same arrow sticking through the body of a snake, and that was the *mamagárena*. (Gaméa, Mawáta).

A. The mythical being inhabiting Márukára is an *étengena* (mythical being, cf. Introduction to no. 102) named Ásái. He cannot be seen in the day but speaks to certain people in dreams, although even then they do not see him. (Sále, Mawáta).

THE MONSTROUS CRAB NEAR AIBINIO.

114. Near Aibinío there used to be another island called Mérewóiwo. Long ago the Wiórubi people once went there to catch crabs. A man called Dorúbi, who was wading in the mud, found the tracks of an enormous crab which he followed to a lagoon. On seeing the beast he called the other people. One of the men tried to catch the crab, which remained motionless, and as it was too heavy for him, the others went to help him. Suddenly the crab opened one of its nippers, clutched the hands of the people, and dragged them all into the lagoon. The monster then caused the water to swirl round and round, washing away the island, while at the same time a heavy sea came and swept right over it, so that only a whirlpool indicated the place where the island had been.

The Wiórubi people, who saw that the island had disappeared, went to the place, but did not dare to go close up to it. Ever since at high water there is a strong eddy in the sea at the same spot, which is caused by the crab. (Gaméa, Mawáta).

A. The crab lived on Aibinío island. The Wiórubi people came to catch the monster but were killed by it. The crab then went into the water where it still remains, causing a strong whirlpool in the sea like that of the *obísare* (mythical beings, cf. no 131). It is not a real crab but an *ororárora* (mysterious being; Támetáme, Mawáta).

ERUMIA OF MAWATA (cf. Index).

115. Erumía is an enormous, wonderful jelly-fish which lives on the reef called Téremúba-mádja, off the Gésovamúba point near Mawáta. She is the mother of all the ordinary jelly-fish *(édeéde)*, which are abundant on that reef. Many men have seen Erumía, and several have been stung by her („all same hot water he burn"). She can even sting a man to death. If a man sees some long slimy strings stretching towards him in the water as if trying to entangle him, he knows that they belong to Erumía and flees for his life. Erumía is the patron of all the fish. The people do not swim at the Téremúba reef for fear of her. She appears to certain men in dreams and gives them some „lucky thing" which helps them to catch plenty of fish.

The Mawáta people are associated by their neighbours with Erumía, which is regarded as their *ororárora* (local mythical being, cf. Introduction to no. 102). When, for instance, they visit some other place, they are sometimes received with the words, „Erumía people he come." A serial song describing a journey from Adíri, the country of the dead (cf. no. 62), gives some

characteristic circumstances connected with a number of places, passing eastward, and of this song the following „verse“ has reference to Erumia,

„*Oh, Bína súomóie Erumía ṣúo rírou.* — Oh, along mouth belong Bína river string belong Erumía he hang down.“ (Námai, Mawáta).

SOREA, THE SNAKE OF DAVARE.

116. At Daváre there lived a large snake called Soréa. Once a Tabío man named Madéba went to Daváre to kill pigs. He encountered the snake in the bush and was so terrified that he ran away and summoned his people to come and kill it. When the people arrived the next day, the snake coiled itself up in a ring with its head in the centre, beckoned to them with the head and flickered its tongue. This is the way of snakes when they want to make friends with people. Madéba and his companions said, „Me fellow no kill him — that Soréa,“ thereby giving the snake that name. The people decided to leave their old place and come and live in Daváre, and the snake was their *ororárora*. One night the snake cleft a large creek in Daváre. The name of it is Sóréatúri, and it is the track which Soréa left behind when crawling along. (Obíra, Iása).

THE SAW-FISH OF MADIRI.

117. At Madíri, on the coast of Kíwai between Iása and Kubíra, there is a wide open place with no trees, surrounded by dense bush on three sides and the river on the fourth. The bush was cleared away from there in the following manner.

Long ago an Iása woman named Wagia was catching fish there in a swamp by poisoning the water with *sádi* (a certain shrub). In the swamp there lived an enormous *gábora*, saw-fish. Driven away from the water by the poison the monster came up on dry land and on its way to the sea mowed down the bush with one sweep of its terrific saw. In the morning the people noticed the tremendous tracks left by the monster when it passed down to the water.

Once when some Iása people were again catching fish in the same place by means of *sádi*, the saw-fish came back from the water and swept its weapon over the place, first to one side and then to the other, killing nearly all the people. This saw-fish is also spoken of as an *obísare* (mythical being, cf. no. 131; Káku, Ipisía).

A. The origin of the treeless place at Madíri is attributed to the same cause as in the above version. (Some Mawáta men).

THE „CAT-FISH“ OF KUBANI-KIKAVA.

118. On Kúbání-kikáva reef there lives a wonderful „cat-fish“ called Pairío. Nobody dares to approach that reef, for Pairío breaks any canoe by pushing up her back which is provided with spines. Sometimes the people can see one of these spines in the water in front of their canoes and then they have to change their course quickly; sometimes Pairío swims after

the canoe with one of the spines pointing after the vessel, and the crew are forced to paddle for their lives.

Pairío was at first a malignant female being akin to the *hiwai-abére* (cf. no. 148), which are called *dógai-órobo* by the „outside island people“. She lived on Márukára island. One day she was pursued by a cloud of butterflies which could not be chased away but settled on her till she was entirely covered by them. In order to get rid of them, the woman went into the water, where she became a „cat-fish“, and many of the butterflies who followed her scent, got into the water too. They were soaked through and their wings became hard, spines appeared on their backs, and they were transformed into „stone-fish“ and „cat-fish“, as gay-coloured as the butterflies had been. (Námai, Mawáta).

THE HAUNTED PLACE WHERE A MAN HAD BEEN DROWNED.

119. Once when some Géretáva people sailed over to a small island called Áumamóko to plant sago, a man named Matáre was left behind at home. He came running out on the beach, carrying the sago-shoots ready for planting, and shouted after the others, „You fellow come back, I want go too. What name (why) you no wait me fellow?“ But they would not listen to him. Matáre began to swim after the canoes carrying the young sago plants with him. He swam and swam, but at last became tired and sank. When the canoes returned from Áumamóko, the crew were asked by those who had remained in the village, „Where Matáre?“ „Oh he been go down along water.“

Matáre becáme an *ororárora* (mythical being, cf. Introduction to no. 102) in the water. Whenever a canoe approaches the place where he was drowned, all singing on board ceases, and the crew make a wide circuit so as to avoid the spot. (Dábu, Mawáta).

B. INCIDENTS WITH MYTHICAL BEINGS (no. 120—184).

THE ORIOMU RIVER BEING AND THE GOOD AND BAD BROTHER.

120. In the Óriómu river lives a being like a man in appearance, his name is Pamóa, or Pamoáburo, and he is akin to the water-beings called *óboúbi* (cf. no. 132).

A man Ivógu and his younger brother used to live near the mouth of the river. Once when Ivógu was paddling upstream in his canoe to look for birds, carpet-snakes, and iguanas in the overhanging branches, Pamóa came out of the water and wanted to climb into his canoe and go with him. Ivógu let him get in the canoe, and they set off together. The Péwoda people asked them, „Where you two fellow go? He got one *hiwai-abére* (malignant female being, cf. no. 148) inside (inland), you two look out.“ The *hiwai-abére* lived in the bush, where she had a house and garden, and alongside the creek there was a coconut-tree belonging to her. In another place, too, where all the grown up people had gone to the bush, Ivógu and Pamóa were warned by the children who remained in the village: „Where you go?“ they asked, „He got devil-woman

there alongside creek, nobody go there, he (she) wild one, kaikai man raw.“ The children little thought that one of the men in the canoe was just such another wonderful being.

When the tide turned, the two men paddled back. On reaching the place where Pamóa had come up, Ivógu said, „Father, what thing (of the game they had killed) you want him, you take self.“ „Oh,“ Pamóa answered, „little bit meat I take him, enough me, no good I take plenty.“ He took a small piece of meat and went down into the river, and Ivógu returned home and shared his spoil with his younger brother.

The next day the younger man wanted to make the same journey, and Ivógu warned him, „You no go, he got devil-woman there he stop, by and by he kaikai you.“ But the boy said, „No matter, what strong (strength) you got, I got. No matter that devil-woman — I kill him.“ Taking with him his bow and arrows he paddled up the river in his canoe, the tide carrying him along. He caught fish with a line and shot some kangaroo and birds. Pamóa, floating on the water, heard the canoe coming and wanted to climb into it, but the man resisted him, „What name (why) you come,“ he said, „no canoe belong you!“ He hammered on Pamóa's hands with his paddle, but the latter pushed his way in, and the other man could not stop him. They went on together and shot some fish, birds, and kangaroo on their way. When they came back with the ebbing tide, the man did not allow Pamóa any share in the game, and his companion had to go empty-handed into the water. On arriving home he did not give his brother anything either.

Another time the elder brother, Ivógu, again set out on the same trip. He shot some birds and caught fish with a line, and on encountering Pamóa, who was floating on the water in wait for him, he took him up into the canoe. They went on together and came to the wonderful coconut-tree of which the people thought so much. Ivógu tied a string round his ankles, and climbing the tree knocked down some nuts which fell into the water. The *hiwai-abére* who owned the tree had gone away, instructing the tree to call out to her in case anybody came to take nuts, and the tree sang in a wailing voice,

„*Máu mo sepáte datúke datúke máu!* — Mother, he pull my ear now!“ by „ear“ meaning „bunch of nuts“.

The *hiwai-abére*, who was working in her garden, suddenly hurt her foot on her digging stick and thought, „My God, I no all same before; somebody humbug my pickaninny, that's why I stick him along leg!“ Throwing away her digging stick she picked up her wooden spear and came running. Ivógu was up in the tree which bent over the river. Pamóa had made a tally of the bones of the fish and game which Ivógu had given him by tying them to a rope which he lengthened for each bone. In order to save his friend he threw him the rope, the end of which caught in the top of the tree. He shouted to Ivógu, „You come, ladder belong you here, you no go along tree, you come along that line.“ Ivógu climbed down, and Pamóa shook the end of the rope free. They picked up the coconuts out of the water and paddled off. The *hiwai-abére* threw her spear after them but missed them, and they escaped. On parting from his friend Ivógu said, „Father, what thing you want him, him he there, you pick him up,“ but Pamóa answered, „What name (why should) I take him? I no proper man — two, three piece, that's enough. Belong you — keep him, you got pickaninny; I no got proper place, what's way (how)



I cook him?" and jumped into the water. Afterwards he went to Ivógu's place and picking up the bones Ivógu had thrown away, tied them on to his rope.

The younger brother, too, wanted to go and fetch some coconuts, but Ivógu said, „No, no, you no go, by and by that woman he kill you. I been find him other road (the rope); what's way you go?" The younger brother, nevertheless, set out in his canoe. He shot the same kind of game as Ivógu. Pamóa again appeared, floating on the surface, and wanted to come into the canoe, and he fought him with his paddle, but the river-man forced himself in, although his hands were bleeding from the blows. Pamóa paddled the canoe at the bow and the other man aft. They reached the coconut-tree, and the young man, tying a string round his ankles, climbed the tree and knocked down some nuts into the water. The tree again wailed,

„*Máu mo sepáte datúke datúke máu!*"

The wild woman, who was working in her garden, at the same moment gave a start: „Oh, I no all same before!" she cried. „What name (why) people come humbug me all time?" and she set up a roar in her anger. Pamóa shouted to the man in the tree, „Look out, that woman he come!" The man called out, „Pamóa, what road I go?" and Pamóa answered, „I no can give you that ladder, that belong you (your) brother, long one. That belong you, too short one, two three bone, he can't get him along (reach) coconut — fault belong you, no been give me bone." The *híwai-abére* came running and shot the man, hitting him at the back of his head, and he fell down. „That fault belong you," Pamóa said, „you no look out (after) me. That brother belong you he good, I good for him; you been no good, I no good for you. You look — he too short, ladder belong you; I chuck him, can't get on top, he short." The *híwai-abére* killed the man and devoured all his flesh. Pamóa went back with the tide. On reaching his own place he jumped into the water, and Ivógu found the canoe floating down the river, but his brother was not there. „Oh," he cried, „something been catch him now."

Once more Ivógu went up the river in his canoe, and Pamóa floating on the surface joined him as usual. Ivógu did not shoot anything this time, he only wanted to find the *híwai-abére.* In order to make her come he climbed the coconut-tree and knocked down some nuts, and the tree wailed as before. The *híwai-abére* came running with her bow and arrows, and Ivógu quickly climbing down was ready for her.[41] He shot her twice through the body from right to left and from left to right and killed her. Opening her belly with his bamboo knife he took out the body of his brother, which he put in a *báru,* (basin of bark). After cutting off the head of the *híwai-abére* he burnt her body and her house as well. He also shook down all the coconuts into the water, and this is why ever since coconuts are floating down the Óriómu river. Pamóa went back into the water, and Ivógu returning home buried the body of his brother and hung the head of the *híwai-abére* on the grave. Since then the Kíwai, Túritúri, Dáru, and Paráma people go up the Óriómu river to kill bushmen, and bring home their heads. They follow Ivógu's example. (Námai, Mawáta).

A. The name of the river-being was Ivógu, and the two brothers lived at Píboóve near the mouth of the Óriómu. When they knocked down the coconuts the tree wailed,

„*Máu mo kúrukúru sepáte datúke datúke!* — Oh, mother, he knock him down now my ear!"

The river-being did not want any meat, only the bones of the animals and birds they had killed, which

the good brother threw after him into the water; and he tied them on to a rope. The bad brother used to smear his hair with earth mixed with the sap of a tree, but the other brother smeared his with oil from the coconuts of the *híwai-abére.* The reason why the water-being wanted to go with the men was that it wished to protect them from the *híwai-abére.* The younger brother, too, wanted some coconuts for preparing oil for his hair, and was killed as in the previous version. (Amúra, Mawáta).

B. The river-man, Ivógu, was one of the *óboúbi* (cf. Introduction to no. 102) who eat everything raw. The two brothers lived at a place called Dórogóri on the Óriómu. Ivógu made a ládder of the bones and hair of the animals and birds killed by the good brother. The younger brother wanted coconuts for making oil and was killed by the *híwai-abére* as in the previous versions, and Ivógu told elder brother of his death. The man summoned people from many places as far as Kíwai, and they the went to find the *híwai-abére.* She was so heavy after having devoured the man that she could not move, and they killed her. The surviving brother opened her belly and took out his brother's bones for burial at home, and the people sang on their way back,

„*Dábidiróro áibi dábidiróro áibíro kowéa áibíe áibi dábidiróro.* — Pull him canoe along paddle, move him paddle fore, pull again."

Ivógu still lives in the river and the elder ot the two brothers at Dórogóri. In another version by the same narrator the owner of the coconut-tree is called an *óriogoriúho* (cf. no. 135; Mokáne, Mawáta).

A MEETING WITH BEINGS WHO IMPART USEFUL KNOWLEDGE.

121. A Kubíra man named Keréma while hunting in the bush killed five pigs. He had with him a fine dog named Bígama, which with the other dogs was chasing a large pig, when all of a sudden the animals jumped into a pond or water-hole. In it there lived a huge *éterari* (monstrous lizard, cf. no. 2), many, many fathoms long, with a back like the roof of a house. The pond contained salt water and was full of fish. The *éterari* was the master of the pig, and when it came running, the monster opened its jaws, and the pig followed by the dogs ran right into its stomach, after which the *éterari's* head vanished beneath the surface. Keréma came to the pond, and not seeing any of the dogs waded out in the water, and he too was swallowed up by the *éterari.* The inside of its body was like a house, and Keréma found his dogs there. He considered himself lost and wailed to himself at the thought of his wife and children. There were many people in the *éterari's* stomach, and they said to Keréma, „Me belong *éterari,* what name (why) you come?" „I been kill five pig, all dog he jump along water, I go too, *éterari* he catch me." The people said to Keréma, „*Eterari* been make this island (country), he *ne* (defecate) all time, *ne* all time, make this island big one, mangrove (bush) he come up.[1] *Kasávo* (semen) belong *éterari* come out, make him man, *éterari* father belong me fellow." „What for you no make him house on top?" „No, *éterari* — that house belong me fellow. Me fellow go on top, go what place you (your) garden; one thing, you no look me fellow. Me got dog, kill pig, bring him pig here, go inside again. Me got garden, too, you fellow think that belong (is a) bush."

Meanwhile Keréma's wife was wailing for him. She found the five pigs killed by her husband and followed his tracks to the water-hole where they ended, and she thought that he had been taken by a crocodile. The people carried the five pigs home and prepared a mourning feast, and Keréma's wife lay down on the floor crying.

The next day the *éterari* opened its mouth, and the dogs jumped out first and after them Keréma. He saw from the track that his people had been there wailing for him, and he was still so frightened that he too began to wail. When he returned to the village, the people wondered at first whether he was a spirit or a living man, and he kept on crying. He felt too tired to tell the people of his adventure and lay down to sleep.

In the morning he called the people and related what had happened to him and what the strange people inside the *éterari* had told him (abbrev.). When he had finished, the people said, „Next time me no go kill pig that place, that belong *éterari*."

The *éterari's* people had taught Keréma to make beheading knives for himself and his fellow tribesmen when they went out fighting. The particular kind of bamboo of which such knives are made has been planted by the *éterari's* people, and they showed Keréma how to split the bamboo in two halves and to make the handles. Keréma and his people were told to cut off the heads of their slain enemies and bring them home, not to leave the whole bodies in the bush as they were wont to. The heads should be hung over a fire, and it was the task of the boys to scrape and clean the skulls, for the particles of blood and flesh which would stick under their finger-nails was a „medicine" which in due time would make them great warriors. And Keréma taught his friends everything that the *éterari's* people had imparted to him. (Continued in no. 6 A; Gaméa, Mawáta).

INSTRUCTION RECEIVED FROM MYTHICAL BEINGS IN DREAMS

(no. 122—129; cf. Index, Dreams).

122. A long time ago a Másingára man named Gírede used to poison his arrows with the juice of a certain tree, but the „medicine" did not kill well. He wanted to find out some more powerful poison, and one day he told his wife that she was not to expect him home for the night, as he intended to sleep in the bush. He found there two large trees each of which was the abode of a spirit. Gírede performed the ***karéa*** rite with *gámoda* (cf. p. 14), and being uncertain whether there really were any spirits in the trees or not he said, „Devil (spirit), you stop wood? Suppose you stop, you hear my talk. When I sleep night, you come, you learn (teach) me. Every time I shoot man along *iéna* (bone-pointed arrow), he no dead. You come show me poison belong *iéna*." He put some food on the path and lay down to sleep. The two spirits came and took the food, and after eating it they woke up Gírede, saying, „Gírede, what name (what is it) you want him?" „I shoot man belong *iéna*, he no dead; I want you help me." „What kind *iéna*, you been make him?" „I make him bone belong pigeon for *iéna*." „No, no," the spirits said, „that pigeon no good thing, more better you take him bone belong kangaroo. You take skin belong man, burn him, you rub *iéna* along that ashes, that's good poison that. You no make him *iéna* where people he stop, you make him along small bush. You stow him away along house, keep him two, three day, behind (afterwards) you show him people what way make him *iéna*." The two spirits remained all night talking to him, and at dawn they returned into their trees.

Gírede found some kangaroo bones in a refuse heap, and sharpening them with a shell

he made five *iéna*-arrows. He followed the advice of the spirits. His new arrows inflicted deadly wounds even if they hit a man in a „small place". (Gaméa, Mawáta).

123. Once the Mawáta women were damming up a creek and bailing out the water to catch fish. A man named Námai was there too and shot a fish called *mipára,* but before he had time to seize it the *mipára* changed into another fish called *hirimáe*. Námai's wife came to the place and scolded him because he had gone with the other women leaving her at home, and he answered her angrily. They all returned home, and the women washed their catch in the Sébiágo creek just outside the village. A sudden drowsiness came upon Námai, and while the women were cooking the fish he fell asleep. An *étengena* (mythical being, cf. Introduction to no. 102) appeared to him and said, „Where you been shoot that fish, me been stop there. You no been shoot fish, you shoot me." The being indicated the place where Námai would find him: „What place ground he burst, smoke come up, I stop that place, you no think another thing he stop, that's me."

In the middle of the night Námai got up, took his weapons, and went to look for the *étengena*. He returned to the place where he had been shooting fish on the previous day, but not finding anything proceeded further into the bush. Day was dawning. Námai came to a creek and constructed a raft of bamboo on which he poled himself across. On the other side he met a cassowary running in the opposite direction, which was a sign from the *étengena* that he should go back. But he did not understand the sign till he met a hawk which was flying in the same direction carrying a snake in its claws. Then he thought, „No, more better I go back." He ferried himself over the creek, and by that time it was broad daylight. There was a tree bending over the water, and suddenly Námai remembered that he had seen the same tree in his dream and that this was the *étengena's* place. He poled the raft underneath the tree, and at the same moment the bottom of the creek burst, and „smoke" came bubbling up through the water. Námai left his bow and arrows on the shore and waded out in the water to the place where he had seen the „smoke". Feeling about on the bottom he picked up with his feet a little earth, some white and some yellow, which he rolled up in leaves. On his way home he met two girls, Máwa and Káupa, who had followed his tracks, wondering where he had gone, since he had quarrelled with his wife. His wife too had come, for she was anxious on account of his absence. All the other women were catching fish on the beach, and seeing that Námai held something in his hand they thought, „Oh, another thing he been pick him up. I think devil (spirit) been learn (teach) him, that's why he been go."

While Námai was asleep the next night his spirit went to a place called Kúra. He found there some Mawáta people who were in a state of starvation. Bad fruit, ants, and all sorts of rubbish were their only food („all he too poor altogether, neck he long, that's all bone"). Námai had become as thin as the rest. The people gave him a basketful of bad food with which he went back. In Kúra creek there was a crocodile which carried on its head a large bunch of taro and coconut leaves.[16] While Námai was swimming across the creek, the crocodile overtook him, and struggle as he would he could not get away. As he tried to push aside the bush, some coconut leaves remained in his hand. At last he reached the shore, still holding the leaves. Once he reached the other side of the creek he became as strong and fat as before.

Námai met an old man who gave him a croton branch and said, „Suppose you want alligator catch man, you put him *hámera* (croton) alongside creek, you call name belong that man, say, 'You (the alligator) go catch that man.' That *hámera* come alligator, go kill that man.“ Another being showed Námai a certain wood and said, „That time you plant him garden you put that thing inside. That yellow ground you been take him, that belong make man hungry: suppose you want spoil garden belong some man you put that thing along ground. That white ground, that good thing: suppose you plant yam, you put that thing close to yam.“ A third being came and advised him to put a piece of the skin and flesh of a crocodile into his garden in order to improve the growth. He was given many other useful „medicines“.

At last Námai awoke from his dream much frightened. He followed the various directions given him by the spirits. Among other things they had told him what foods to avoid, but once at a feast Námai unwittingly ate a certain fish which was forbidden. While he was sleeping the next night the fish jumped out of his mouth and before his eyes underwent various peculiar transformations, finally changing into a sugar-cane which grew out of the roof of the house and disappeared into the air. In the morning Námai found out that he had eaten of the forbidden food. Shortly afterwards his hair turned grey from the effect of eating the fish. (Námai, Mawáta).

124. One night when some Mawáta men were beating their drums a man named Gibúma, who had a tooth-ache was much disturbed by the noise and went with his wife to sleep in a small hut in his garden. He dreamt that a strange thing looking like a cuscus came and walked across his body, but he could not catch or even touch it. Next a frog came jumping and landed on his forehead, and he caught it and threw it away. After a while he was visited by an *étengena* in the shape af an old man, who said to him, „Me savy you got teeth sore. You catch him frog, put him close to teeth; that good medicine.“ Next day Gibúma caught a frog and held it for a while to his aching tooth. The same *étengena* came to him again the following night carrying a frog in his hand and said, „I been make you fool, that's no good medicine. You see that frog, he no got no teeth, you been put him one side along mouth, by and by no teeth he stop that side.“ These words came true. „You look my mouth,“ the narrator said, „that side he got no teeth.“ (Gibúma, Mawáta).

125. One night a man who was also a snake came to a Mawáta man named Gibúma, and said, „I sleep alongside *búni* (a tree). Suppose you catch me, put me round you (your) head, I stand up along (in the shape of a) man.“ The next morning Gibúma went to the tree and found a snake there. He put down his bow and arrows and wanted to place it round his head as he had been told (cf. no. 106). Again and again he tried to make himself take hold of the reptile, but shrank back every time. The snake encouraged him by making signs to him with its head, but Gibúma could not summon up courage to touch it. At last he went home and told his father of his plight. They returned together to the place, but the snake was no longer there.

In the night the same being came to Gibúma in the shape of a man armed with a bow and arrow. He said to Gibúma, „What's the matter you no been catch me yesterday? I been tell you, you catch me, and I stand up all same man.“ He drew his bow, meaning to shoot

Gibúma, who could not run away as his legs would not move. At last he got up and rushed on top of some people, who were sleeping beside him in the house, and they woke him up. If Gibúma had caught hold of the snake, he would have acquired the faculty of transforming himself into a snake. (Gibúma, Mawáta).

126. A Mawáta man named Dábu dreamt that he was hunting in the bush and saw there a large iguana with two wings and four legs., Having flown up into a tree, the iguana closed its wings and walked on its legs. It was an *etengena* (cf. Introduction to no. 102) who in the night assumed the shape of a man. This being taught Gibúma many things. He was forbidden to eat the meat of tame pigs but not that of wild pigs. The *étengena* also forbade him to taste dugong meat without first eating a piece of a star-fish, but as that fish is considered a „poison", Gibúma never dared to eat either the one or the other. Some men have died from neglecting the food directions given them by an *étengena*, and therefore Gibúma was careful that the same fate should not befall him. He was also taught how to find pigs when hunting in the bush and how to cause pigs to destroy an enemy's garden. In order to prevent pigs from ruining a garden he was to put a star-fish underneath the fence, for these fish have a mouth like a man and frighten pigs away by calling out to them, although nobody else can hear their voice. (Dábu, Mawáta).

127. A man named Wáboda dreamt this. He saw a large snake in the bush, and when he addressed it, the snake answered him by beating the ground with its tail. The man went home and asked the people to come and kill the snake, which they did. They cooked the dead reptile, and ate it, although some men were afraid to do so, lest the snake should have been an evil being. All those who had partaken of the snake's flesh died, and Wáboda saw how they were buried. He was so terrified that he woke up. (Biri, Ipisía).

128. Some wild pigs had destroyed Samári's garden. The next night he dreamt that a man came to him from the bush. The stranger carried his bow and arrows, he was painted with mud and held the tail of a pig in his mouth. Samári did not know who the man was. The new-comer handed him the pig's tail and a piece of earth, and told him to chew a little of the latter together with a small piece of a young taro root and spit the juice on the digging stick which he used when planting taro. This would give him a rich crop. If he wanted to destroy somebody's garden he was to chew a fragment of the pig's tail and spit in into the garden, telling the pigs to come. Samári still kept these „medicines", which he had found on awakening. (Samári, Mawáta).

129. Bídja, one of the leading men of Old Mawáta, once saw a wallaby while he was working in his garden. The animal did not allow him to come near but constantly kept at the same distance. Bídja tried to catch it but fell and hurt himself so that he fainted, and while he was unconscious some substance from the wallaby passed into him. He went home and his wife prepared him food, but he could not eat and soon fell asleep. The wallaby came to him and put in his hand a stone, which was a „medicine" to be used when shooting fish with a bow

and arrow. Bídja was the first man to catch fish, for up to that time the Mawáta people only collected shell-fish. They called ordinary fish *ebihare* (mysterious beings, cf. no. 131) and ran away from them.

In the morning Bídja went to shoot fish, carefully following the directions given him by the wallaby which was an *étengena*. Holding the stone in his hand he chewed a plant called *mánabába* and spat some of it on the stone, on his penis, and on his seaward leg. With that leg he kicked some water up on the beach, as if throwing up a fish, at the same time making a gesture towards the shore with the whole of his body, his penis, and the stone in his hand. This action would cause plenty of fish to come and be thrown up on the beach.

At first Bídja only shot a sting-ray, for he wanted to try what the taste of the fish was like. The others said, „You chuck away, that *ebihare!*" „No," he said, „I no chuck away, somebody been speak me along dream." He cooked the fish and ate some of it: „Oh, that good kaikai. Shell-fish — another kind, this one he sweet." When he had eaten he lay down to sleep.

Contrary to their expectation the people found in the morning that Bídja was none the worse for eating the *ebihare*. Then Bídja went to shoot many fish. When he returned to the village the people called their children away from the man who carried the *ebiháre*. Bídja said, „You fellow no call that *ebihare*, by and by you leave him garden, kaikai that thing." When the fish were cooked Bídja distributed them among the people. Some men did not want to eat them, but others tasted a little and said, „Oh, that good kaikai! More better leave him garden. This thing I kaikai, before (formerly) kaikai shell-fish, that's all."

Thenceforward the people discontinued their work in the gardens and went fishing. Gágu, Mawáta).

A. Bídja saw the wallaby in his garden, and in the night it came to him and taught him how to catch fish, which the Mawáta people did not know before. At first they were afraid to eat the fish which Bídja caught for them, but he persuaded them to try, and soon they took a great liking to the new food. After that they began to catch fish themselves. (Amúra, Mawáta).

THE DREAM-GIVER WHO WAS THE SON OF A CASSOWARY.

130. Once at Djíbu a cassowary laid two eggs, from which a boy and a girl were hatched. In course of time the children grew up. The name of the boy was Émobáli. The man who used to look after the cassowary took him to live in the men's house. When the boy was grown up, he wanted to go and see his mother, but the man said, „No, you stop all time along man-house." Émobáli did not know who his mother was. The man who looked after him gave him a bow and arrows, and he began to hunt pig and other game in the bush, sometimes killing two pigs and sometimes as many as three. He also helped the people to work in the garden. Émobáli supposed that his mother was a woman, but his guardian would not allow him to go and see her.

From the legs and neck of the cassowary, who was the mother of the two children, short pegs like stumps of branches protruded. On these the people hung their water-vessels, and

the bird brought them water from the bush. One day Émobáli saw the tracks of the cassowary close to the water-hole and lay in wait for the bird. He shot it when it came to fetch water and bathe in the well. Pulling out a quill he showed it to the people and said, „One cassowary I been kill him, big one.“ The people wondered among themselves, „Where mother belong him? I think he been shoot him.“ Émobáli's sister went to see and found her mother dead, and she and all the other women began to wail. „What name (why) you fellow cry?“ the boy asked them, and they said, „Oh, that's mother belong you, you been shoot him.“ Émobáli was sorry and vexed, and said to the people, „What for you fellow no been tell me, 'You no belong man, you belong cassowary?' I no been savy. Suppose you been tell me, I no shoot him.“ And they all wailed for the cassowary.

The cassowary was carried to the village, and Émobáli asked the people to cook it. He went alone to the men's house, which he cleaned carefully, he also cooked and ate some food and prepared black paint from the ashes of a coconut-skin with which he rubbed himself. Carrying all his belongings in a bundle he came out and again said to the people, who were there eating the cassowary, „What name (why) you no been tell me before, 'You no belong man, you belong cassowary?'“ They wanted to stop him from going away, but he left them. He sang on the way,

„Je Mónguaro iriruo eh wiakorumo múluwodje mópowodje eh Dúgidoro. — Along Mónguaro, Dúgidoro, blood he come out from head belong cassowary, my mother.“

Émobáli went to Dúga and from there to Múdji where there is a creek (the Bínatúri river). He threw his dogs and all his things into the water, he himself plunging in after. There is still a large hole at the bottom of the river close to the bank, and it was made by Émobáli when he jumped into the water. Once more he came to the surface and said to his sister and the other people who were there, „You no been tell me first time I belong cassowary, that's why I been kill him mother. I no want come back. Suppose you fellow sleep close to house belong me, I give you good dream what fashion you shoot him pig and plant him garden.“ [40]

Émobáli's sister thought to herself, „What's way I do?“ She took a bird-of-paradise feather, put it in her mouth and sucked it in. This made her turn into a bird-of-paradise, and the people tried to catch her, but she flew away crying out in the fashion of these birds, *„Kóu, kóu, kóu.“* Perching in a large tree she took out the feather and once more became a girl; and she said to the people, „You fellow stop. Me and my brother, me two no belong man, me belong cassowary.“ [40] Again she transformed herself into a bird and flew away for good.

Sometimes the Djíbu men go and sleep near the large hole in the riverbank at Múdji, Émobáli's place, for he gives them instructive dreams. They do not say or do anything to summon the spirit, only lie down there nude on a bed of grass. Émobáli, who in the water has the shape of a crocodile or fish, appears to the dreamer in his human form and gives him some „medicine“ useful for hunting or for planting a garden. Those who have been visited by Émobáli in a dream never teach anyone else what they have learnt from him. (Tániba, Djíbu).

A. Pevámu, a „long-time Dírimo man“, after quarrelling with his sister, jumped into the Bínatúri river, making a large hole in the ground which can still be seen at low water. He became a crocodile. (Surópe, Dírimo).

THE BIHARE (cf. Index).

131. The words *bihare, ebihare* (in Kíwai *obisare*) and less commonly *giriwúro* are applied to all such mysterious beings, particularly those living in the sea, which are not known under a special name. At the same time the *bihare* are spoken of as definite beings, all more or less alike.

A Kubíra man named Méuri, who had been put to shame before his people (cf. no. 224), on a fighting expedition to Daváre let himself be killed by the enemy, and his wife too was slain. Some time afterwards their children wanted to go to Daváre and set out in a canoe, but the canoe sank on the way and those on board were drowned. They were transformed into *bíhare*.

The people are much afraid of places in the sea where the *bíhare* dwell, as indicated by otherwise inexplicable breakers and eddies in the water. The *bíhare* cause the sea to „make noise“ and the water to „come up all same saucepan he boil“. (Gibúma, Mawáta).

THE OBOUBI (cf. Index).

132. At Kímúsu reef there live some of the water beings which are called *óboúbi*. They kill and eat dugong, the bones of which they leave on the reef. At low water lots of these bones may be seen there, some old ones belonging to dugong killed long ago, and some quite fresh. They are placed in circles, in the same way as people arrange skulls which they have captured from enemies.

There are both males and females among the *óboúbi*. They look like ordinary people, but their females have no grass skirt on. Their language is the same as that of men. The *óboúbi* are the masters of crocodiles and other water animals. If a crocodile has been killed and cut up somewhere, the *óboúbi* will appear there the next night, guided by the traces of blood, and will wail, „Oh, man been kill him, he cut him here, cook him. Oh, what name (why) he been kill him, me been make him grow?“ This wailing can be heard in the night. If a canoe gets lost at sea the people on board will be caught by the *óboúbi*, with whom they remain ever after; sometimes the *óboúbi* eat them. (Námai, Mawáta).

THE BUSERE-BUSERE CAUSE SAGO TO GROW IN KIWAI (cf. Index).

133. The beings called *busére-busére* in Kíwai and *buhére-buhére* in Mawáta are unmarried mythical girls who live together in the bush. They do not do harm to anybody and are always willing to marry any man who would come to them.

At Wági in Purútu there lived a number of *busére-busére* with their father, whose name was Básimu (cf Index). The girls used to make sago, pounding the pith of the palms which Básime cut down for them. One day he felled a sago palm, cutting off the top, and it got into the water and floated over to Kíwai. There the fruit of the tree fell on the ground and began to grow. There have been sago palms in Kíwai ever since, but their original home is Purútu. One variety of the sago palm *(dóu)* is still called *Básimu dóu*. (Káiku, Ipisía).

AN ADVENTURE WITH AN UTUMU (Spirit of a beheaded person; cf. Index).

134. At Iása there lived a handsome boy whom all the girls were fond of. Once when some of the people went over to Míbu to catch crabs, he stayed behind in the village, for two girls, who also remained at home, had said to him, „Night-time you come along me two fellow." But as all their people had gone away, the two girls did not want to sleep in their empty house, so they shut the door and went to stay with friends in another house. They forgot to tell the boy about the change.

In the night two *útumu*, a man and woman, went into the deserted house although the door was closed, („fashion belong devil, he go small hole"). Some time afterwards the boy came. The two *útumu* shone like fire, and the boy thought, „Oh, two fellow (the girls) make fire inside, light he come out along small hole." He opened the door and went in, and on seeing the lights of the two *útumu* more distinctly thought, „That fireplace belong one girl, that fireplace belong one (the other) girl." After closing the door he went up to the *útumu*, and the two evil beings sprang up like two flames („what place he been cut him head, blood he come out all same fire"). The *útumu* roared out, „*Bm-bm!*" like a drum, which is the „yarn" of those who have no head. The boy made a rush for the door, but while he was trying to open it they fell over him.

One of the girls hearing the tumult thought to herself, „Oh, I think devil (spirit) been find him boy now, that's him make noise."

The boy was trying to wrench himself free, and the two *útumu* were struggling with him. The first girl woke up her companion: „You hear," she cried, „make noise — that's him, devil he run behind." The girls could not sleep that night, „Uí!" they were thinking, „me two been sing out (summon) that boy, that's why he been go house belong me fellow." As they felt ashamed they did not tell anybody. The noise of the fight could be heard for a good while from the empty house. At last the boy became exhausted, breathing heavily, and the two *útumu* caught hold of his ankles and knocked him over. They bored a hole through his temples with their tusks, and when he was dead, each of them set to gnaw at one of his legs which they ate except the bones. They picked out his eyes and swallowed them, and also devoured the flesh, intestines, skin, and hair of the body, only leaving the bones („all same hawk he kaikai fish, bone he leave him"). The hands and feet only were left intact up to the wrists and ankles.[29]

When daylight came the two girls ran to look for the boy. „Uéi!" they cried on seeing the footmarks near the ladder, for they had smoothed the ground carefully outside the empty house, so that anybody unlawfully entering the house should leave his tracks behind. „Oh," they exclaimed, looking at the ground, „that track belong boy that time he come. That other track belong *útumu*." The footprints of the latter are very short but otherwise like those of men. Opening the door they shouted, „Uí! blood inside!" for there lay all the bones. „Oí!" the girls cried, „that devil (spirit) been kaikai husband belong me!" The one girl began to wail, but was stopped by the other who said, „Eí, what name (why) you cry, make him people he come, more better you keep quiet. That boy he no come self, that fault belong you me (us)." The two girls sat down in the house and wept quietly so that nobody should hear. At last the elder girl said, „More better you me leave cry, you follow what name (what) I make him." They fastened the boy's bones together, placed them on a mat, and decorated them with rings and feather

ornaments like an ordinary dead person. After attending to the remains the girls ornamented themselves carefully. „No good, you me (we) cry all time, „they said, more better you me go dead.“ The people thought that the girls were looking after something in the house or making mats indoors and therefore did not pay any attention to their absence. The girls rolled up the boy's bones in a mat, which they placed on the verandah. They tied the ends of two ropes to the rafters over the verandah and passed the other ends in a loop round their necks. Slackening the loops they called a little girl and said to her, „What me two speak, you proper hear, by and by you learn (teach) him people. You speak like that, 'Two girl sing out that boy, that's why he no go Mību. Night-time boy he come that empty house, *ūtumu* he kaikai him, me hear that noise.' You go learn people all same, 'Devil (spirit) been kaikai boy, people come see.'“ While the little girl was running away, the two women jumped off the verandah hanging themselves.

The small girl ran and told the people, and all came to see: „Oh, two girl he hang now. Oh, man here along *deta* (verandah), all he dead now.“ The families of the girls and the boy had gone to Mību, and those who had remained at home took care of the bodies. The tongue of a person who has hanged himself protrudes from the mouth, and people are anxious to cut off a piece of it which they administer to their dogs as a „medicine“; the dogs will then sieze the pigs fiercely by the throat, causing their tongues to hang out in the same way. This effect is also produced by a fragment of the rope with which a person has hanged himself.

The girls and the boy were buried in the same grave, the latter lying between the former on their arms. A small hut was erected over the grave.

Some of the people at Mību, seeing the roof of the hut across the water, wondered, „What name (what is) that white one? He all same house belong dead, I think somebody dead. Me no been leave somebody sick.“ They ran and asked the others, but none knew of anyone left at home ill. At night-fall the Iása people lighted a torch with which they signalled over to Mību, and the people there answered by lighting a similar one. The torch on the Iása side was quickly lowered towards the ground, and then the Mību people knew that someone was dead. They kept their own fire-brand burning for a moment and then threw it in the direction of Iása, thereby signalling that they would come over the next day.

The parents of the dead boy and girls were anxious to get home quickly, „To-morrow me go,“ they said, „my throat he long (I am longing to) go back. No plenty man he stop along Iása, me want go quick.“ They started before daylight and on arriving at Iása heard from the people there what had happened (abbrev.). The parents began to wail and „everybody help him cry“, and they went on to the burying ground and wailed there. At last they returned to the village, and summoning the child to whom the girls had entrusted their message, questioned her as to what had taken place. The child repeated what the two girls had said, „Me two fellow sing out (summon) boy he come, no tell him that proper house. Fault belong me fellow, (that) husband belong me he dead, that's why more better me fellow no more life, by and by mother, father he too much growl.“

When the matter was cleared up, the family of the two dead girls laid down a quantity of things by way of compensation for the death of the boy, and his family did the same in payment for the two dead girls („all he square all right“). (Námai, Mawáta).

A. A very similar version, only shorter. All the soft parts of the boy's body were eaten by the *útumu* except the flesh and skin of his hands, feet, and head. The remains of the boy were put on a platform between those of the two girls, and when the bodies had decayed, the bones were buried together in the ground. (Nátai, Ipisía).

B. The two girls did not hang themselves but were married to a brother of the dead boy. (Duábo, Oromosapúa).

C. Another short version giving the principal points of the story. (Mánu, Ipisía).

ADVENTURES WITH ORIGORUSO (Kíwai), OR ORIOGORUHO (Mawáta).

(Wild mythical beast or man; no. 135—144; cf. Index).

135. A Másingára man, who went to fish in a swamp, asked his sister to look after his child in his absence.[2] He caught a large number of fish, some of which he put aside for the woman who was taking care cf his child. On returning home he gave her the fish, and she hid them away so that her husband should not know, for she wanted to eat them alone. One of the fish, however, was not dead when she put it on the fire, but floundered about, attracting the husband's attention. „What's that, what name (what is it) he kick?“ he asked. „You fool,“ she exclaimed enraged, „what name you watch him kaikai all time? *Nebáre* (anus) belong you he fast along ground, all time you sit down watch kaikai. You go *dárimo* (the men's house)!“ Without answering a word the man picked up his bow, bundle of arrows, and small basket and went to the men's house. There he sat down with a friend, and they prepared *gámoda* (cf. p. 14) and drank, and when night came everybody went to sleep.

When the wild fowl began to call in the early morning, the man got up and went out alone. He felt ashamed at having been abused, and thought to himself, „Plenty man, plenty woman been hear wife belong me he swear me.“ He was one of the leaders and for this reason felt humiliated before the people. He did not punish the woman but wanted to kill himself.

Walking into the bush he came to a large tree, in which there lived an *óriogorúho*. The creature had been catching fish in the night and on seeing the man exclaimed, „Who you?“ „Me there from Másingára place. I run away, woman belong me he swear all time.“ „You mate belong me,“ the *óriogorúho* said, „fish, half belong you, me half. You me two fellow stop.“ The *óriogorúho*, who had no fire, ate the fish raw after drying it in the sun, but the man thought to himself, „Every time I been cook him kaikai along fire, I no want kaikai he raw.“ „What's the matter you no kaikai?“ the *óriogorúho* cried. The man wept, but the monster compelled him to eat the fish raw.

At sundown they went into the tree, and the man asked his companion, „Where bed?“ The *óriogorúho* had very large ears, which he kept rolled up during the day, but at night he spread them out, using the one for a mat and covering himself with the other, and the man slept with him between the ears.[25] In the middle of the night the *óriogorúho* got up and pulled away his ears, leaving the man to sleep on the ground. He went to catch fish, and on returning at dawn gave some to the man. While resting during they day the *óriogorúho* sent the man to

fetch bananas from the garden. The man brought him good, ripe bananas, but the *óriogorúho* did not like these and sent him after young, green bananas, which he and his comrade ate.

The man's ears began to grow as large as those of the *óriogorúho*.[54] „You all right now," the monster said, „I been learn (teach) you. I very glad now — you got bed, I got bed, you got mat, I got mat."

One day when the *óriogorúho* went fishing, the man ran away home. All his friends had thought him dead, there had been a death-feast, and his wife had made a „gammon-grave" for him. He was received with great joy, and the people asked him, „You all right?" „You no talk," the man replied hurriedly, for he knew that the *óriogorúho* would follow him in pursuit, „You take down altogether house, make him new house on top post, no man make him house along ground." They obeyed him and erected new houses on very tall posts, so that they could not be reached from the ground, and some built their houses in trees.[23] The dogs and pigs, too, were brought from the ground into the houses.

The *óriogorúho* summoned all his friends to come and fight the people, and many *óriogorúho, útumu, úere-bóro* (the ghosts of people whose heads have been cut off), and other spirits arrived at the place, and the people could hear the noise („all same wind he come"). The man threw out a dog for the *óriogorúho,* who, however, did not care for it. He then threw his eldest child to the *óriogorúho,* but the monster said, „No, I no want him pickaninny." Then all the people caught hold of the man and hurled him out, and the *óriogorúho* caught him, for he wanted him alone.[24] The evil creature killed the man and divided his body among his companions, one receiving the head and the others the arms, legs, intestines, and other parts. When the man was devoured the evil beings left the place, and the people came down and built houses on the ground as before. (Námai, Mawáta).

136. At Gáima a certain unmarried boy named Náeka used to run after the women everywhere, harassing them even at their place of retirement. One day he was severely punished by the husband of one of the offended women, and in a state of rage he went away to another place, saying to himself, „That good, I no got no mother, no got no father, no got no brother, I stop one man (alone)."

At length he came to a large tree which was inhabited by a man who properly speaking was an *órigorúso,* and his wife. The two were away, and the boy hid in the tree awaiting their return. After a while the *órigorúso* put in an appearance carrying a pig, and on scenting the boy he thought to himself, „Who that man along my house?" The two met, and the *órigorúso* who was quite friendly disposed kept the boy with him. One day the *órigorúso* carried off a woman who was working in her garden, and he and the boy killed and ate her. Another time the boy asked him to bring home a woman alive, which he did, threatening to kill her if she tried to run away. She and the boy were married. Once walking together in the bush the boy and *órigorúso* saw from a distance the former's parents who were crying in their garden, and the boy understood that they were crying for his sake. He felt sorry for them and in their absence went and worked in their garden in order to help them. The next day the old folks wondered, who their unknown helpmate could be, and believing that it was their son they wept. The following night four men were set to watch the garden, and when the boy came back they

caught hold of him. But the *órigorúso* came to his rescue and killed one of the men, and the rest flew home. They told their fellow villagers that they had seen the boy and that he lived with an *órigorúso.* The next day the people went to the bush to search for the boy, and his wife heard their voices as they called out to each other. The *órigorúso* commanded the two to remain silent, and they all listened and waited, and after a fruitless search the people returned to the village. One day the boy secretly went home to his father and was received by him with great joy. An ambush was laid for the *órigorúso* and the next day the monster and his wife were killed by the people. The boy and his wife went and lived with the people in the village. (Bíri, Ipisía).

137. A Doumóri man was making a canoe in the bush with the help of some friends. They took two months to finish it and then they asked the rest of the people to come and help them haul it to the village. There it was decorated and provided with an outrigger.

When the canoe was ready, people went in it to an island to catch crabs and fish.. They did not know that an *órigorúso* lived there inside a large tree. At night, when everybody was asleep, the *órigorúso* came to the people's camp. The monster caught a man who was sleeping close to the door of the hut, and strangled and ate him without anybody knowing. He then went to each man in turn till it had devoured all the people in that hut, only leaving their heads, hands, feet, genital parts, and bones behind. [29]

One of the leading men, who was staying in another hut, could not sleep that night but kept on waking up. „Who you?" he exclaimed when the *órigorúso,* having finished all the people in one house, entered the house where he was. The *órigorúso* did not answer but came close to him and caught hold of his arm, and the man again called out, „Who you?" „That's me *órigorúso.*" „Oh!" the man shrieked to the others, „*órigorúso* been catch me, you come!" The men seized their weapons, and the women ran away. The men all rushed to the rescue and shot the *órigorúso* with their bows and arrows, and when they had killed him they cut up the body and burnt it on a large fire. They then went to look for the creature's lair, and at last found it in the tree. A man climbed the tree and found the monster's wife and children there. The woman asked him, „Where man belong me?" and when she heard that he was dead she began to wail. The man called to the others, „Wife belong *órigorúso* he stop," and they urged him, „More better you kill him." The man caught hold of her and the children and dragged them out. They were killed, and the people burnt their bodies and the tree as well. They returned to the camp, where they buried the bones of those killed by the *órigorúso.*

On their return to Doumóri the people informed those remaining in the village of what had happened. „You been kill him finish, that *órigorúso?*" the others asked them, and they answered, „Yes, I kill him finish." There was a great wailing over the people who had been killed and the survivors held a festival in their honour. (Cf. no. 252; Bíri, Ipisía).

138. The Ipisía people once went to Abaúra island to catch crabs and fish, and while they were there, some sailed back to Ipisía to let those who had remained behind have a share in the spoil. On their return to Abaúra a feast was arranged, and the men drank *gámoda* (cf. p. 14). While it was in progress two girls went to look for the eggs of „bush-fowl", not knowing

that an *órigorúso* lived underneath the mound where these laid. Suddenly the beast's head emerged from the mound, and one of the girls was caught. The other ran away, calling out, „You fellow come, one *órigorúso* been catch that girl!“ The people all went to see: „Oh,“ they cried, „him he stop there, morning I kill him.“ As it was very late, they returned to the camp, wailing over the girl.

The next morning they went to the place, armed with bows and arrows and wooden spears, and when the *órigorúso* reared up its grim head from the mound, some men ran away but the others shot their arrows at the beast and at last killed it, and the head was cut off.

The parents of the girl, who had been taken by the *órigorúso,* had remained at Ipisia, and some people were sent in a canoe to inform them of their loss. The mother and father began to wail over their daughter and launching a canoe sailed over to Abaúra. „What's the matter,“ they asked the people, „you no been look out (after) good my girl?“ „Me fellow, been look out (were occupied with) *gámoda,* „the people explained,“ me no been see that time he go.“ When the father and mother had finished wailing, the former seized his weapons and challenged the man in whose care the girl had been to come and fight. „Father,“ the other man answered, „I no want give row, I sorry along that girl.“ And the people all said, „Oh, father, more better you come sit down. I been kill that *órigorúso* finish.“ So they all wailed again, and the father was given the skull of the *órigorúso.* They all collected a large amount of food and the next day returned to Ipisía.

The dead girl's father gave her name to her friend, who had escaped from the *órigorúso.* „No good,“ he said, „you go along proper father, more better you go along me.“ Her father acquiesced, „He good, I no want talk,“ he said, and the girl was adopted by the other man and after a time she was married to his son. The girl's own father said to her and her husband, „Another (some) time you help that man he been give name, another time you help me.“ (Bíri, Ipisía).

139. A man once sent his wife back to her parents, because she was good for nothing and could not make sago. He wanted to find another woman. One day he was seen by the daughter of an *órigorúso,* who wondered, „What name (how) he come here, this my place?“ She told the *órigorúso* what she had seen, and he asked his two daughters, „You want take him that man? You want marry?“ „Yes,“ the girls answered, „we want take him.“ The *órigorúso* went and captured the man and brought him home. „You stop here, house belong me,“ he told him, „you man belong my girl“ (cf. no. 161). The man stayed there and married the elder girl, and the younger, who gave him up to her sister, said to him, „You my father.“ A boy was born to the man and his wife.

The *órigorúso,* who used to eat people, after some time took a fancy to that man too. In order that he should not run away, he one day suddenly rolled him up in the mat on which he was sleeping and hoisted him up into a large tree, where he fastened him to a branch. The man's wife wept and asked her father, „What for you put him along tree?“ and the *órigorúso* answered, „I want kaikai.“ He put the two women in charge of the man, while he went to make sago for the forthcoming meal. The man's wife said to her father, „You go cut sago long way, no close to,“ and the *órigorúso* did as he was told. In his absence the two girls climbed

the tree and brought down the man untying his ropes. He had been rolled up so quickly in the mat, that he had not even seen his assailant, and they told him that it was the *órigorúso.* He asked the girls, „What time he come, father belong you?" „Close up sundown he come."

Seizing his bow, arrows, and beheading knife the man lay in wait for the *órigorúso* close to the path. At last the monster made his appearance carrying a great load of sago. The man put an arrow on the string and shot the *órigorúso* under his left arm so that the arrow passed right through his body,[11] after which he beat the creature to death with his stone-club.

On his return to the house the girls asked, „Where father belong me?" „I been shoot him, he dead." The girls were sorry and begged him, „That my father, you no cut him head." They buried the *órigorúso* and stayed on in the same house. (Mánu, Ipisía).

140. A man and his wife stayed two months in the bush making sago, and meanwhile their boy and girl remained at home. A number of *órigorúso* were wandering about in the night, and scenting people they went underneath the house where the boy and girl were sleeping. Little suspecting any danger the boy opened the door and went out to defecate, but when he saw all those *órigorúso* underneath the house he went back terrified. He seized his bow and arrows and the woman her digging stick, and lifting a board of the floor they attacked the monsters. The *órigorúso,* however, with their long tusks like those of a boar, caught the boy and girl round their ankles and pulled them down through the hole. They cut them in two at the waist and devoured both halves, bones and all.

The mother and father, missing their boy and girl, summoned the people to come and look for them. On finding the blood they knew that the *órigorúso* had taken them and began to wail. (Mánu, Ipisía).

141. An *órigorúso* lived in a hole underneath the ground close to Kubíra. He caught one man after another and dragged them into the hole where he ate them. Once in the act of seizing a small boy he was seen by a cripple who never left the house,[5] and when the mother and father inquired after their boy, they were told by the cripple what had happened, and they wept over their child. After the people had returned home a large pole was thrust into the hole, and the *órigorúso* was forced to come up. All the men shot their arrows at him, and the monster was killed. They found the boy's body in his belly and buried it. The *órigorúso* was thrown into the water. (Támetáme, Ipisía).

A. Another rather similar tale. (Ibía, Ipisía).

142. A Djíbu man was asked by a girl to come to her in the night, and finding her door closed dug a passage underneath the wall to try and get in that way.[1]) He was killed and carried off by an *órigorúso,* who lived underneath the ground in the bush. In the morning the people saw his blood sprinkled all over the ground, and following these tracks they found the abode of the *órigorúso.* They dug into the ground, and seized and killed the creature. When

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[1]) The Djíbu houses are built on the ground, not on piles (cf. p. 6).

he was dead they cut the body in pieces, which they burnt in the fire. The brother of the dead man claimed the girl, saying, „That girl he (she) pay belong (is payment for) that man he dead. Fault belong girl, he been sing out (summon) man.“ He married the girl without paying her father. (Dagúri, Mawáta).

143. Some boys, who had killed several birds in the bush, on their return home refused to give any to a friend of theirs who had stayed in the village. So that boy went out to look for birds on his own account and killed a number. At sunset on his way back, he was caught by an *órigorúso* who ate him. The boy's parents, after waiting for him in vain, went to look for him with many other people, and at last found the large tree in which the *órigorúso* lived. They cut down the tree, killed the creature and threw him into the water. They did not find the boy, whom the *órigorúso* had devoured entirely. (Ibía, Ipisía).

144. A. Mátaresése man used to harpoon dugong and turtle which he brought to his wife. An *órigorúso,* who lived in the bush, scented the dugong and turtle meat and came at night into the house. The terrified man called out to the beast, „No good you kill me two fellow,“ and the *órigorúso* answered, „No, I no want kill you, I want fish.“ He was given a quantity of meat and fish to eat, but was not satisfied and sent the man and woman to catch more dugong, turtle, and fish.[36] He swallowed all the food raw. He and the man were friends. (Epére, Ipisía).



Múe. Drawn by Námai of Mawáta.

BEINGS AKIN TO THE ORIOGORUHO (no. 145—146).

MUE.

145. Inside a large *gúda*-tree at Háemúba not far from Mawáta there lives a being called Múe. He is like the *óriogorúho,* and has enormous ears with which he covers himself at night.[25] Walking on his hind feet, which are like those of a pig, Múe spears fish with his finger-nails. Two pairs of tusks protrude from his mouth, and bushes and creepers grow on his head instead of hair.[16] Múe has been seen by many people. Once he was pursued by the dogs belonging to a hunter, but instead of running away he slowly betook himself into the *gúda*-tree. The owner of dogs which bark at Múe is generally visited the next night by the monster and reprimanded for not checking his dogs. Some men have been taught by Múe in dreams the use of certain „medicines“ for hunting pig. Nobody likes to go alone near the *gúda*-tree, being uncertain as to the friendly or hostile disposition of Múe, only when several men are together do they dare approach the tree. (Námai, Mawáta).

POÓPOÓ.

146. Poópoó is akin to the *órigorúso* but is shaped exactly like an ordinary man. He eats people, but his teeth are of ordinary length. His skin is full of knobs *(po)*, which have given him his name.

Once when the Díbiri women were making sago in the bush, Poópoó came up from beneath the ground, where he lives, and stole all sorts of things from the empty house. The next morning the women set a girl to watch the house while they were away. Poópoó came and carried off the girl to his place beneath the ground. He kept her there, and she bore him a child. One day when Poópoó was in the bush, his wife ran away with her child and returned to the other people, and they all fled to another place from Poópoó. (Epére, Ipisía).

A. Poópoó had married the daughter of a Díbiri man, and she bore him a child. Shortly afterwards he sent her to go and swim, and in her absence he killed and ate the baby. On returning the woman learnt what had happened but did not dare say anything to Poópoó. Once she asked him to go and hunt pig, and while he was in the bush she ran away to her old home. (Japía, Ipísia).

THE PEOPLE FLEE FROM A MALIGNANT BEING.

147. A Kubíra man named Naráto used to roam about in the bush with his dogs, killing pigs. He brought the pigs home, cut them up, and divided the meat among his people, forgetting no one. He contented himself with bad food only.

Underneath the ground there lived an evil being, *sugúma* or *óriogorúho*. Once the beast dug a long passage underground opening underneath one of the houses. The *sugúma* then came up and caught a boy, carrying him off into the ground where he devoured him. The Kubíra people, on returning from the bush, missed the boy, but no one knew of his fate. The parents wailed for him, thinking that he had been taken by a crocodile. The same happened again and again; for every day the *sugúma* seized a boy or girl, or even more than one in a day. The mothers and fathers in vain asked everybody, „Where my small boy?" and at last concluded that the child had fallen the victim of a crocodile.

Once a man and a woman, who had a very pretty little boy, asked a cripple who spent all his time at home, to look after the child while they were away in their garden.[5] „You look out that boy," they said, „alligator no catch him, me two fellow go bush." The baby could not walk yet, only crawl („he walk about along fore-leg"), and the cripple tied a string round one leg of the child, fastening the other end to his own wrist. After a while he fell asleep („you savy — he one man (alone), nobody yarn"). The small boy wanted to go and play with the other children and crawled along as far as his tether permitted, but when he came to the *sugúma's* hole, he was caught by the beast, who dragged him into the ground. The cripple, awakened by the pull of the tightened string, thought to himself, „Oh, that boy he been go play." He went to see where the string led to, walking „along four leg," and found the hole: „Oh," he exclaimed, „he got hole here! Something been dig that hole — that no alligator been catch that boy!" In this way the people found out that the children had been carried off by the *sugúma*. Sometimes

in the night they could hear the muffled roar of the beast, „*U-u-u!*“ and then they knew, „That *sugúma!*“

The next day, while Naráto was out shooting, the Kubíra people all abandoned their village and ran away from the *sugúma*. For some reason they were angry with Naráto and left him behind without telling of their plan. Naráto's wife wanted to go with the rest, but everyone of them, even Naráto's own brother, refused her a place in his canoe. At last she found a „half canoe“ (cf. p. 9), the open end of which she blocked with clay, and making herself ready she waited for Naráto. Her small boy lay with his head in her lap, and she cleaned his hair from lice which she put in some empty coconut-shells.

When Naráto arrived, his wife said, „Where you me (we) go? All people he run away, he fright that *sugúma*. I ask all people, he no take me.“ Naráto brought home many pigs which he had killed and placed them close to the *sugúma's* hole. After a while the beast came out roaring savagely, „*U-u-u!*“ Naráto took a pig, which was roasting on the fire, and threw the legs, intestines, and other parts to the monster, who swallowed them up. The *sugúma's* teeth were enormous. He devoured all the meat, sago, and coconuts, whatever food Naráto flung at him. At last he was satisfied and lay down to sleep. [36]

Naráto's wife placed a coconut-shell full of lice in each house telling the insects, „That time *sugúma* he sing out, you answer from altogether house, 'Ei, oi!'“ [37] She put her baby in the canoe, they embarked and shoved off, the woman and her eldest boy paddling while Naráto steered. „Go on,“ he urged them, „pull away, by and by *sugúma* catch you me along road.“

The *sugúma* at last woke up from his death-like sleep, „Hallo, where Naráto?“ he shouted. He looked round, calling out all the while, „Naráto !“ The lice answered him from one of the houses, „*Oi!*“ and the *sugúma* rushed there to look, but did not find anybody. He called out again, and the lice answered from another house, „*Oi!*“ The *sugúma* ran towards the sound, but there was no one. He went from house to house — nobody was there, so he hurried out on the beach. Looking one way he could descry no one, looking the other way, „Oh, him he there he go!“ The *sugúma* called out, „You devil, I kill you to-day,“ and hurried after them in pursuit.

Naráto seeing the *sugúma* exclaimed, „Uóu! *sugúma* there he come!“ The monster overtook them and jumped up into the bow of the canoe. „*Sugúma,*“ Naráto begged, „you no kill me, I friend belong you, I been give you good kaikai.“ „Hm, hm,“ the *sugúma* grunted. They pulled on, and at last saw the place where the Kubíra people were making a new house.

Naráto's brother on seeing him said, „Naráto, you come, house belong you me (us both).“ „No,“ Naráto answered, „I no like stop along you, you no sorry wife and pickaninny belong me.“ One of the women asked Naráto's wife to come on shore, but she replied like her husband, „No, I no want come along you.“

The *sugúma,* sitting all the time at the bow of the canoe, said to Naráto, „Come on, you me (we) go other side along Dúdi.“ They paddled over to Dúdi and went up the Káuáro creek near Koábu. The *sugúma* said, „You me stop here.“ They remained there together, and the *sugúma* was not fierce any more. Naráto shared his food with him, pigs, taro, sago, coconuts. He had many children and founded a large people. The *sugúma* said to him, „You got plenty people; more better you stop along house, I stop inside along ground.“ He made a large hole

in the ground and lived there. „You go look out (after) garden, „he said to Naráto," make sago, I look out pickaninny, I catch him what people he want come fight, swallow him down."

Many people, my informant among them, said that they had seen the large hole in which the *sugúma* still lives. Duáne, Mawáta).

A. At Wímarimúba, not far from Súmai, a *sugúma* (in the same tale also called *híwai-ábére* and *óriogorúho)* used to live underneath the ground, and dug a passage which opened at the refuse heap of the people. This monster carried off and ate many children. At last the people ran away, leaving a man behind whom they disliked because he did not give the others any meat, although he was a great hunter. His family too was deserted, and they were found by the *sugúma*, whom they tried to appease by giving the monster plenty to eat and drink At last the beast fell asleep, and the man, in order to make quite sure, shook him, alleging that the house was burning. [52] The people made off in a „half canoe" and after a while were pursued by the *sugúma*. Just as the creature was about to reach them, the man knocked him on the head with his paddle, so that he sank. Arriving at the place where the others had settled down, the man and his family refused to go and live with them and built their house apart from the others. (Sále, Mawáta).

B. There are no less than 8 additional versions of this tale, all more or less alike. The name of the place varies, and so (as in the previous versions) does the name of the malignant being; of names not mentioned before the monster is in one version called *mamagárena* and in another he is identified with the dreaded *éterari*, ferocious lizard of Kubíra (cf. no. 2). Various instances are given of his extraordinary appetite when fed by the people. Some of the versions contain the episode about the lice which delayed the pursuit of the people. In some versions the monster is killed, in others he joins the fugitives and makes friends with them. (Gabía, Ibía, Káku, Mánu, and Sáe, Ipisía; Báira and Mamatúa, Súmai; Gaméa, Mawáta).

A HIWAI-ABERE (MALIGNANT FEMALE BEING) SPIRITS AWAY THE WIFE OF A MAN AND TAKES HER PLACE.

148. The híwai-abére have the body of a woman, but are very fat, with a large head, bulky stomach, and quite short legs. Their finger-nails are like spears, and with them they catch and kill wild pigs when hunting.

A man Koudábo and his wife Bokári lived at a place called Búli, on one of the hills of Daváne. They were working one day in their garden, pulling up the weeds and planting taro. Koudábo had tied a band round his forehead to keep his long hair tidy, and underneath it he had inserted some sweet-smelling herbs of which girls are fond. As they were returning to their house, Koudábo and Bokári were seen by a *híwai-abére,* who lived in a stone close to the path. She thought to herself, „That good man, Koudábo (K. is a handsome man). No good that woman keep him, more better he take me." On reaching home Bokári prepared food and they ate. Just as they were going to sleep Koudábo said, „Morning, fowl he sing out, you go kill him *súgu* along swamp" (an octopus?; said to squirt out a jet of 'blood' when it is being speared).

The *híwai-abére* had heard what Koudábo said, for they hear even a whisper a long distance off. The evil woman thought to herself, „More better I go inside along *súgu*, Bokári

come spear me." She came out from her stone, ran to the swamp, and passed into the *súgu*. In the morning Bokári arrived with her wooden spear, and on the edge of the swamp she stripped off her ornaments and put them on a mat, also removing her fine grass skirt, underneath which she wore a small one of the same kind. „I go spear fish," she thought to herself, „I put him all thing along mat, I no want spoil him along water." She waded out in the swamp and found the *súgu* which she speared — and the „blood" spurted out with tremendous force, carrying Bokári high up into the air, right to the clouds, and finally lodging her in a large tree on an island called Kusáro, beyond Bóigu. „Héi!" she wailed, „what's way I come? I no savy what thing chuck me away. Oh, Koudábo, my man, I been come long way, I sorry my man. I no savy this place."

The *híwai-abére*, left the dead body of the *súgu*, made herself look as much like Bokári as she could, and put on all her things. With a mat wrapped round her head, so that Koudábo could not see her face, she went into his house. Koudábo, who mistook her for his wife, said, „Bokári, what name you (what do you want)?" The *híwai-abére*, pretending to shiver with cold, replied, „Oh, Koudábo, my husband, sick he been catch me, I too much cold." Then she asked him, „Koudábo, you make fire," and he lighted a fire. „Bokári, you take him out mat," he said. „No," the wicked woman answered, „I no can take out mat, suppose I take him, I dead."

Later on Koudábo said, „I go garden now, you stop along house." „No, Koudábo, my husband, you no can go garden one man (alone), more better I go too." „You no can go," he objected, „you got sick." But she insisted, „No matter I got sick, I go too. I no can let you go one man, by and by other woman he go take you." So the two went to the garden, Koudábo walking in front of the woman, and she sat on the ground while he worked. Presently Koudábo asked her, „You take out mat, I want see face and body belong you." No, Koudábo, my husband," she replied, „I no can take out mat, I too cold." Then Koudábo pulled up some taro and said, „Bokári, you cut him that taro," but she answered, „Oh, Koudábo, my husband, I too cold, what's way (how should) I cut him, more better you cut him." The man thought to himself, „I no savy what's the matter this time, he (she) no been all same before, no answer like that." When Koudábo had cut off the tops of the taro and put the roots in a basket, he said to the woman, „Bokáro, you carry him that basket." „Oh," the *híwai-abére* answered, „what's way I carry him that basket, he too heavy. You lift him up, put him along my head;" so he set the basket on the head of the *híwai-abére*.

When they arrived home, the Daváne women said to the *híwai-abére*, „Bokári, you me (we) take him all taro, cook him one place," but the wicked woman answered, „No, no, Koudábo no speak other man (person) go cook him, I cook him kaikai belong him." „You got sick," they questioned, „what's way (how should) you cook him?"

The *híwai-abére* did not use proper firewood for burning, only rubbish, and the taro she wanted to roast remained half raw. She told her husband, „Oh, Koudábo, I been cook him good, I no savy what's the matter that taro." Koudábo said angrily, „More better you me (we) no go along garden, no pull him out taro, you no savy make him proper. More better you me stop along house all time."

Meanwhile Bokári was crying in the tree whither she had been carried through the air. She made a small hut up in the tree, and while living there she cut off both her ear-lobes and

swallowed them, thereby becoming pregnant. After a few days she was delivered, but instead of a child she brought forth a *wario* (hawk). When the bird grew big, it caught fish for its mother, and she cut them up and cooked them on the fire. She gave some to the hawk, but it only wanted a small piece and signed to her to keep the rest herself. Bokári said, „What for you go catch him fish, give me? Father no been make you along me, I make you self." The monster hawk even caught turtle and dugong in its claws and brought them to Bokári, and she cut them up, cooked the meat, and gave it to the bird, which, however, only ate a small piece, pushing the rest with its beak towards the woman (abbrev.).

Once the hawk when playing about, hopped up on Bokári's lap, and she cut off three strips of her skirt and tied them round its neck and legs. And she said, „I put you my name, you no *warío,* you (your) name belong *bokári.* You go along Daváne, find him one big man, that Koudábo, father belong you, you make him out. Suppose people want shoot you, you go catch him Koudábo quick." So the hawk flew away, crying out, „*Uá, uá, uá!*" It came to Daváne and circled about looking for Koudábo. The Daváne women called out to him, „You take bow and arrow, go shoot him big *wario.*" Koudábo, however, did not want to shoot the bird but kept on watching it: „He got something there," he thought. He bade the people, „You stop quiet." The hawk remained for a while stationary in mid-air trying to find the right man, and the next moment it darted straight for Koudábo, alighting on his knee. Koudábo recognized his wife's strips and exclaimed, „Oh, that belong Bokári." He asked the people, „You no been see what's way he been come?" „He been come along that small hill." „I think," Koudábo said, „he stop along some island other side that hill."

The hawk, spreading out its wings, flapped one in the direction of Koudábo's canoe and cried out, „*Uá, uá, uá!*" — he wanted Koudábo to launch the canoe. Koudábo said, „I think that *warío* been come take me," and he bade the people, „You go hoist him up sail along canoe." When they were ready to sail, he said to those remaining behind, „You no speak along that woman I go look that island." They departed, and the hawk perched on the mast, showing the way. At first they sailed to Sáibai, and when they arrived there, the hawk flapped its wings crying, „*Uá, ud, uá,*" and turned its head towards the New Guinea mainland, and they sailed in that direction. When they reached Búru, the bird signed to them, „No, no, I no want that place," and turned its head straight towards Kusáro. A fair wind soon took the canoe there.

Bokári was crying in the tree, thinking to herself, „What time canoe he come?" At last she saw the canoe. The hawk flapped its wings as if to say, „Bokári there on top." Koudábo looked that way and saw her: „Oh, that Bokári! I don't know what name (how) that woman he humbug me along house!" He climbed the tree, took Bokári in his arms, and both wept. Koudábo asked her, „What thing you been do that time you been catch him this island?" „Oh, *híwai-abére* all time been look me from stone," Bokári related. „That time I go spear him fish, *hiwai-abére* go inside along *súgu,* I spear him, blood be burst out, take me go this place." Bokári had stored up a great quantity of the meat from the many dugong and turtle which the hawk had caught for her, and they put it all in the canoe. All embarked and they set sail, the hawk resuming its perch on the mast. At last they landed in Daváne. Koudábo carried his bow and two bamboo-headed arrows, Bokári had a wooden spear, and the hawk hovered in the air over them. When they found the *híwai-abére,* Koudábo shot her with one arrow underneath one of her

arms and, as she turned round, with the other arrow underneath the other arm, [41] Bokári speared her, and the hawk swooped down and smashed her head with its claws. The dead body was then cut into pieces and burnt.

Koudábo and Bokári said to the bird, „You (your) name *bokári,* you stop on top, fly all over every place. I send you go on top, you catch him fish, kaikai belong you." Hence the bird has two names, *bokári,* used of a large species, and *wario* used of a smaller one. (Gaméa, Mawáta).

A. In *Rep. Cambr. Anthrop. Exp.* vol. v. pp. 23 sqq. *The Birth of Kusa Kap, the Mythical Bird.* Maiwasa of Dauan when walking along the reef with his wife Bukari, was seen by a *dogai* (Torres straits name for *híwai-abére*) who fell in love with him. The *dogai* turned herself into a *sugu* (octopus) and caught Bukari when the latter tried to spear her, and she sent the woman adrift in a drum. Then the dogai simulated the wife and lived with Maiwasa, but she had very bad manners and used to break wind when she moved. [42] At length he concluded that she was a *dogai.* Bukari stranded on a sandbank and ate some seeds of her ear ornament, and thereby she became pregnant. She laid an egg, and a bird was hatched, whom his mother named Kusa Kap. The bird-son grew to a gigantic size and caught fish and dugong for his mother. He also brought her water and fire. Later on she sent him to Maiwasa who rescued her, and she killed the *dogai.*

ANOTHER TALE OF A HIWAI-ABERE WHO SUPPLANTS A WIFE.

149. At Búdji there lived a man named Madára and his wife Síne. They spent their time working in their garden, planting many kinds of vegetables, taro, yams, sweet potatoes, and sugar-cane, and the man also used to shoot pig and kangaroo. Not far from them there lived a huge snake named Máigidúbu (cf. no. 414). He was really a man who in the day concealed himself in the skin of a snake but at night appeared in his human form. He, too, had a garden in which he used to work. There was also a *híwai-abére,* who like the others worked in a garden belonging to her.

Madára and Síne led an uneventful life (abbrev.) After a time the woman became pregnant. One day she went fishing in a swamp with a net *(bása-bása).* The *híwai-abére* was fishing in another part of the same swamp, but the two women were unaware of each other's presence, and Síne thought to herself, „I one man (alone), no man here catch fish along this swamp." In the evening both returned home, and at the same time Madára came back from the chase, and Máigidúbu, too, betook himself to his place.

The next morning Síne went fishing in the same swamp. The *híwai-abére* was there again, and this time the two women happened to meet. On seeing Síne the *híwai-abére* thought to herself, „Oh, very fine woman;" and she called out to her, „Oh, my girl, you come." Síne came near and asked her, „What you want?" „You come, I been see one good tree, he got fruit on top, you break him, I want kaikai." „I come," Síne said, „you look out (after) my basket." While she was climbing up the tree, the *híwai-abére* chewed a piece of a fish called *hírimáe,* which she kept for a „medicine". She spat the juice of it at the tree and said, „You go long," and the tree stretched high up into the air lifting up Síne. [19] „Eh," the woman cried, „what's the good you tell lie along me? I leave my man, close up I bear pickaninny."

In the meantime Madára was hunting in the bush, but he did not get a single pig in consequence of the wrong happening to his wife, („that's bad luck from that woman"), and he had to return empty-handed. The *híwai-abére* threw away Síne's basket and fishing net, but kept the fish which she had caught and also provided herself with some food from the garden. She appeared before Madára, carrying these things and pretended to be his wife — she had wrapped her head up in a mat alleging to be ill. She cooked Madára's evening meal, and he did not know that she was a *híwai-abére* but took her for Síne. In the morning he said to her, „Come, you me (we) go bush." „I no can go," the woman answered in a moaning voice, „I sick, more better you go bring me some kaikai. Some bad thing been catch me." „I want go look for pig," the man said, „who go take kaikai from garden?" „Never mind pig, you go bring kaikai from garden." So the man went. On his return he said to the woman, „Basket here, you 'kopamauri' (bake in an earth-oven)." [1]) „Oh, you kopamauri! I can do nothing, I very sick." The man complained to himself, „I don't know what I do. I look out all kaikai, that woman he do nothing."

Meanwhile Síne remained in the tree and built there a small shelter of branches and leaves. She thought to herself, „Oh, that *híwai-abére* make me no good. I been stop along my man, that woman make me cranky altogether." After a time she bore a child in the tree. Her blood ran down the trunk till it reached the root, and it attracted Máigidúbu who was in the neighbourhood in his snake form. He raised his head and sniffed in every direction, trying to locate the smell. He then began to crawl towards the tree, scenting out the way. On looking up he saw the woman: „Oh, something there, I think one woman there on top." Máigidúbu began to ascend the tree, drawing himself higher and higher up. The woman saw him and cried out, „Oh, my life, one snake there come take me, I lose my life! That devil, that *híwai-abére* been humbug me! I no been humbug that woman." And she wept and wailed in the tree.

„You go kill me?" she called out to Máigidúbu, and the snake answered, „No, I no kill you." „Oh, my father, you save my life. How you take me down?" The snake said, „I open him mouth, take you and pickaninny inside." He opened his mouth, and the woman put her baby inside. „You come too," he said, and the woman entered the snake's mouth. Then Máigidúbu crawled down and betook himself to his own place. There he opened his mouth and the woman came out first. „You ready?" he asked her and she stretched out her hands and received the baby. „Oh, my father," the woman said, „true my father, you save me from long way. I no think I go life, I think I die along on top tree." „How you go along that tree?" Máigidúbu asked her, „what thing he humbug you there?" „Oh, father, one *híwai-abére* been humbug me. He tell me, 'You go along that tree.' He make him long that tree. That's why I born that pickaninny on top" (abbrev.).

Síne and her child remained with Máigidúbu. He told her, „All kaikai there, what you want you take him, any kind. Coconut-leaf there, you make him basket. I stop self (alone), no got people belong me." Síne thought to herself, „What fashion he make him that garden, he snake?" She prepared food, gave her child some, and called to Máigidúbu, „Father, you come kaikai." But he said, „Oh, you kaikai, I no want." They went to sleep, but in the night when a bright moon was shining Máigidúbu got up, assumed his human form, and went into the bush,

[1]) The food is placed on hot stones in a hole in the ground and is covered with bark and soil.

where he killed a cassowary. Before daybreak he returned and became a snake once more. He bade Síne, „You kopamauri."

Máigidúbu plucked a number of small twigs of a kind of croton called *pía* which is used for ornamenting a dancer's dress. He went to all the villages in the country, and leaving one twig in each of them as a sign of invitation bade the people, „You come my house, come dance" (abbrev.). Arriving at the home of Síne's husband, he gave him the same message. When he had given this invitation to all the villages he returned to his own place (abbrev.). The people began to assemble from all over the country.[45] Máigidúbu dressed Síne beautifully in a new grass-skirt and gay croton leaves. Then he painted himself red underneath and black on top with a little white at the sides of the head and red at the eyes, and it is since then that many snakes are so coloured. At his tail he fastened a dance rattle and a bird-of-paradise plume.

When the dance was in full swing the snake put in an appearance, and everybody was frightened: „Oh, me been think that been one man he sing out come dance; that no man, that snake!" Máigidúbu, gorgeously decorated, moved among the dancing people, with the rattle clattering at his tail. Madára, who was there, noticed Síne at Máigidúbu's side and thought, „I say, that woman there, he my woman before, how that snake he get him?" Daybreak came and the dance ended. The remaining food was distributed, and the people went home. Madára went up to Máigidúbu and asked him, „I say, how you been take that woman come along you place?" „Oh, that woman belong you, *híwai-abére* been make fool, he go on top big tree, he bear pickaninny on top. I take him down from that big tree. I make him my girl (daughter). True you (your) wife and pickaninny. All right, you take him."

The whole matter now became clear to Madára: „I think," he said, „that same *híwai-abére* been humbug me." He took with him the boy, who was now grown up, and they went to the house where the *híwai-abére* was. They shot her with their bows and arrows, killing her on the spot. When they returned, Máigidúbu said to Madára, „You come stop my place, leave place belong you. Suppose you stop you (your) place, by and by another bad thing catch you." „All right, I come," Madára answered him. Máigidúbu had a fine large house. At first he used to live inside a tree, but after he had brought home Síne he built a house. (Adági, Mawáta).

Other versions of the tale of Máigidúbu, the woman, her husband, and the *híwai-ábére* occur in no. 414.

A HIWAI-ABERE USURPS THE PLACE OF A BRIDE.

150. There was once a man named Nováre who lived with his mother at Péva on the Óriómu river; his father was dead. Nováre was a handsome boy whom all the girls liked. One evening, while the men were drinking *gámoda* (cf. p. 14) together, two of them said to each other, „To-morrow you me (we) change sister." Nováre heard their conversation and thought to himself, „Oh, two man he change sister, catch him girl. I no got no sister, no can change." His mother called him and said, „Them fellow go change sister to-morrow. You no go among people, you stop one side." The two girls were weeping for Nováre's sake, saying, „No good they change me fellow, me no want that man, me want Nováre." And they went to Nováre's mother and had a good cry. In the night all the people slept.

The next day the two marriages took place. The one bridegroom said, „You (your) sister come along my house, I go take you sister." „All right," the other bridegroom replied, „I take you sister, you me change." When matters had been arranged thus, all the people went to their gardens to bring food for a great feast. Nováre's mother said to her boy, „You go behind them fellow, you no want people he see face belong you. He got point (bend) along road, they go one point, you go one point." The woman did not want the girls to see her boy.

Nováre's mother tied two of her son's plaited arm-bands on a string and hung them round her neck. Launching a small canoe she went away to find him a girl. She paddled down the Óriómu and arrived at Old Mawáta. A number of boys and girls were sitting on the beach making cat's-cradles, and in their midst was a very fine girl. The woman took the two arm-bands and tried them on all the girls in turn, and the one they shoulhd fit was to be Nováre's wife. At last the rings were tried on the arm of the one beautiful girl, but to no avail, and the woman said, „He no fit him good — too slack." Taking off the rings she said to the people, „You fellow no kaikai good, you got bone, that's all, suppose you kaikai good, you got meat, fat."

Proceeding on her way the woman came to Gúrahi, where she found the boys and girls making cat's-cradles on the beach, while their parents were in the gardens. She thrust the paddle into the bottom, secured the canoe to it, and went on shore. „Oh," the Gúrahi people said, „bushman woman he come." The woman handed the arm-bands to the girls, who one after another tried them on, but the rings did not fit. There was a very fine girl among the others and the woman put the ring on her arm, but it was too large. Again she said, „*Nigo orúho nárirthodúmu durúpi nóribórirta.* — You fellow no kaikai, suppose you kaikai, you got meat, fat; you got bone, that's all."

She left Gúrahi and went on to Úbiri, where all the girls were making cat's-cradles. They called out, „Oh, one old woman he come!" She tied up the canoe to the paddle as before and went on shore. There was a very pretty girl in the midst of the others. The woman handed the girls the two arm-rings, and they all tried them on, but did not get them to fit. The beautiful girl, too, put the rings on, but they did not fit closely to her arm, so the woman took them back and hung them round her neck. She said to the people as before, „You fellow no kaikai, no got no meat, no fat, all you got that's bone."

The woman pulled out the paddle from the bottom, and continued her journey to Míbu, but as there were no people there she went on to Iása. All the grown up people there had gone to their gardens, and the boys and girls were playing at cat's-cradles in the village. The woman drove the paddle into the bottom, tied up her canoe, and went on shore. She gave the two arm-bands to a beautiful girl, who was there among the others, and they all tried them on. But the bands did not fit any of them, so the woman took them back and addressed the people as in the previous places.

At last she came to Díbiri, where she fastened the canoe to the paddle as before. She saw a very beautiful girl on the shore and thought to herself, „Oh, that girl he (she) woman belong Nováre, suppose I get that girl, he good luck." The girls were all playing at cat's-cradles, while the elder people had gone to the gardens. The woman gave the girls the arm-bands to try on, and at last she handed them to the beautiful girl in the midst of the others, and the bands fitted her perfectly. Word was sent to the people in the gardens, „One bushman woman

he been come, he look round woman belong boy belong him," and all the people came home. They asked the woman, „You come look round woman belong boy?" Yes, plenty place I go, I no been see girl all same I find him now." The two bands were still on the girl's arm. The people said, „You sleep now, to-morrow you go take that girl, nobody stop you."

In the morning the girl's mother and father loaded the canoe with garden produce, and among other things there were two large roots somewhat like taro, with large leaves; they are called *áuhi*. The Díbiri people summoned the wind to blow from the east. The canoe in which the woman had travelled was very small, so they provided her with a larger one. When she and the girl were about to sail, the parents of the latter warned them, saying, „You no sleep along road, you go right away, catch you (your) place, you go night and day." [51]

The two companions set off and came to Kíwai, where the people asked the elder woman, „You get him woman belong you (your) boy?„ „Yes, I finish get him." Next they reached Míbu and then Úbiri. At both places the people asked the woman, „You get him woman belong boy?" and she replied, „Yes, I get him." The same question and answer were repeated at the other places which they passed, Kátatai and Old Mawáta (abbrev.).

When they were about to sail up the Óriómu river, the girl said to the old woman, „You me sleep here — too tired, you me (we) been come night and day." „All right," the old woman answered, „you me sleep." They went on shore and lighted a fire, and the old woman spread out a mat, saying to the girl, „You me sleep along shore." „No," the girl replied, „you sleep along shore, I sleep along canoe." So they slept as the girl had directed.

In the night a *hiwai-abére* came to the place. With a shell she cut off the top of one of the *áuhi* and hollowed out the inside of the root. The girl was dressed in all kinds of beautiful finery, given her by her parents, and the *híwai-abére* stripped them all off and put them on herself, Novare's two arm-bands among the other things. Lastly she put the girl into the empty *áuhi*, and after replacing the top part threw the root into the water. When this was done, she lay down on the girl's mat and even assumed her face.

In the morning the old woman got up and called the girl, „Come on, you me (we) start now." The *híwai-abére*, lying in the canoe, replied in a moaning voice, „Oh, old woman, I got fever, I too cold, no can get up." She broke wind all the time, as is the habit of the *híwai-abére*. [42] The old woman said, „Oh, good woman I been bring — what kind woman you, make people shame." She bade the *híwai-abére*, „You lie down, I pull." She did not know that the right girl had been thrown into the water, but the girl was still alive inside the *áuhi*.

The two fellow-travellers went up the Óriómu river and arrived at Péva. The old woman called out to her son, „You come, I been get you woman now." She said to the *híwai-abére*, „You open him mat, let people look face belong you. Man belong you here, Nováre, he want look body." „Oh," the false-hearted woman replied, „I no can open him mat, I too cold, I got fever." Nováre wanted to open the mat but she kept it tightly closed. All three went on shore, and the *híwai-abére* prepared food for Nováre, but she did not cook it properly, leaving it half raw, and the old woman had to help her.

In the night a strong tide was running up the Óriómu, and the full moon was shining. Nováre was sleeping in the men's house. The *áuhi* in which the young woman was enclosed floated up the river, and she wept inside the root, singing,

„*Nováre, Nováre, mo róro bámege nibo nóbodo róro Nováre móro úramo.* — Nováre, Nováre, I been follow smell belong you (your) track, you my husband."
The old woman heard the wailing in the night and thought to herself, „Oh, I think that proper woman he cry along water now. I think devil-woman I been take him now." She sat up and felt very sorry.

In the morning the ebbing tide carried the *áuhi* back to the mouth of the river. The people all got up, and the old woman called out to Nováre to come to her. The *hiwai-abére* said to her, „What name (why) you sing out Nováre he come, he no husband belong you, I want him come alongside me." Nováre did not listen to what the bad woman said and did not want to sit beside her. He tried to open the mat in which she had wrapped herself up, but she resisted him. His mother said to him, „Nováre, that devil-woman I been take him come. That proper woman belong you he been cry last night along water. I think devil-woman been throw him away." And she bade him, „You go cut him bamboo, make hook along one end, bring him." Nováre went and made a hook as he was asked, and thinking to himself, „Suppose that girl he come, I catch him along hook," he put it down close to the water.

When night came the people went to sleep. But Nováre did not sleep, he was waiting all the time for the girl to come. The tide was running in, and the moon was shining. The water carried the *áuhi* along the opposite bank, but when the tide turned, the root floated over to Nováre's side. He hooked in the *áuhi*, and the girl within the root, feeling the touch of the bamboo pole, called out, „That you, Nováre?" The man did not say anything, he „laugh inside", thinking to himself, „Oh, girl he call my name!" He pulled the root close to him, broke it open, and the girl came out. The juice of the root had stuck to her body, making it look ugly, but Nováre washed her clean and rubbed her with coconut-oil and sweet-scented herbs. Then she put on a new grass skirt and all kinds of ornaments. Nováre placed his bow and arrows close to the house in readiness for the *hiwai-abére*, and the girl seized her digging stick.

Dawn came, and they lay in wait for the *hiwai-abére*. The girl said to Nováre, „You no make him (her) dead straightway, you shoot him along arrow, I want kill him finish." When the *hiwai-abére* came out, Nováre shot her, and the girl rushed forward and broke her head with her digging stick, killing her. Nováre cut off her head and threw away the body. The young woman became his wife, and they lived together at Péva. (Amúra, Mawáta).

THE BROTHER AND SISTER AND THE DECEITFUL HIWAI-ABERE.

151. A man named Jawána and his little sister Janúdo lived together at Hawío. One day Jawána said to the girl, „Sister, you stop along house, to-morrow daylight I go shoot him pigeon (birds in general)."

At daybreak Jawána went to the bush and shot some birds, which he brought home to his sister, and she cooked them. Afterwards they worked in their garden, and when night came, they went to sleep (abbrev.).

Next morning Jawána again went out after birds. He shot some which he made into a bundle and hung up in a tree, and then went further into the bush. A *hiwai-abére* came out

from a large tree and said to him, „Jawána, you give me pigeon, I carry him.“ „Héi!“ Jawána exclaimed, „what name (why) you come?“ „I come, I woman belong you.“ Jawána did not know that she was a *híwai-abére* and took her home with him, and she carried his birds. Janúdo at sight of them said, „Héi, Jawána, what name you take that woman along here?“ „Eh, I no want you,“ the *híwai-abére* interrupted, „I come along my man, I leave him plenty people,“ — this was not the truth, for she had no kinsmen and had been living alone in the tree.

Jawána said to Janúdo, „Come on, you me (we) go along garden.“ So they went, and the *híwai-abére* joined them. They did not do any work there but only brought home bananas and taro. Janúdo baked the taro, and the *híwai-abére* did the same with the birds which Jawána had killed before. The food prepared by Janúdo was well cooked, but that of the *híwai abére* was raw. The bad woman used to break wind all the time,[42] and Janúdo said to her brother, „What kind woman you take, that's devil-woman.“ In the night they slept.

When they got up in the morning the *híwai-abére* said to Jawána, „You take sister belong you, go give my people, I got plenty people.“ According to custom anyone who wants to marry gives his sister in exchange for his bride. All three of them again went to the garden and brought home a quantity of food. Jawána smeared his face with mud in token of his sorrow, for he was going to give his sister in exchange for the *híwai-abére*. He said to Janúdo, „Sister, what place I been take that woman he come, you go that place.“ The *híwai-abére* took three baskets of taro and Janúdo two, and the latter said to her brother, „Jawána, I leave you now. I been think that no proper woman. I think he no got people, that's all one (she is alone).“ The two women set off, and Jawána picking up his bow and arrows wanted to go with his sister, but the *híwai-abére* stopped him, saying, „Jawána, you no come, I got plenty people, by and by he fight you, kill you.“ When the two women reached the large tree, the *híwai-abére* spoke to the tree, „You open door.“ The tree opened, and the girl went in. There were no people inside and she began to weep bitterly, thinking of her brother, „Jawána, he got no people that wood, that devil-woman he been gammon, say he got plenty people.“ Then at the word of the *híwai-abére* the tree closed.

The *híwai-abére,* who remained outside, ate all the taro which she and the girl had brought with them, and when she had finished, she climbed up the tree. At the top was a hole through which she defecated on the girl. After that she went back towards the house, and when she came near, she began to run calling out, Jawána, you take bow and arrow, you come, my people he run behind me, he want kill me,“ but no one was there. Jawána seized his weapons, and when he came up, the deceitful woman said, „You look, that's last brother belong me he go back now, close up he been catch me.“ Jawána wanted to run after the enemy, but the woman said, „No, you no go, you stop here.“ When it was dark they slept, and Janúdo slept alone in the tree.

Jawána felt very sorry at the thought of his sister and could not eat. One day he said to the *híwai-abére*, „You go along garden I go shoot pigeon, by and by I come behind (after you),“ — but he wanted to go and look for his sister. Janúdo was wailing inside the tree,

„*Jawána, mo náti íbodóro námu árbipúai búru díriomóro óta úru wátonómi.* — Jawána, you follow my track, brother. I stop along empty country, no people here, I stop along big tree.“

Jawána approached the large tree, and the girl heard his footfall outside. She called out, „Jawána, that's you?" „Yes, that's me. Sister, where you stop?" „I stop inside along tree, that devil-woman been put me. He no got no people. He kaikai altogether taro, that woman, *ne* (defecate) on top me." And she called to her brother, „Jawána, you leave bow and arrow, you go run, take stone axe, come." Jawána ran to fetch a stone axe; the *híwai-abére* was still away in the garden. He returned with his axe, and the girl said, „I been scratch him this side, make him small (thin), you cut him same side." Jawána cut a hole for his sister through which she came out. She said to him, „That devil-woman gammon you, he make a fool you proper." And he washed her in clean water and rubbed her with sweet herbs. Then they returned home, and Janúdo said to her brother, „You go sing out that devil-woman he come." Jawána went and called the *híwai-abére*, „I been shoot plenty pigeon, leave him along house, you come." Janúdo was waiting for her inside the door with her digging stick in readiness. When the *híwai-abére* was about to enter the house Jawána shot her through the body from both sides.[41] But Janúdo said, „Brother, you no more shoot that woman, I want fight him," and she hit her on the head with her digging stick. And the *híwai-abére* called out as she was dying, „I been make fool along you two fellow."[40] When she was dead, Jawána cut off her head with his beheading knife and kept the skull, but they threw away the body without burying it. (Amúra, Mawáta).

FIVE HIWAI-ABERE CARRY AWAY A MAN.

152. In Daváne there once lived a man named Koidábo. A large stone on the same island was the residence of five *híwai-abére,* and when they wanted to go in or out they opened or closed the stone at will by blowing on it. Koidábo was working in his garden one day, planting bananas, taro, sugar-cane, yams, and other kinds of vegetables. In the meantime the other people were playing *kokádi* (a game rather like hockey) on the beach. The five *híwai-abére* watching Koidábo thought to themselves, „Oh, he good man, he no got no wife, more better we steal that man." When Koidábo had finished his work he returned home and prepared his evening meal. He told the people, „You play *kokádi,* I 'kopamauri' (bake, cf. p. 229, foot-note) taro, I come behind (after a while)." The five *híwai-abére* came out from the stone and went to the beach where the people were playing. Close by was a tree called *neére* which has edible fruit, and the five beings abandoned their human forms and passed into the fruit, causing it to become very nice and ripe. They thought to themselves, „By and by Koidábo come take me fellow."

Koidábo after a while went to play with the other people. A boy who came running up, noticed the beautiful fruit on the *neére* tree and called out, „Oh, good fruit, *neére*! Koidábo, more better you take stick, knock him down." Another man came to knock the fruit down, but the boy stopped him saying, „No, I no want you, I want Koidábo he come," for the *híwai-abére* had caused the boy to become „cranky" and therefore he insisted that Koidábo should come. Koidábo took a stick and went to the tree, and the people continued to play without looking at him, for they, too, had become „cranky". The man hit the fruit with his stick, and the *híwai-abére* fell down, at the same moment resuming their real shape. Four of them caught Koidábo by the limbs and the fifth passed her arm round his body, and thus they carried him off into

the stone, which they closed behind them. After tying his hands behind his back they left him, and Koidábo thought of his friends and cried bitterly.

The people, unaware that Koidábo had been carried off, searched for him and called him in every direction, but not finding him they wailed till night came and then went to sleep.

In the middle of the night the eldest of the *hiwai-abére* nipped off with her finger-nails a pinch of flesh from Koidábo's chest and held it over the fire to find out whether he was fat enough to be eaten. Sniffing at the roasted flesh she said, „Oh, good smell, he fat." In the morning she said to the others, „More better we go cut him sago, by and by come back, kill him. He got plenty fat." They blew at the stone, which opened, and they went to make sago, closing the stone behind them.

Koidábo when left alone found a small hole in the stone. He spat through the hole, thereby attracting the attention of a small kangaroo which was passing by. Koidábo said to the kangaroo, „More better you go sing out (summon) pig, cassowary, any kind thing, come open my door. *Hiwai-abére* been go cut him sago, more better you come quick." The kangaroo summoned the pig, another larger kangaroo, the iguana, and the cassowary to come and open the door. At first the kangaroo scratched at the door with all its might, but the stone did not move. Next the iguana came and dug at the door with its claws but could not open it. The pig came and rooted at the door with its snout, trying again and again to open it, and the door shook and yielded a little. Lastly the cassowary came and kicked at the door violently, and it flew open at once. The kangaroo unfastened the ropes with which Koidábo's hands were tied together. His arms were terribly stiff and sore, and he tried to stretch them out, first one and then the other, by catching hold of a branch of a tree and pulling them straight. The animals all went back to the bush, and Koidábo returned to his people who called out in surprise, „Oh, Koidábo, he come now!" They were in the act of launching a canoe to go and spear dugong, and Koidábo, who was afraid of the *hiwai-abére,* went with them. They built platforms on the reef, and Koidábo mounted one of them to await the arrival of the dugong.

When the five *hiwai-abére* returned from the bush, they found that Koidábo had disappeared: „Oh, Koidábo he no stop, he run away!" They threw their sago on the ground and ran after him, following his scent as far as the place on the beach where he had embarked. There they transformed themselves into five dugong and swam after the canoe.

The five dugong came up close to Koidábo's platform. He speared the first of them, thinking that it was a real dugong, and his people speared the four others. Koidábo, holding on to the harpoon-line, was towed far away by his dugong, and the other men too were carried off in the same manner. The dugong came to Bóigu and from there went on into the deep sea, never to return. Koidábo and his friends like the *hiwai-abére* were transformed into dugong.[47] Ever since then there have been many dugong in the sea. (Gaméa, Mawáta).

HOW A HIWAI-ABERE MADE THE FIRST DUGONG AND CARRIED AWAY A MAN.

153. In days long past a certain man named Kíba lived at Búdji. He was a very fine and handsome fellow, and a *hiwai-abére* (evil female being) who lived there took a fancy to him and wanted to carry him away to another place.

Once Kíba's wife went to catch fish and crabs carrying her little boy in a basket. While engaged in her work she hung up the basket with the baby in it in a tree close to the water. The boy were kept on crying and was heard by the *híwai-abére* who came and passed into his body. After a while the rising tide reached the basket, and the water closed over it. The two legs of the boy were transformed into a dugong's tail, his head turned into that of a dugong, and he was no longer a boy but a dugong. The boy's voice was choked by the water, and this is why nowadays the snorting of a dugong resembles the sobbing of a child. Thus the first dugong was made. When the mother came back, she found her basket empty, and she wailed and thought, „Alligator been catch him boy, I no been hang him on top proper."

The dugong swam away, and after a while it came to the place where the boys and girls were swimming in the water. It lifted its head out of the water and snorted, and the children called out, „Kíba, you come! Dugong there he come!" Kíba came to the place and put a harpooning platform up there, and all the while the dugong was swimming to and fro in the neighbourhood. When Kíba mounted the platform, it came straight to him and was speared. But Kíba's head became entangled in the harpooning line, and the dugong towed him far away until they came to Bóigu. There the dugong lifted up its head, looked round and said, „No good I go here, I go other place." The animal swam to Daváne, dragging Kíba behind, but on seeing the place it said, „No good I leave him here." Then it went to Búru between Daváne and Mábuiag but did not like that place either as it was so near home. At Mábuiag the dugong got stranded, and Kíba who was still alive got up and sat on the animal's back. „Oh, where Búdji, my place?" he wailed.

When the Mábuiag women came to catch fish they saw him and said, „What thing water he been take him float?" Two girls who were sisters went nearer to him and said, „I think that man dugong been take him. What place that man he come? Oh, that good (good-looking) man he stop." The elder sister said, „That man belong me." „No, more better my man," said the younger. Kíba who was sitting with his head bent down remained silent. The dugong which at first had been a boy lay there dead, and the *híwai-abére* had left the body and passed into a hole in a rock.

The girls summoned the people to come, „Man here, he got dugong!" they cried. Kíba said in the language of the islanders, „You no kill me, more better you take me go along shore." One man after another said, „All right, you *pána* (friend) belong me. No good you kill my *pána*." And they brought him home and hauled the dugong on shore. There they cut up the animal and distributed the meat, but they did not know that it really was a boy who had been transformed into a dugong. Kíba was very well received, and the two girls who had seen him first were given him in marriage. He remained in Mábuiag and taught the people there to spear dugong. He had learnt the art at Búdji by himself without having been taught it by anybody. But the Búdji people do not any longer know how to harpoon dugong. (Námai, Mawáta).

A. This version begins with telling how the wife of Kíba, a great Bóigu man, was outraged by two young men when Kíba was out spearing dugong (cf. no. 55 C). Once when sailing from Bóigu to Búdji, Kíba saw a dugong which had been made in the same way as in the previous version. A certain „bushwoman" while catching crabs had hung up her baby in a basket in a tree, and

carried away by a high tide, the baby turned into a dugong. Kíba speared the animal, and it towed the canoe on to the open sea. Kiba plunged into the water, making his people believe that he was trying to tie a rope round the dugong's tail in the usual way, but instead he said to the animal, „Suppose you man, you take me go along Daváne.“ And the dugong swam to the island towing the canoe along. „I catch him again,“ said Kíba and jumped into the water, and there he asked the animal to take them to Mábuiag. In the same way Kíba caused the dugong to tow the canoe to Múralágo, thence to Múri, and lastly back to Bóigu (abbrev.). There the dugong ran on shore and died. The people cut it up and cooked the meat. Kíba loaded the canoe with the meat and sailed with his people towards Pábo. When they came near, Kíba speared a turtle which went straight to the bottom without coming up again. He dived down and said to the turtle, „I go back, sing out (summon) my people.“ „Go on, you sing out all people,“ said the turtle, „good place, you me (we) stop along bottom.“ Kíba fetched his people down to the bottom of the sea where they were received by the turtles who said, „Place there, all you fellow sit down, sleep.“ Kíba's people all abandoned their human forms and became turtles.[47] (Gibúma, Mawáta).

B. The wife of a certain Mawáta man named Dáivarnga was „humbugged“ by one of the villagers, and shortly afterwards the injured husband went to spear dugong. On mounting the platform the harpooners generally unwind the coil of the rope in order to see whether it is clear. Dáivarnga omitted to do so, for after learning of the infidelity of his wife he wanted to end his life in the water. Everybody speared a dugong except him, and the reason was that owing to a presentiment of his impending death, his spirit passed out of his body beforehand and stopped the dugong from coming to him. At length he saw a female dugong which was pregnant, and he speared it. His leg became entangled in the rope, and he was carried far away by the dugong. They stranded for a while on the Tábaiáni sandbank, but the rising tide brought the dugong afloat, and sitting on the animal's back Dáivarnga was carried to the Ngádji sandbank between Móa and Two Brothers, and thence to Émbren or Dánikawa. There they stranded and Dáivarnga hauled the dugong on shore and cut it up. He placed the meat in the sun and ate the surface parts when they became dry. After four days he was found by some Bóigu people who came in a canoe. They guessed how he had got there and contemplated to kill him.[15] „Suppose he come from Mábuiag, Sáibai, Yam island, we kill him,“ said they, „suppose he come from Mawáta, Párama, me no kill him; that's road belong canoe (from that side the people obtained their canoes).“ Eventually he was saved and brought to Bóigu, but he did not want to return to Mawáta. He remained in Bóigu and married there. It was only after his wife had born him four children that he wanted the Mawáta people to know that he had escaped and was alive. Since his time the Mawáta and Bóigu people have been friends. (Gaméa, Mawáta).

THE ADVENTURE OF A LITTLE GIRL WITH A BAD WOMAN AND THE ATTEMPTS OF HER MOTHER TO PROTECT HER.[62]

154. A Djíbu man named Dúe had two wives, Mugíma and Jesánga. Mugíma was a bad-tempered woman and every day used to upbraid Jesánga, who at last made a small house for herself and went to live there with her little girl Wíawía.

An „old woman“ used to fish every day in the Bínatúri river, and this is how she did it. Her home was at Sáusáu, and from there she started her work. Fishing from the river-bank she proceeded downstream, and when she had finished in the evening she marked the place with a stick in the ground. Next day she began from the place marked, pulled out the stick, and continued

in the same way as before till the evening when she again planted the stick for a mark. She had no garden and only ate fish and sago.

Wíawía was a beautiful girl with light skin, and the old woman on seeing her thought to herself, „My word, by and by I go kaikai that girl.“ She went to Jesánga and said, „You give me that girl, by and by I bring him back, I take him along my camp.“ But she was deceiving Jesánga, for she wanted to eat the girl. Jesánga said, „No, I cannot give you.“ The old woman persisted, „No, more better you give me, by and by I bring him back,“ and they kept on arguing. The old woman said, „I keep him three, four day, I cut him sago, by and by I bring him back, give you sago same time.“ At last Jesánga yielded: „All right, you take him, you bring him back quick, no stop long time.“

The old woman took the girl to her house, gave her fish and sago and told her to eat. „You kaikai altogether, you no leave him half.“ In the night she went out, carefully blocking the door and every small opening. She began making sago outside the house and was talking to herself, „Wíawía, by and by I go cook him, to-morrow morning.“ The girl woke up and heard what the old woman said. „My word,“ she thought to herself, „him he want cook me.“ She tried to open the door but it withstood all her attempts, and the only opening was a small hole above it. She found a piece of wood and holding it in her hand said to it, „Suppose that old woman come to-morrow morning and ask you, 'Wíawía, you stop?' you tell him, 'Yes, I stop.'“ [37] When she had said so, she placed the piece of wood underneath the mat with which she used to cover herself when sleeping. Now the girl had a feather of a small bird called *gíriniénie,* this she put in her mouth and sucked it in, and at the same moment she became this bird. She widened out the small hole over the door, sqeezed herself through, and flew away. The old woman was there outside and the bird alighted near her, crying out, „*Níe níe níe giri níe níe níe.*“ The old woman said, „*Gíriniénie,* by and by to-morrow I go cook him Wíawía,“ „That's me,“ the bird thought, „you no can cook me to-morrow.“ The girl flew to her mother, took out the feather from her mouth and resumed her human form. She told Jesánga, „Oh, mother, close up he cook me, that old woman. He (she) been shut him house, cut him sago. By and by he come behind. You me (we) cook him kaikai quick.“ Jesánga brought food and lighted a fire, and they prepared a meal and ate.

There was a tree called *zúala* (in Dírimo, *djívali*), and while it was quite small, Jesánga had covered it with an empty coconut-shell. They sat down on the small tree, and Jesánga took off the shell, and spat out some „medicine“ on the tree, and it stretched high up in to the air, lifting up the two women. [19]

The old woman shouted from outside the house, „Wíawía, you stop yet?“ The piece of wood answered, „Yes, me stop, me no can run away,“ and it begged the woman, „Please, you open him door quick.“ The woman opened the door a little and thrust in a sharp digging stick with which she speared the piece of wood, thinking that it was the girl. She pulled out the stick and put the end of it to her lips so as to try how it tasted: „My word!“ she exclaimed, „Oh, that no blood, that no man.“ Opening the door she found the wood and cried, „Oh, that piece of wood, he been sing out all same man! Oh, that girl he been run away, go along mother!“

Jesánga and the girl, sitting in the tree, awaited with terror the arrival of the old woman. [23] At first the woman sent a strong wind, and mother and daughter hearing the noise said, „Him

he come, him he send wind first time, him he come along that wind." The old woman came and called out to Jesánga, „You give me that girl, I no want cook him, that girl been tell you lie." „You climb him up that tree, you come," Jesánga said. The old woman began to climb the tree, coming nearer and nearer, but just as she was about to reach the girl she slipped and fell. She was horribly crushed and died on the spot. The tree lowered itself, and the two women came down. They prepared a meal, and when they had eaten took up their things and went away to Dúe.

Jesánga said to Dúe, „My word, behind woman (Dúe's second wife) he too much talk. That's why I carry him girl go other place. Close up one old woman kaikai that girl. You take that girl." Dúe's second wife, Mugíma, said, „No, you two no come here, you clear out from here." „No," Jesánga said, „you two take girl, I go other place, that's all I want give girl." In the night Jesánga and Wíawía slept outside the house, while Dúe and Mugíma slept inside. In the morning Jesánga said to Wíawía, „You me go take kaikai along what place me been come yesterday." They went and brought home a quantity of yams, sweet potatoes, coconuts and sugar-cane, which they baked and ate. When they had ended their meal they went to Dúe, and Jesánga asked him, „True you no want take that girl?" Dúe said, „Me all right, I like take that girl, one thing, Mugíma too much talk, he no want take that girl." Jesánga said, „All right." She plucked a part of a red sugar-cane and a shoot of a tree called *béndemu*, and then went away, carrying Wíawía on her shoulders. She sang as she walked,

„*Eh, úliambo náire oh, bádeamambo náire eh, íeta wöidjö íseta wöidjö.* — One old woman fall down from that tree, he altogether dead."

The girl said, „More better you put me along ground, I go walk myself." „No," the mother said, „I carry you." After a while they sat down to rest and prepared some food. When they had eaten, Jesánga dug a hole in the ground. „I say, mother," the girl asked her, „what for you dig him that hole?" „No, I dig him nothing," the mother answered. When the hole was completed, the mother asked the girl, „You finish kaikai?" „Yes I finish." Then the mother said, „All right, you me (we) go now." She placed the girl close to the hole, seized her sharp digging stick and speared the girl with it right through the chest, and killed her. Then Jesánga put her in the grave and covered her with earth. In a basket she carried the stones with which she used to heat food, these she put on the grave where she also planted the red sugar-cane and the *béndemu*-sprig. When she had finished her task she took the rest of her things and went away weeping bitterly. She kept on walking, until she came to Dumáre in Dúdi. There she remained, saying to herself, „All right, I stop here, that's my place."

One night while Dúe was dreaming, Wíawía's spirit came to him and said, „Oh, my father, he (her mother) been bury me there along road, he been stick me along *dápae* (digging stick). You come to-morrow morning, you come look burying ground." In the morning Dúe woke up. He wept and thought to himself, „I think him he true." At daybreak he took his bow and arrow and went to see the place where Wíawía had been buried. He dug up her body, took it in his arms („put it on top belong him"), and wept. When the sun rose he put it back in the grave and buried it. Dúẹ returned home and brought with him two taro-roots from his garden. He pretended to be ill and told Mugíma, „Oh, me sick, I can't go garden, you go one man (alone). Suppose to-morrow I better, you me go." Mugíma went alone to the garden.

In her absence Dúe cleaned the house, prepared some food, and ate. Then he took his basket and bow and arrows and went to a large tree called *mépa* which was growing close to the house. He chewed some „medicine“, and spat it at the tree, and a large hole opened in the trunk. Dúe placed his weapons and other things in the hole and went in himself, and the tree closed behind him.

After a while Mugíma returned from the garden and called out, „Dúe, where you stop?“ She did not see him anywhere and wondered „Where he go?“ Dúe opened the hole in the tree and said to her,[40] „More better you stop, I stop here. All time you talk. Jesánga been kill my girl.“ And he closed up the tree again.

Mugíma began to cry. She was sorry for Dúe and for the girl. After a while she thought, „What's way I do?“ She thought and thought and at last made up a plan. She fetched food from the garden which she baked and ate. When she had finished, she pulled up a banana-shoot and carried it to the water-hole. She plunged into the water, where she remained, and planted the banana down at the bottom. One day she said to Dúe, „You stop along tree, I stop inside along water-hole.“

And there they remain to this day. (Tániba, Djíbu).

THE OLD HAG WHO KILLED AND ATE OTHER WOMEN.[62]

155. A certain bad old woman who lived at Láugíde once invited the people from many places to come and dance. She entertained them with plenty of food and drink. One of the women wanted to relieve herself, and the old hag showed her to a certain large tree where she had fixed up an arrow in such a position that the woman was speared to death on it. No one knew what had happened. The old Láugíde hag heard when the woman fell and ran to the place. „Oh, very fat woman!“ she called out, „I kaikai by and by.“ The dance went on, and the people sang,

„*Dadía gíra búrsu búrsu ámagíre wáse wuséna.* — You me (we) go dance now, all woman, make dance along stick (they hold long sticks in their hands).“



An old woman.

In the morning the guests all parted. When they had gone, the old woman cooked and ate her victim, and then she fell into a heavy sleep.

After some time she again wanted to eat someone and held a great dance to which she invited many people. Another woman was killed in the same way as the first one, and the hag ate her. She had the power to make the sun accelerate

its course whenever she wanted some event to take place quickly. After a number of women had disappeared, the people began to suspect that something was wrong. One night the truth was disclosed to some of them in a dream inspired by the spirits of the women who had been killed. The next morning when the hag was lying in her house, unable to move after eating so much flesh, the people set fire to her house. Before she perished in the flames, her heart burst open, and a voice said to the people from the opening,[40] „Good job you fellow find me along dream, close up I finish you fellow." The people destroyed her gardens saying, „You been spoil me fellow." The gardens shared the responsibility, for from them came the food with which the people had been enticed to come and visit the hag. (Gúi, Dírimo).

THE MURDER OF A „WILD WOMAN" WHO USED TO STEAL FROM A GARDEN.

156. A man called Kárumo and his wife Kúe lived at Iruúpi. An old woman, who lived a Búnúo, used to come and steal from their garden. She was very fierce and used to eat people. One day Kárumo went in search of the old woman's abode, for he wanted to kill her. He walked for three days together and at last reached her place, where he met her in her garden. The woman said, „Oh, you come here, you come inside along my house, sit down, you me (we) yarn," but the treacherous creature meant to kill him. Kárumo did not want to kill her at once but thought that he would like to speak to her first. The woman said, „You go wait me inside along house, you me (we) yarn by and by". She cut some taro-leaves in which to bake the man after killing him. In a little while she followed him into the house and stealthily picked up a large arrow, but the man watched her and thought to himself, „That woman want kill me, that's why he take *tére* (arrow)." The woman tried to spear him from behind, but he got up, caught hold of her hand, and with one blow smashed her temple with a piece of wood. He cut off her head, put it on his head-carrier, and burnt the house; he also shot one of her pigs so as to have food on the way. Carrying some meat and the head he set out on his way back. Gradually the head began to decay, and large blue flies bored a hole into it and swarmed over the man too.[44]

Kárumo's wife was wailing at home, „Oh, what time my man he come? I think he dead, I got no man, no people here. Where I go stop?" At last Kárumo arrived, and his wife called out, „Oh, my man, he come now, he got one head." Kárumo threw down the head in front of his wife, and she asked him, „You been kill who?" „That woman, he come steal all time, that's him. I been burn him house." (Vasárigi, Mawáta).

THE WOMAN IN CHILD-BED WHO BECAME A MALIGNANT BEING (cf. no. 215).

157. An Iása man named Sogío had two wives. His first wife, who had born him two children, lived with her parents, and his second wife, by whom he had four children, lived with him. The two women always used to quarrel and for this reason lived apart. Sogío did not look after his first wife and her children but left them to her family to be supported, while he remained with his second wife. Occasionally at night, however, he used to visit his first wife.

She did not like his coming in this way and said to him, „What name (why) you all time come all same steal? I woman belong you.“ Sogío was ashamed of not giving any food to the woman and her children and therefore only came to her at night.

Sogío's first wife became pregnant and after a time bore a child. Her people sent her to stay in Sogio's house. One day she bade her boy go and ask Sogío to bring her drinking-water. The boy brought the message to Sogío, who went to the well and filled up the water-carrier, but instead of bringing it himself to the woman he let the boy take it. This was repeated the next day. The mother sent the boy to Sogío asking him to bring her water, and Sogío said to the boy, „All right, you go get him water.“ On hearing this the woman became furiously angry and said to the boy, „What's the matter father belong you no come bring me water self?“ She threw an empty water-vessel at the boy, who took it to his father, and Sogío forthwith went to draw the water.

In his absence the woman was transformed into a fierce monster akin to the *óriogorúho* (cf. no. 135). Two large tusks like those of a boar protruded from her mouth, and the hair bristled up on her head. She caught her new-born baby, tore off its head and devoured the body and head. The people, however, did not know of her transformation, for there was an enclosure of mats round her bed.

Sogío returned from the well with the water-carrier filled. He called his boy saying, „You take *obóta* (water-carrier).“ But the woman shouted angrily from behind the mats, „No, you take him he come. What's the matter you cannot come see me? What for you talk long way (from a distance)?“ Her husband came and held out the vessel towards her saying, „Here.“ But she called out, „You come inside!“ Sogío came nearer, holding the water vessel at an arm's length to give it her. At the same moment she sprang up to catch him, but the man dodged, and fled with the wild creature in pursuit. He ran, and she was after him the whole time. He tried every means to hide himself, ran into the water, climbed a tree, and lay down in a hole in the ground, but wherever he went she followed him by his scent.

At last he got a start and ran to Kubíra where he went into one of the houses, joining some friends of his there. „Where you come from?“ they asked him, but he only replied, „I walk about;“ he did not tell the people that he was pursued by an *óriogorúho*. The wild woman followed his tracks and went underneath the same house. She listened to hear where her husband was. The people went to sleep, and a man said to Sogío, „You go sleep along my bed, I sleep along road (the central gangway).“

In the middle of the night the *óriogorúho* came into the house feeling her way about. „Sogío he here,“ she thought, „Kubíra man there.“ She caught the man nearest to her, but it was the Kubíra man, not Sogío. Her finger-nails like spears cut through the neck of her victim, and when he was dead she dragged him outside and ate him there. When she had gorged herself she crawled underneath the house, lay down on her back, and fell asleep.

In the morning the people began to get up. They wondered at the sight of the blood: „Oh, what name (what is that) blood? Ei! somebody been kaikai that man!“ They questioned the Iása man, „What's the matter you run away?“ Sogío said, „First woman belong me I no been look out. He born pickaninny, he come all same *óriogorúho*. He after me, I try stow away — cannot. I come right up here, sit alongside my friend, that *óriogorúho* he come after me.“

„What's the matter," the people said, „you no been make me know *óriogorúho* he come? „No," the man replied, „I fright, I no want he go kill me, that's why I no been tell you fellow."

The Kubíra men shot the *óriogorúho* with their arrows and killed her. They opened her stomach and took out the remains of their friend which they buried. The body of the *óriogorúho* was cut into small pieces and burnt in the fire. The people said to Sogío, „You marry woman belong that man he dead, take pickaninny belong him. You stop altogether along Kubíra." He remained at Kubíra, and his wife at Iása was taken by another man. (Menégi, Mawáta).

A. Very similar to the previous version. The wild woman pursued her husband from their home at Sépi to Áuti, where she killed the wrong man. She had not cut her hair when she became pregnant, and this circumstance is connected with her transformation into an *óriogorúro*. (Káku, Ipisía).

B. A woman, just before giving birth to her child, ran away into the bush, where she became an *órigorúso*. She caught and ate many children and at last was killed by the people. (Ibía, Ipisía).

C. A man and his son both used to have connection with the mother of the latter. She bore twins and shortly afterwards became a wild being like an *órigorúso*. After eating her babies she pursued her busband, but killed another man instead of him. In the end she was killed by the people. (Támetáme, Ipisía).

STORIES OF MYTHICAL WOMEN WHO ARE ATTRACTED BY MEN (no. 158–161; cf. Index, Mythical Beings).

158. The people of Purúma (Coconut island) once sailed over to Járub (Darnley) where a dance was to be held. A young man named Gaibíri was steering the canoe. He had put on all his fine ornaments, as young men like to do, and while standing erect at the stern of the canoe was seen by an *óboúbi* girl (cf. no. 132) who took a fancy to him. She said to herself, „You go, by and by you come back, you get me, I find you."

When the dance at Járub was over, the people returned to their homes. The Purúma canoe came, and Gaibíri was standing aft steering. On seeing him the *óboúbi* woman turned herself into a fish and swam after the canoe. In the evening the people reached Purúma. Gaibíri said, „I sleep along canoe, look out (after) canoe. Big, high water — by and by canoe go away." While Gaibíri was sleeping on the platform of the canoe, the woman climbed into the vessel and lay down at his side. The boy woke up sensible of a sweet, peculiar smell somewhere about him and thought to himself, „What kind smell? I never been find that kind smell. I think some boy been take some bushes he come, he smell nice." He felt about him with his hands, and perceiving that somebody was there thought, „I don't know where he come that man (person), no man here before. He got nice smell." They were lying on the same bed. „Man or what?" Gaibíri thought as he groped round. Then he accidentally touched her breast and said, „Oh, that woman!" Passing his hands over the whole of her body he thought, „Oh, yes, that (is a) woman he come." The *óboúbi* girl said, „Gaibíri, that time you go along Járub,

I see you. I like you that time. You come back, I come after you." „Where you come from?" he asked her, „You come other island?" „No, I other kind woman, I stop down below along water. You no make plenty yarn, you come sleep along me." „You me (we) go shore," Gaibíri said, „you me sleep along house. I got two woman, you make him three. You sleep along house, nobody savy, and daytime you stow away along bush."

So they went on shore, and the *óboúbi* woman and Gaibíri's two wives slept on the same mat. At daybreak the *óboúbi* woman went to the bush, and after a while Gaibíri followed her thither. He spent all his time with her, strongly attracted by her, for she was a „devil (spirit) woman". After a time she became pregnant. Gaibíri's two other wives said to him, „You got other woman, nice woman, more better you take that woman along house, and we stop three woman belong you," and the *óboúbi* woman was taken to the house, where she bore a boy.

When she had recovered, she was shown to the people, and some men said to Gaibíri, „That nice, good woman, Gaibíri, more better you let me have him that woman." The woman heard what the men said, for she was no ordinary being and could hear anything a long way off. She beckoned Gaibíri to her and said to him, „What name (what was it) you speak along people? I no come for sell me, I come for you. No good you sell me along people." „No, I no been talk all same," Gaibíri said. „No," she persisted, „you no can stow away (conceal it), I devil-woman." She was ashamed and thought to herself, „I go my place now." She wept bitterly in the night, saying, „No good Gaibíri go sell me along other man." When everybody was asleep, the woman took her child and went into the water, returning to her own place.

If she had not been treated badly, she would have stayed on with Gaibíri; „and you and I," the narrator said, „would have seen her and her boy here." „This is not an old story," he went on, „when I was a small boy, I saw Gaibíri." (Amúra, Mawáta).

159. A woman living at Bóigu bore a child after the death of her husband, and shortly afterwards she died herself. The boy grew up entirely by himself. One day he tried to husk a coconut with a shell, but could not do it, and although there was no one near he called out for fun, „Who come skin out my coconut?"[55] He amused himself by calling out like that for a while, and then went to roast some sweet potatoes dug from a garden which his parents had left him.

In the morning he saw some dugong in the water, and although he was really afraid of them, he pretended not to be and called out to them, „My mother, father he dead long time (long ago). I no come catch you, I come catch small fish." And he went back.

Inside a large tree there lived some girls called *buhére-buhére* (cf. no. 133). The youngest of them heard the boy's voice one day when he was trying to husk a coconut and called out, „Who man come skin out my coconut? My mother, father he dead long time." When the boy was away catching fish she came with all her sisters into his house where they hid themselves. After a while the boy returned, put down his basket, and began to roast sweet potatoes. He took a coconut and as he tried to husk it cried out, „Man he no stop along ground, man he no stop along tree (nobody is here anywhere). Who skin out my coconut?" The girls all came out of hiding and caught hold of the boy. The youngest of them said, „That man belong me,

you no kill him." „No," the eldest girl replied, „you last girl, that man belong me." Another girl said, „My man!" and another, „No, my man!" After some dispute they settled the matter: „He no can take one girl, by and by other girl he kill him. More better he take altogether girl."

So the girls all lived with the boy in his house. In one night they all became pregnant. When they looked at each other they said, „*Ámo* (nipple) belong you he come black." „You all same, too." The children were born on the same day, and this was the beginning of the Bóigu people. (Ábai, Mawáta).

160. A Díbiri boy while walking about in the bush came upon the house of the *busére-busére* (cf. no. 133). The girls were all away making sago except two who had hidden themselves in their beds, and so he could not see them. The boy wondered, „Oh, who belong house, long house, no man stop inside." While he was looking round, the two girls stole upon him and caught hold of him. The boy cried out, „Oh, you no kill me!" They said, „I no want kill you, you me marry." „No man he stop here?" he asked them, „Where plenty man (all the people) he go?" „No man he stop, that's all woman, all he been go bush make sago." The girls spread out a mat for the boy, lighted a fire, and cooked food for him. He ate and afterwards smoked. The girls made an enclosure of mats round the boy and themselves. When the other girls arrived, they wondered what the mats were for, and one of them went to look. Greatly surprised at seeing the boy she called the other girls, and they caught hold of the boy and tried to pull him away from the first two girls: „Oh, my man," they shouted. After a little tumult the two girls kept the boy, and he married them. In due course they bore two children, whom all the girls looked after.

The boy grew tired of cutting sago for all the girls, and one day he said, „Me no one man (not alone) he stop my place, plenty boy he stop." The girls at once said, „Oh, more better you me (we) go you (your) place, look man." They set off, and on approaching the place the girls said, „You go first look you place what boy he stop." The boy went on alone and was received by his people with joy: „Oh, that boy he come, long time he been lose!" He said to the boys in the village, „Oh, altogether boy, I tell you other thing. Plenty girl he stop that place, I marry two girl finish. All girl he come up, he want man, more better you come that place." „All right," the boys said, „altogether girl he stop good place?" „Oh, he good place, plenty kaikai, all same this place, sago, banana, sweet potato, coconut." He counted over to them how many girls there were, and they all went together. The girls were sitting silently on the ground („he no talk, stop quiet"). The boy said, „Altogether girl you come, all boy he here." All the *buhére-buhére* got up and each of them caught hold of a boy saying, „You man belong me, I catch you." Afterwards they all set off and came to the girls' place. They went into the house, and the girls lighted a fire and prepared a meal, and they all ate together. The girls all said, „Oh, he (this is) good; long time I stop, no got no man." (Káku, Ipisía).

161. Inside a large tree there lived an *ororárora* (cf. Introduction to no. 102) and his daughter. Once when looking out of the tree the girl noticed a fine young man named Tu, who was walking in the bush. She took a liking for him and called her father, saying, „You come

look, good fellow boy he come." The *ororárora* jumped out from the tree and seized Tu. The terrified boy cried out, and the girls said, „Father, you no kaikai, I want marry him." So they kept the boy in the tree (cf. no. 139). Tu's father and mother missed their boy but could not find him anywhere, so they wailed for him, and as they believed him to be dead prepared a mourning feast. One night the boy wanted to go and see his parents, and his wife went with him. They heard the wail of the old folk in the house, and the boy called out to them to open the door. The mother and father received them with great gladness, and the boy told them what had happened to him. In the morning all the people came to see him and asked him a number of questions. Many of them went with the boy and his wife, when they returned to their home in the tree. The *ororárora* opened the door, and in spite of their terror the boy's mother and father were induced to go into the tree which inside looked like a house. The boy and his *ororárora*-wife continued to live in the bush, but went frequently to see the old people in the village. (Japía, Ipisía).

AN EVIL BEING CONCEIVES A PASSION FOR A WOMAN AND SUBSEQUENTLY KILLS HER.

162. A Dáru woman named Wásido, while in the act of climbing up a *neére* tree to get the fruit, was seen by a young male *óboro* (spirit) with her skirt in disorder. He was seized with a passion for her, and when she came down, he caught hold of her and had connection with her. Afterwards he warned her saying, „You go back you (your) place, you no speak nobody, one *óboro* been do that thing." Wásido returned home and gave her two children the fruit. Her husband was out on the reefs fishing.

At night the same *óboro* came underneath the house where Wásido lived and hearing her voice thought that she was telling the others what he had done. He became furious, thinking to himself, „My God, I been speak you, you no tell no man."

Another night the *óboro* returned with his bow and arrows meaning to kill Wásido. But she saw him and kept watch all night so that he could not steal upon her. In the morning she called her daughter, and they went to the beach, where she picked up two empty white shells. She made holes in the shells and tied them over her eye-balls. „You look my eye," she said to the girl, „he stop good?" „Yes, mother," the girl said, „that all same proper eye belong you, that two shell." In the night Wásido, before going to sleep, fastened the shells over her eyes, and the *óboro* who came stealing into her house saw them and thought that the woman was awake. So he crept back, thinking to himself, „That woman no sleep, he open him eye."

The next day, when Wásido was away in her garden, the same *óboro* appeared in the shape of a man and went into her house. He found Wásido's two children and asked them, „Where mother belong you two fellow?" „Oh he been go garden." „Night-time, mother belong you what name (what kind of a thing) he make fast?" „He make fast two shell." „Where mother he leave him?" The girls showed them to the *óboro*, and he took them away with him. When Wásido returned, she asked the two girls, „Any man no been come see you two fellow?"

„Yes, one man been come." „What name (what) that man he say?" „No, him he come ask that two shell." „You two been show him?" „Yes, me been show him, him he take, go."

In the night the *óboro* came into the house with a large basket, into which he first put the two girls and then Wásido, and carried them away into the bush. There he climbed the same *neére* tree, in which he had seen Wásido the first time, and hung the basket on a branch.

The *óboro* summoned some friends of his, and asked them to cut a long „bush-rope" and tie one end of it to the top of the tree. When they had done this, they all hauled at the other end of the rope, and at last the tree broke and fell, and the woman and children were crushed to death. The *óboro* all sat down and ate the three dead bodies.

Wásido's husband returned from the reef and asked for his wife. The people said, „Oh, woman belong you, all time we ask him come sleep along me fellow, no good he sleep along empty house. He no come. One *óboro* he come humbug every night, I think he kill woman belong you." The man found the bones under the *neére* tree and wailed for his wife. He said to the people, „Oh, that *óboro* been kill that woman." (Gibúma, Mawáta).

TALES OF WOMEN WHO HAVE BEEN CARRIED AWAY BY MYTHICAL BEINGS

(no. 163—167; cf. Index, Mythical Beings).

163. The women of the Mánibádo people, who live on the right bank of the Bínatúri, used to go to Méreovéra on the coast, to catch shell-fish while the men were hunting pig and kangaroo in the bush. Inside a large tree not far from the coast there lived a certain „story-man", Glepádo by name. When he wanted to come out from his dwelling he blew at the tree, and it opened. He came out and blew again, and the tree closed up. At night Glepádo used to shoot sting-ray, king-fish, and other kinds of fish, which he cut up and left to dry in the sun. He had no fire and therefore ate them raw. In the morning he returned to his home, blew the door open, and went into the tree, which he closed behind him.

Once when the Mánibádo women came to the beach, they found Glepádo's fish drying in the sun. „Who been put him that fish?" they wondered, „somebody been put him — you me (we) leave him, you me no take him." They left the fish there and went on with their work. But even after their return home they kept on wondering among themselves, „Who been leave that fish outside, put along sun? He no got no fire." „You no been see no man?" the Mánibádo men asked them. „No, me fellow been see fish, that's all, me no been see no man." Next time when the women went to the shore, there were no fish, for Glepádo had eaten them in the meantime. The various occupations of the people went on in the same way from day to day (abbrev.).

Among the Mánibádo women there was a beautiful girl, who once went to catch fish some distance away from the others. In the evening she called out to them, and Glepádo, deceiving her, answered, „Me fellow here." She thought that it was some other girl. Glepádo came, and she saw what large ears he had. When he went to sleep he used the one ear to lie upon and the other to cover himself with, if it was cold. [25] Glepádo caught hold of the girl and carried her into his tree, which opened of itself when he blew at it. He put her down and closed

the tree. There he kept her, and whenever he went out, he left her inside and frightened her by saying, „Suppose you run away, I speak along shark, he come cut you, fish he go kaikai you."

The other women were looking in vain for the girl: „Where that girl? I think he been go home." On arriving home they asked the people, „No come that girl?" „No," the people said, „I think he stop along sand-beach. Where you fellow leave him?" „Me fellow leave him along road." The father and mother of the girl began to wail saying, „I think snake kaikai him. You me (we) no savy, I think he lose road now some way."

In the morning they all came to search for the girl, but could not find her, and at nightfall they had to return. The girl was nowhere to be found, and the people held a mourning feast as after a death. The girl's father and mother wailed for her day and night.

The woman inside the tree felt very unhappy. „I no like that man," she thought of Glepádo, „what kind ear he got!" Gradually her own ears grew to the same size, and like the man, she used to sleep between them. „Me all same him," she said, looking at her ears, „he been give me same kind ear." [54] She felt sad at the thought of her home and parents, and was seized with hatred for Glepádo.

Once Glepádo went to catch fish and left his wife alone in the tree. She was longing to get home, so she chewed a certain leaf and spat the juice at the tree. This caused the door to open, and she ran away.

Glepádo cut up the fish he had caught and put them in the sun to dry. When he came home, he saw what had happened, „My word where my woman? He been run away?"

The girl returned to her home and was received with great joy by her parents, „Oh, girl belong me he come now!" The girl said, „Oh, I think, mother, father, you make big house, water no can move him. By and by that man sing out water, sing out fish." The people took her advice and built a strong, large house. [23]

Glepádo followed the girl to her place and found the house. He called out, „Water, you come!" And the sea came rushing in, bringing many sharks and other fish. The people were in the house, and the water and sharks tried to break it down. The terrified inmates threw out a dog to the sharks, but they did not care for that kind of prey. [24] Then the girl's father said, „You want I chuck away my girl, by and by (otherwise) shark cut all me fellow." „You chuck away me," the girl said, „by and by shark kaikai you fellow." So they threw her out, and in a twinkle she was torn to pieces by the sharks and other fish.

Glepádo returned to his place on the shore. (Gúi, dírimo).

A. A girl had once been carried off by an *ororárora* (cf. Introduction to no. 102), who kept her inside a *nábea* tree. She wanted to get out and scraped at the tree with a shell, trying to make a hole. All the time she was singing to herself,

„*Oh, póriki póriki súra gémede gémede gímo dóburáve.* — I want open him door."

The *ororárora* did not give her any food. At last she cut through the tree and came out, and she was all skin and bone. Her mother and father received her, weeping at her pitiful plight. They carried her to the water and washed her. (Mamatúa, Súmai).

164. At Nákedárimo a woman who was very beautiful once remained alone in the village, and at the same time a male *óboúbi* (cf. no. 132) came up from the water. Although he looked

like a man he was quite different from ordinary people, and everything he saw was new and strange to him. The woman asked him, „Where you come?" „I come from house belong me." He asked her the meaning of the different things in the house. At last he looked her in the eye and asked her what it was. „That *damári*, eye," she answered. He caught hold of her and had connection with her, after which he went back into the water. When the people returned, the woman kept her adventure secret from them. The next day the woman remained alone, and things befell exactly as before (abbrev.).

One day the *óboúbi* man carried off the woman into the water where she remained. Her parents thought that she had been taken by a crocodile, but somebody said, „Alligator he no been catch him, another man catch him, take him go along water." (Máia, Oromosapúa).

165. A Súmai woman, who used to go to the shore every day and smear her hair with white ashes and water, was once seen by some male *óboúbi* (cf. no. 132) who wanted to carry her off. One day she was caught by one of them, who dragged her into the water and kept her there, but she was not dead.

The people all looked for her in vain and at last concluded that she had been taken by a crocodile. One night her husband dreamt that she came and told him, „Oh, alligator no been catch me, I stop house belong *óboúbi* man." The man woke up and full of joy shouted, „Oh, wife belong me I been dream! Oh, alligator no been catch him, that *óboúbi* been catch him."

The woman was anxious to go back to her people, and thought to herself, „No good I stop there along water, I got pickaninny." Her husband found the marks where the *óboúbi* man had dragged her into the water. He went after her into the sea and found the house of the *óboúbi* where the woman was. An *óboúbi* man was standing at the door and asked the new-comer, „Halloo, where you been?" „You no been see wife belong me?" the man asked him. „Oh, he stop, he been marriêd finish." The man was angry, but just then his wife came out and grasped his hand saying, „Oh, my God, no good I stop there. You me (we) two go back." The *óboúbi* man who had carried her off said, „No, no, you no go, you me (we) two married." But the woman said, „No, I no want stop, proper man belong me he been come, you been steal me." The husband and wife ran away as fast as they could and finally came up from the water and back to their people. Everybody asked them „Oh, where you been?" The woman said, „Oh, house there inside water, I been stop that house, one man been catch me." (Bíri, Ipisía).

166. A Dorópodai woman while swimming in the water was seen by a „half-devil man" who wanted her. Once when she was bathing as usual he caught hold of her and carried her into a cave which he had dug in the ground. He kept her there, and she cooked fish for him. The husband and friends of the woman looked for her everywhere but to no purpose. At last they concluded that a crocodile had made an end of her, so they held a mourning feast.

One day the woman managed to escape from her captor and returned to the village. A little girl there took her for a ghost and was terribly frightened, but the woman's husband and friends welcomed her joyfully. Everybody asked her, „Where you been?" „I been go swim," she said, „one man he stop there, he haul me go inside ground!" „Where, where he stop?" her husband asked her, and she showed him the place. The people told her to ask the man to come

up from beneath the ground, and at her request he came. Then the men all shot their arrows at him and killed him, and they cut off his head and burned his body in the fire. (Bíri, Ipisía).

167. A Sagéro man and his wife were making sago in the bush, and in the meantime their house caught fire and was burnt down. They built a small house instead and lived in it. After a time the woman became pregnant and gave birth to a boy, and during that time the man slept underneath the house, as there was no other building. Nobody else lived in that place, and the man cooked food for his wife. When she had recovered, he went back to live with her in the house. One day they found a cassowary which had broken its leg, and the man killed the bird. While they were cooking the meat an *origorúso* (cf. no. 135) appeared, attracted by the smell. The monster killed and ate the man and carried off the woman and boy to his own place, where they lived together. When the boy grew up, his mother told him of his father's fate. The boy used to go out hunting in the bush and give all the game he killed to the *origorúso*. At last the monster was choked to death by a cuscus sticking in his throat. The boy left the place to look for some other people, and when he found some he and his mother went to live with them. (Epére, Ipisía).

AN EVIL BEING APPEARS AT AN APPOINTMENT INSTEAD OF THE RIGHT PERSON.

168. One day the Dáru people arranged to go fishing early on the morrow. At sunset a woman went outside the house, where a friend of hers lived, and called out to her, „To-morrow you me go catch fish," and the other woman replied, „You me go." The two women were overheard by a *hiwai-abére* (cf. no. 148).

In the night, when the moon was shining, the *hiwai-abére* appeared outside the same house and called to the woman, „*Árao* (friend), you come quick! I go first time, you come behind." The *hiwai-abére* went on ahead, and the woman, who thought that it was her friend, jumped up, took her fish-trap, and ran after her. The *hiwai-abére* led the way out on to the beach: „*Árao*," she cried, „you come quick, people he been go finish;" and the woman hastened after her. In order not to be found out the *hiwai-abére* walked at a quick pace and as she went picked up an old fish-trap which somebody had thrown away. When they arrived at the fishing place, the woman said to her, „*Árao*, no people here." „You me (we) no can catch fish?" the *hiwai-abére* replied, „You me stow away, come catch plenty fish, no good plenty man he come." She urged the woman to go into the water, „More better you go catch him fish, I no can go along water, I got sick, by and by me too cold." The evil woman did not want to go into the water herself, so she deceived her companion. The girl waded out and caught fish, which she threw on shore, and the *hiwai-abére* swallowed them up. She said to the girl, „You catch him plenty fish, throw him on shore, I kill him here, keep him," but she devoured them all. At last the girl became suspicious, thinking to herself, I no hear he hammer him that fish." The next time she threw a fish on shore, she found out what the *hiwai-abére* was doing: „Oh, he (she) swallow him down. He no been put no fish along rope. That (is a) devil-woman. No good I (take) fright. I catch him plenty fish, make him belly full. That time I run, he no can run quick, belly he full."

The girl kept on catching fish, which the monster devoured. At last she noticed that the *hiwai-abère* found it difficult to swallow any more: „Oh, that woman he swallow him one fish, tail he fast along mouth, he swallow two time. Oh, belly he full now. Close up I run away." Then she caught a large „rock-fish" and asked the *hiwai-abère*, „*Árao,* you come help me." „I no can go there," the evil woman replied, „I got cold. You catch him self, you strong woman." The girl brought the fish on shore saying. „*Árao,* you come help me pull," but the *hiwai-abère* replied, „No, no, I no can go." When the fish was landed, the *hiwai-abere* came and seized it. Passing behind the monster the girl put down her fish-trap and ran away. The *hiwai-abère* was occupied with the fish, and on seeing the trap beside her thought to herself, „Woman stand up there close to." But the girl was running away at the top of her speed, at last she reached the village, climbed up the ladder of her house, went quickly to her bed, and lay down. She did not tell any one of her adventure.

The *hiwai-abère,* who was eating the „rock-fish", had not noticed anything. When at last she became aware of the girl's flight, she cried out, „Oh, that woman he been run away," and started in pursuit, scenting out the way which the girl had taken. But when she came to the ladder of the house, the girl was already inside and the *hiwai-abère* could not follow her thither.

At dawn, when the wild fowl began to cry out, the people got up. The girl who had run away from the *hiwai-abère,* was secretly watching them from her place. Her friend came and called her, *Árao,* some people been go finish, you come quick!" The girl pretended to be ill and replied, „I no can go, I got too much cold all over body." She remained indoors, and was asked to look after her friend's children while the mother went fishing. The people found the tracks of two persons on the beach. „Oh!" they exclaimed, „two women been go here, he got track! Plenty fish been fly (flounder) here. Somebody been kill him fish here." And they asked everybody, „Who woman been go catch fish night-time?" One woman had heard the *hiwai-abère* calling the girl in the night and told the others so, „That woman, he stop along house, somebody been sing out night-time." They tried to find out who that had been. „You been sing out? You been sing out?" they asked each other, but nobody had called the girl.

A man coming from the men's house asked the girl who had remained in the village, „What name (why) you no go catch him fish?" „I no can go," she answered, „I got sick, what's way (how should) I go?"

In the evening the people returned to the village with fish. The woman whose children the girl had looked after, came to her and gave her some fish. „What for you no been come?" she asked her friend. „I no can come," the girl answered, „I no got sick, I fright. Night-time one *hiwai-abère* come sing out, make fool me. Me two fellow been catch plenty fish, devil-woman been swallow altogether. That's why I no can go." Her friend went and told the people, and then they understood: „Oh, that's why me been see track."

Since then the people do not go and call each other in the night, but on the previous evening arrange the details of meeting. At the time agreed upon, the one friend walks into the other's house to waken him or her up, sometimes the caller whistles outside or knocks against the ladder with a spear. The *hiwai-abère* never do so. (Námai, Mawáta).

A. One evening an Iása man called out from the men's house to his wife, arranging that they should go and cut sago early the next morning. Instead of him an *órigorúso* (cf. no. 135) came

in the morning and woke up the woman, who mistook him for her husband. They paddled up the lása creek in a canoe. The *órigoriso* wore a feather head-dress, feather tail, and other ornaments, as is often the habit of strange beings when they appear as men, and the woman's suspicions were aroused. Three flashes of lightning happened in succession; at the first flash the woman caught a glimpse of the *órigoriso*, at the next she perceived his ornaments, and at the last flash she found out conclusively that her companion was an *órigoriso*. The woman, who was steering, directed the canoe towards a point where she was able to jump on shore and run away home. From the swaying of the canoe the *órigoriso* noticed that she was gone, and went in pursuit, following her scent, but he did not manage to catch her up. In the morning the woman told her husband of what had happened. Ever since the people do not call to each other from a distance when it is dark. (Ganáme, Ipisía).

B. Similar to the preceding tale. The woman, who was spirited away by a *mánakai* (spirit, cf. Introduction to no. 102), escaped by lowering herself into the creek and swimming home with the tide. Another time the *mánakai* tried to catch the man and woman. After listening underneath the house to their conversation the evil spirit the next day lay in wait for them in the bush, and when they came, caught hold of the woman and tried to carry her off. A sharp fight ensued, but the man and woman got away home. The *mánakai* came in pursuit and went underneath their house, where it was killed by the people who burnt the dead body. (Bíri, Ipisía).

C. A Kíwai man had arranged with his wife to go and make sago in the morning, and she was enticed away by an *ororárora* (cf. Introduction to no. 102), who had overheard their conversation and made her believe that he was her husband. The *ororárora* carried her off to his abode inside a large tree, and the woman was never found. (Epére, Ipisía).

THE MAN WHO HAD TO CARRY A MALIGNANT BEING.

169. In Dáru there lived a man called Nádere, and underneath a small hill on the same island there lived a being whose name also was Nádere. Nádere, the man, had a garden, and when he went there he had to pass by the hill under which the other Nádere lived. One day as he came walking along the path, the other Nádere suddenly appeared from beneath the ground and jumped up on his shoulders. Greatly frightened Nádere called out, „Who you? You no humbug me, I go work, you too heavy." But the being would not get down, and Nádere had to carry him all the way. When he came to the garden, he said to the fellow, „You jump down, I want work." But the other man answered, „No, I no jump, you make work, I sit on top." So he remained on Nádere's back and the poor man had to work under this heavy burden.

Another man was looking at them from a distance wondering, „Oh, what's the matter that man stop on top all time?" Nádere cut two bunches of bananas, carrying one under each arm by means of a string round his neck; he filled some water-vessels, collected firewood, and placed the lot on top of the bananas. Thus loaded he turned homewards, and the bad man remained sitting all the while on his back. When Nádere came to the hill where the other man lived, the latter jumped down, seized all the food, firewood, and water-vessels, and disappeared into the ground. Nádere shouted after him, „You leave him some for me, what name (what) I kaikai?"

Smoke was rising from beneath the ground, where the bad man was cooking his food, and Nádere was left without anything to eat. He drank some water before going to sleep; all day he had only eaten some ripe bananas in the garden.

The next day Nádere went again to his garden, and the same man, waiting close to the hill, sprang on to his back as he was passing by. „Oh," Nádere called out, „I been carry you yesterday, you been take all kaikai belong me." He tried to push him down but could not, and had to carry him to the garden. Nádere worked in his banana plantation, and preparatory to going home cut two bunches of bananas, collected firewood, and drew water. He tied his load together with a string made of a dry banana leaf. The other man remained the whole time on his shoulders.

The third man, who had been watching the two fellows, seized his bow and arrows and stood by, close to the hill where the wicked man lived. „All same yesterday," he thought to himself, „that man all time he stop on top, no come down." Nádere came carrying his burden, and just as the evil being was jumping down, the man who had been watching, shot him with an arrow. Then Nádere hit him with a piece of firewood, and he died. „Good thing," Nádere said to his helpmate, „you been shoot him, he humbug me too much." They cut off the head of the dead man and carried it to Nádere's place, where they held a dance called *pípi,* which is performed when people bring home captured heads. (Menégi, Mawáta).

THE MAN WHO WAS ROBBED BY A MALEVOLENT BEING.

170. A man named Naderéburo lived in a house in Dáru, and underneath a hill on the same island lived another man named Kepokóburo. One day Naderéburo returned from his garden and prepared some food. He called out, „*Arario, mo gámoda emegedio!* — Some man he come, make my *gámoda!*"[55] Kepokóburo heard him and jumped up from beneath the ground. „Who you?" said Naderéburo. „My name belong Kepokóburo. Who you?" „Me Naderéburo. You come inside house, you friend belong me. You come make *gámoda.*" They sat down in the house, and as there was no water for making the *gámoda*, Kepokóburo asked his host for some. While Naderéburo went to draw water Kepokóburo got up, seized the *gámoda* roots and some food and disappeared underneath his hill. Naderéburo returned after a while and found his guest gone and the *gámoda* and food with him, he was very angry, but Kepokóburo had put himself out of harm's way. (Samári, Mawáta).

A TREACHEROUS BEING IS HIMSELF PAID OUT.

171. Inside a hill in Dáru there lived a bad man who was akin to the *óriogoriho* (cf. no. 135).

One of the Dáru men spent all his time working in his garden. At last he grew tired and thought to himself, „I make garden all time, my mouth he too dry, I no been kaikai fish or meat." The next day he called his dogs and went to hunt in the bush. When he came close to the hill, the bad man who lived there came up. „Eh, who you," the Dáru man called out. „That's me, you no been see me before? Plenty time I see you make garden, I make garden too," but that was not true, for the bad man had no garden.

The two men went together and found two iguanas in a tree. The man bade the *óriogorúho*, „You go on top that tree, catch that iguana." „No," the bad man said, „I no go, altogether dog he belong you, you master belong dog. You go on top tree, catch that iguana." Putting down his bow and arrows the man climbed the tree, and the two iguanas took refuge on one of the branches. The man called out to the *óriogorúho*, „You catch him good that two iguana, I go shake him now." He shook the branch, and both reptiles fell. The *óriogorúho* caught one in each hand, and ran away with them to his home beneath the ground. The man cried out after him, „You no take two, you take one, leave me one." The poor fellow had been working hard and was deprived of all share in the spoil. He cried again, „Suppose you no want leave me one, you cut him, leave me half."

The man climbed down from the tree and picked up his bow and arrows, furious with the wicked fellow who had deceived him. When he came home, he saw smoke rising from the ground and thought, „That *óriogorúho* he kaikai my iguana now." He took his basket and went to the garden to get some food.

In the morning he again called his dogs and went to the bush. The *óriogorúho* joined him in the same place as before. The sly rascal had cut his hair short in the night, so that the man did not recognize him. „Who you?" the man asked him, and the *óriogorúho* answered, „Me." „Yesterday," the man said, „one man been humbug me." „What kind man been humbug you?" „That man he got hair." „That man he humbug you he got hair, me no got no hair."

The two men went together, and after a while the dogs started two enormous, wild iguana of the kind called *éterari* (cf. no. 2) which have teeth like crocodiles. The two *éterari* ran up a tree, and the dogs were barking underneath. The man said, „You go on top, take him down." „No, I no go, you master belong dog." „Yesterday I been go on top, one man been humbug me. You no make all same, suppose you make all same, you look out." „All right," the bad man said, „you go on top, I catch him one belong you, one belong me." The man climbed the tree, and the eyes of the two *éterari* turned red as the beasts showed fight.[3] They went out on a branch of the tree, and the man called out, „You catch him good, I knock him down." He shook the branch, and the two *éterari* fell. The *óriogorúho* tried to seize them, but the one *éterari* scratched out his eyes, while the other ripped his stomach open. The *óriogorúho* called out, „Oh, I been humbug you yesterday!" The two *éterari* killed him, and the man climbed down and cut off his head. The two beasts escaped into the bush. (Amúra, Mawáta).

THE WOMAN WHO WAS LEFT BY HER HUSBAND IN THE BUSH WHERE A MALIGNANT BEING ATTACKED HER.

172. Manúba, a certain Geávi man who had two wives, neglected his first wife and always slept with the younger woman. „My God, he no make him along me," complained the first wife, „He been take me first time, he no *kobóri* (cohabit with) me." „I no want you, I want last woman," said Manúba, „my *árumo* (penis) he fast along last woman."

N:o 1.

One day, however, he asked his first wife to accompany him to the bush, and there she started to make sago. „I go along house," said the man, „by and by sundown I come back." And he left her but did not return at all. The woman waited for him all day, and finally it became dark. She called him by his name over and over again, but there was no answer. Presently a certain bad spirit (*óboro,* spirit of a dead person) came to her, and on seeing him, the woman thought, „Oh, that no man belong me! That (is) *óboro* he come, foot belong him all same pig," and she was greatly frightened. „My girl, what name you make him?" the spirit said. „Oh, I make sago." „I hungry," said the spirit, whereupon she cooked a great quantity of sago and gave it to him, and he devoured it ravenously. She kept on feeding the spirit for a long time and gave him water, till at length he wanted to sleep, and she made his bed ready.[36] In the middle of the night she tried to wake him up in order to see whether he really was asleep,[52] and as he did not stir she picked up her large knife (made of the wood of a sago palm) and ran away. She ran and ran as fast as she could and was near home when he came on in hot pursuit, and she had to climb a coconut tree.[23] The spirit ran past the tree without noticing her, but soon he scented his way back and found her in the tree. „My God, I go kill you!" he cried. He summoned a great number of other spirits and said to them, „You fellow go on top that coconut tree, take him down that woman. You me (we) kaikai." And they all started to climb the tree, but she cut off a leaf-stalk with her knife and knocked them all down. Again the first spirit urged them on, but she threw a coconut at them, and they all fell. All night the spirits endeavoured to get at the woman but in vain, and at length daylight came.

Manúba got up and went himself to the bush. He found the coconut tree in which his wife was and thought to himself, „What's the matter that coconut tree he got no leaf, no got no coconut on top? Oh, poor wife belong me he stop!" He called out to the spirits, „What name (why) you fellow humbug my woman?" and they all ran away, and she climbed down. She was very angry and did not say a word to her husband. He asked her to go in front of him on their way home, but she made him go first, and when they were close to the village she lifted her knife and broke his head in one blow, and he died. On arriving home, she said to the members of his family, „You fellow go take pig belong you fellow; I been kill him along road." They found the dead man and exclaimed, „My God, that woman belong him, he kill him that man!" and they carried him home. The woman said, „That man he no savy me. He been take me first time; he make pickaninny along last woman, he no make pickaninny along me. He make fool along me, go cut sago, he leave me there." And she told the people her adventure in the bush (abbrev.). She left her husband's people and went to live with her own family, and they paid for the dead man. (Gibúma, Mawáta).

A. The first wife of a certain Kíwai man was neglected by him. One day he left her alone in the bush, and she was harassed by a spirit which had a body covered with hair and a long tail, not stuck underneath the belt like an ordinary dancing-tail but grown to his back. She gave the spirit food and water till it fell asleep, and then she escaped. Hotly pursued she climbed a coconut tree, and the spirit summoned the *útumu* (spirits of beheaded people) and *ivióbóro* (spirits of people who have hanged themselves, they carry a rope round their necks). These ghosts started to climb the tree but the woman knocked them down, and at daylight all the spirits returned to their abodes. The woman was fetched down by her husband, but she was furiously angry with him and killed him with her

large knife. She said to his people, „Me been kill him pig belong you, leave him along road, you go catch him.“ Her family gave payment for the dead man. (Tom, Mawáta).

B. Another similar version. The woman was found by a bad man who lived far away in the bush. He climbed the coconut tree in which she had taken refuge, but she threw a coconut at his head and knocked him down. A man named Simóro who lived inside a large tree came and protected her. At daylight her husband came, and she killed him on their way home. (Káku, Mawáta).

C. The man left his first wife in the bush and went home to his second wife. A bad man named Kumábiri came and frightened her as in the previous version, and was given food and drink. She knocked him down with a coconut when he climbed up the tree, and then he summoned all sorts of spirits to help him but she defended herself successfully. Simóro came and protected her. Her husband arrived at last, and she killed him on their way home, asking his people to carry „their dead pig“ home. The fault was with the dead man. (Gabía, Ipisía).

THE DANCE OF THE „BUSHMEN“ INSIDE A LARGE TREE.

173. A Kubíra man named Mipári once went to the bush with his bow and arrows looking for game. It was after sunset, and the „bushmen“ who lived inside a large tree were holding a dance there. Mipári remained outside to look on, and a „bushman“ jumped out and asked him, „Where you come from?“ „Me come along outside. What you fellow make him?“ „Come on,“ the bushman said, „you me two fellow go inside tree.“ But Mipári was afraid, for the bushmen's dwelling was not like any house he had seen. The man kept on urging him, „By and by you look, you me (we) go inside my house.“ At last Mipári went into the tree with the bushman, who asked him to put down his bow. Mipári saw that it was a fine large house, and he joined in the dance.

When he was tired, he sat down for a while. There were many people present occupied with eating, drinking water, and smoking, but when they offered Mipári food, he said, „I no want kaikai, by and by me dead.“ „You kaikai,“ the same bushman said, „you no dead. You man, me fellow man.“ Then they ate together, drank water, and smoked and after a while got up to dance again.

At daybreak the bushman gave Mipári presents of food, saying to him, „You no throw away that kaikai, more better you kaikai. Me fellow no dead man, me fellow all same you fellow, you me (we) one (belong to the same) country.“

Mipári's wife was weeping all night, but at last her husband returned. His father asked him, „Where you been sleep? Me fellow look round, me fellow cry for you. Where you been sleep?“ „Me fellow been dance inside tree,“ Mipári said. „Oh, no, you no can go inside tree.“ „True, me fellow make dance inside tree.“ They gave him food, but he said, „Me fellow no want him.“ Then he went to sleep, for he had been up all night.

At sundown Mipári said to a friend of his, „Come on, you me two fellow go bush,“ and they went together. When they came to the tree Mipári asked the bushmen, „You fellow dance again?“ „Yes, me fellow dance.“ Mipári bade the other man, „Come on, you me two fellow go,“ but his friend said, „No, you go self, by and by I go back, I fright.“ Mipári went into the

tree, but the other man ran home. „Where Mipári?" the people asked him. „Oh, Mipári been go inside tree." „No good you ben run away," they said, „more better you too go inside tree."

The bushmen all danced and Mipári with them. When he was tired, he sat down and ate, and afterwards danced again till daylight. Oh his leaving the bushmen gave him food, and he returned home. He scolded his friend who had run away from him (abbrev.). The people asked him, „What kind place you fellow make dance?" „Oh, all same this house me fellow dance." In the evening Mipári went to the same place in the bush taking his wife with him. But the woman was afraid and said to him, „More better you one man (alone) go inside that tree, me go back." Mipári held her hand, however, and when the bushmen opened the door, they both went in. Mipári said, „You look, this all same house belong you me (us), that good house." They were given food and slept in the house, but no dance was held there that night.

On their return they were asked by the people where they had been. „Oh, me sleep along tree," Mipári said. The other women said to Mipári's wife, „Oh, that's no house. What way (how) you sleep?" „Oh, good fellow bed, all same bed belong you."

While Mipári was working in his garden, a bushman came to him and said, „Mipári, sundown you come, you sleep along my house." Mipári said, „I come inside, I no fright, me fellow friend, that my house." He went there again with his wife, and they slept in the tree till the morning.

Mipári was always the friend of the bushmen, but they never came to his house, for they were afraid. (Duába, Ipisía).

THE ILL-FATED GIVARI-MAN, SORCERER (no. 174—183).

In the Kíwai folk-lore the *givári-dúbu* (literally sorcery-man) more or less ranks among the malevolent beings. In some cases he is one of the ordinary people, either in disguise or not, in others he appears as a mysterious personality outside the community at large and harmful to the people. Some of the tales of the *giväri-dúbu* (for instance numbers 182 and 183) are very like those of the *origoriso* and other malignant beings, and we have to remember in this connection that the nomenclature as regards some of the mythical beings is rather vague.

As a rule the *givári-dúbu* appears in the folk-tales as a person who may be killed as soon as discovered, and very often he falls the victim of his own machinations.

174. Long ago there lived in Kíwai a wild boy named Bádabáda. One night he was sitting in a banana garden when a great *givári*-man came into the garden to steal a bunch of bananas which he needed for making sorcery. Bádabáda had his bow and arrows with him and shot twice at the man hitting him in both sides under the armpits,[41] and the man fell dead. Although a young boy, Bádabáda was very stout-hearted, and he went up to the man to look at him. „I think he dead altogether," he said, but he did not draw out the arrows. He then went home to sleep. In the morning the owner of the garden came to examine his bananas, and as he walked round, looking up at the ripe bunches, he stumbled over the dead man's body. „Aah!" he shrieked terrified, and called the other people. „Who been shoot that big man?" everybody was asking, „Who been cut that banana? That dead man been cut him? Who been shoot him?"

None of the people could solve the mystery, and Bádabáda who was afraid remained silent. He took his garden tools and slipped away to work. The dead man was buried by his friends, and a mourning feast was held.

If anyone sees a *giwári*-man at night, the narrator concluded, he shoots him without further ado, and that is one reason why the people are careful to light a torch when going out in the dark, for *giwári*-men go without a light. (Káku, Ipisía).

175. A certain Kíwai boy named Sigáge one moonlight night went hunting in the bush and shot a large pig which was killed on the spot. He left the arrow in the dead body and cut off the tail with a shell, placing it in his *adigo* (arm-guard) after the fashion of a *kóima* (ornament worn in the *adigo*). A group of men were sitting together when Sigáge returned home, and he told them, „I shoot him big fellow pig; one time he fall down, he no run away." „Oh," they said, „you no big boy, you no shoot him pig," but he produced the pig's tail from his *adigo* and placing it on the ground among the men said, „You look." Then they were convinced and said, „Oh, Sigáge, you small boy, you been shoot big fellow pig!" The next morning the pig was carried home, hanging underneath a large pole to which the feet were tied. A feast was held, and Sigáge's father invited the people to come and eat; „Boy belong me first time he shoot pig," he said, „altogether man come kaikai." The people all feasted on the meat of the pig, but on this first occasion Sigáge's father and mother did not eat any of it themselves.

Another night Sigáge shot four pigs in the bush, and on his return killed a fifth near home. He did not wake up the people but placed the five tails on a shelf, and there they were found the next morning. The people said to Sigáge, „Oh, you good man, you strong man, you shoot him plenty pig." The pigs were carried home, and another great feast was held.

When the bananas were ripening, a *giwári*-man one day came and looked at them and decided to come and steal a bunch the next night. That night Sigáge was out shooting, but he did not find a single pig. „Every time I been shoot him pig," he thought, „what's the matter I no shoot no pig this time? I think something wrong now." And he turned homewards, and after him came the *giwári*-man from the garden carrying the bunch of bananas. On seeing Sigáge he put down his burden and waited till the former had walked out of sight. Then he picked up the bananas and proceeded on his way, but after a while he again saw Sigáge who was walking very slowly. In order to frighten him into quickering his pace he threw a piece of clay at a sago-palm, causing the leaves to rustle. „Oh, *giwári*-man he come behind," Sigáge concluded on hearing the sound, „by and by I shoot him." He went on a short distance and then hid behind a tree, and the sorcerer who saw no sign of him marched on confidently. Then Sigáge drew his bow and shot an arrow through the man's stomach, and he dropped the bunch of bananas and fell into a creek close by. He was not killed and floated in the water, till he came near the village. There he staggered up and tried to get into his house but fell down dead. Sigáge carried the bananas home.

In the morning the *giwári*-man was found and the people said, „What's the matter that man he dead? Oh, some man been shoot him!" The friends of the man bewailed his death and buried him.

The owner of the banana garden missed the bunch which had been stolen and got into a rage. „Who cut that banana?“ he cried, „Night-time some man been steal him. That no other man he take him, Sigáge he take him.“ And he seized his bow and arrows and went for Sigáge, and they had a regular quarrel. „I no steal banana belong you,“ protested Sigáge, but the other man persisted, „Oh, no, you no make him garden, you no got no banana self, you been steal my banana.“ „You no talk,“ said Sigáge, „banana belong you, *givári*-man been cut him. I shoot him that man to-night. That *givári*-man they dig him ground now, all them people cry, you hear him. Banana he stop house belong me. You no come take him daytime, by and by friend belong that man find out, make *givári*. You come little bit dark, night-time.“ And in the evening the rightful owner came and fetched his bananas. The friends of the dead *givári*-man wondered, „Who shoot him that man night-time?“ But they could not find out, for Sigáge remained silent and so did the owner of the banana garden. (Káku, Ipisía).

176. A certain Ipisía man used to fish every night with a *gonéa* (conical trap of basket-work which is held in the hand and tilted over the fish in shallow water). A *givári*-man, who wanted some fish, one night went after him and met him at the creek. „Ei! who that you?“ the man exclaimed. „What name (why) you come?“ „I come look you. You give me altogether fish.“ „No,“ the man said, „you catch him fish self.“ „Suppose you give me fish, I learn (teach) you *givári*.“ „You got *givári*?“ „Yes, I got *givári*.“ Then the man gave him all his fish and said, „All right, you no learn him (that) this time, another day you learn me.“ That night the man only brought his wife three fishes. „You no talk;“ he whispered to her, „*givári*-man been come behind, he speak, 'You give me altogether fish, I give you *givári*.' I give him plenty fish. You no speak.“ „All right, I no speak.“

The next day the two men arranged to meet again in the same place. But the fisherman called his friends to come and said to them, „Night-time you come that place, you take bow-arrow. *Givári*-man he come, you shoot him.“ After nightfall the men fully armed went and lay in ambush close to the creek, waiting for the two fellows to come. They arrived and started to fish as on the previous night. The man who was to be taught sorcery talked in a loud voice, so as to let the others know where he and the sorcerer were. One of the men lying in wait got up, pointed out to the rest where the sorcerer was, for it was very dark, and drew his friend aside, and the next moment all the others rushed up and shot their arrows at the *givári*-man till he was dead. Then they left him on the beach and went home.

In the morning the *givári*-man was missed by his friends, who began to search for him. He was found by some women who went to catch crabs: „Oh! oh! *givári*-man he stop there (here), somebody shoot him, plenty arrow stand up!“ The friends of the dead man came and took charge of his body, saying, „All time he make him *givári*, that's why all people he shoot him.“ (Káku, Ipisía).

177. Anéga, an Iása man, used to catch fish by angling, and his wife cooked them. He was a great man who entertained many people, and they came and sat down at his fireplace, yarning and smoking. One night a *givári*-man went underneath the house and peeped in through a hole in the floor. One of the men in the house noticed that there was something underneath

the house and thought, „Oh, all same two eye belong man! Oh, he got nose! That (is) no wood — man there he stand up. Oh, that *givári*-man he look me fellow!" And he said to the others, who were sitting near him, „You look! Oh, *givári*-man, two eye he stand up." The others looked at the thing and said, „Oh, *givári*-man he stand up."

Anéga thought, „What's way (how) I go fight, what's way I go shoot him?" Instead of seizing his bow and arrows he took a coconut-shell, which he filled with live embers („he hot one, all same hot water"), and all of a sudden he flung the contents of the shell into the hole through which the two eyes were peeping in. The eyes, nose, and face of the *givári*-man were frightfully burned, and he fell to the ground, and the men rushed out and finished him off with their stone clubs and digging sticks. Then they went back into the house and continued their meal. The great man placed the fishes on the floor and one of his relatives distributed them among the people, for a great man may not do that himself. The dead man was left under the house, and there he was found in the morning. „Oh, *givári*-man, what's the matter?" asked the people. „Well, fault belong him, what for he come, make *givári?*" the men said. (Káku, Ipisía).

178. One night when the Kíwai people were sitting indoors, a *givári*-man came from the bush wearing a mask, as is sometimes the wont of these men when bent on their wicked practices. The people could hear his deep roar and wondered what it was, some of them thinking that an *ororárora* (cf. Introduction to no. 102) was there, and others that it was an *oriogorúho* (cf. no. 135). But under the house there were two men with their bows and arrows, and seeing the *givári*-man they said, „Oh that no *oriogorúho*, no *ororárora*, that (is a) *givári-dúbu.*" And they drew their weapons and shot him, and he was left dead on the ground. In the morning the man was found and the people said, „Oh, that *givári-dúbu,* all time he been make fool you me (us)." Removing the mask they recognized him and said, „Oh, he belong you fellow, he *givári*-man." The kinsfolk of the dead man were ashamed and did not show fight. After the *givári*-man had been detected the people went to one after another of his relatives asking them, „You got *givári?* He been learn (teach) you?" But they all affirmed, „No, me no got *givári.* He no been learn me — belong him." The dead *givári*-man's grave was not in the burying ground but in another place. (Tom, Mawáta).

179. Once a *givári*-man came underneath a house in the bush, where a certain Kíwai man lived alone with his wife and children; the wicked man wanted to spend the night there. On opening the door, the man of the house saw who was there underneath, so he fetched his bow and arrows and shot him, and his wife finished him off with a large piece of wood. There was a creek near by, and they threw the dead man into the water, and the current carried him away. (Mánu, Ipisía).

180. Many people at Wiórubi in Kíwai were familiar with *givári.* One day one of them said to the others, „Come on, you me (we) go along bush, make him dance. You take (bring) *givári* (the objects with which they performed sorcery) belong you." And the sorcerers and sorceresses all held a dance in the bush.

The same night a man named Dovío, who was not one of the sorcerers, went out hunting, and when he saw the *givári*-people he began to shoot at them, killing a number. Then he ran home and went into his house to sleep. The surviving *givári*-men brooded revenge upon Dovío and said, „More better I make him *givári,* kill him."

Dovío's sister was married to one of the *givári*-men, and he had taught her the art. One day she came to her brother and warned him saying, „Dovío, all *givári*-man been speak, 'No good you been shoot him plenty man, more better make him *givári.*'" Dovío knew that trouble was forthcoming, and in order to recognize his sister, when the *givári*-people were dancing, he said to her, „You put him white leaf belong *sagida* (croton), make mark, I savy you. Let him plenty man and woman dance first, you dance behind." The woman went home and lied to her husband as to where she had been.

The following night the *givári*-people again held a dance, and Dovío's sister wore a white leaf, so that her brother should recognize her. Dovío came to the place, carrying his bow and arrows, and when he saw his sister, he touched her with a long rod from his hiding-place. Pretending to withdraw for a natural want she joined her brother,[14] and he said to her, „More better you go along house, run away. Suppose you make dance I shoot you." When she had gone, Dovío shot her husband and after him many other *givári*-men. Again the survivors cried out for revenge.

On returning home Dovío told his two wives to watch over him while he was sleeping. But after a while the women too fell asleep. One of the *givári*-men had followed Dovío, and finding him and his wives asleep he applied some „poison" to the end of a long stick and touched Dovío with it. Dovío got up and said to his wives, „Oh, no good you sleep! I think some man been come, give *givári* along me." After a while Dovío began to shiver with cold, and then he knew what had happened. His wives tried to bleed him, but no blood came, and Dovío died. (Duába, Oromosapúa).

181. The Kubíra people were once catching fish in a creek by means of a kind of trap called *paráne.*[1]) When the traps had been fixed up, the people built a small hut on shore to spend the night in, while waiting for the fish to come. A *givári*-man was wandering about the same night with some wicked design on hand, and on hearing him the people shut themselves up in the hut, nobody venturing outside. The *givári*-man went into the creek meaning to swim across, but the tide was too strong, and he was dragged into a *paráne,* feather ornaments and all, and there he was drowned.

In the night the people lighted their torches and went to examine the traps, and some of them said, „I got plenty fish inside my *paráne.*" Looking into his *paráne* another man exclaimed, „I say, what's that inside *paráne?* alligator?" He raised his torch and noticing the headdress of the drowned man he exclaimed, „Oh, I think he man!" The other people were summoned,

[1]) A conical basket like the *gonéa* but very long. A few *paráne* are attached to poles in a creek with the mouth turned upstream, and the space between them is blocked with a provisional dam. The current of the falling tide is so strong, that the fish are swept into the narrow bottom of the *paráne* and kept there by the pressure of the water.

and they opened the trap, caught hold of the dead man, and dragged him on shore. They concluded that he was a *givári*-man and wondered, „What for he been come make 'puripuri' (sorcery)?" One of them said, „You no dig him along ground, you chuck him away along water, he no good man." And he was thrown into the creek, and the water floated him away. The people did not pity him, for he had done them all sorts of harm. And they kept the matter secret from their friends.

One night the dead body was washed ashore, and a Kubíra woman who went out with a lighted torch found it. She called the men, and when they recognized the body they threw it back into the water. (Nátai, Ipisía).

A. The same story is told in two shorter versions also. (Mánu and Epére, Ipisía).

182. Long ago a *givári*-man dug a hole in the beach not far from Iása, and used to hide there at times, frightening the people with his savage roar. One day when entering the hole he was seen by another man, who went and cut down a tree with which he plugged the opening. After a while the tide was coming in, and the *givári*-man wanted to get out of his hole, but found the entrance blocked. When the whole place was flooded, the man went there in his canoe and pulled out the tree, and the *givári*-man was drowned. His friends waited for him in vain, and on searching for him they found his body in the hole in the beach. (Mánu, Ipisía).

183. In former times a Kiwai man named Dovío and his wife were one night harassed by a number of *givári*-men, some of whom penetrated into their house while others were swarming underneath. Seizing his bow and arrows Davío shot many of the intruders, and his wife finished them off with her digging stick. And they threw the dead bodies into the water which carried them away.

But the *givári*-men used to come every night, and Dovío and his wife had to fight them continuously. They could not sleep, and at last decided to go and live in a small hut in the bush. One night when the *givári*-people were dancing in the bush, elaborately decorated as usual, some of them found Dovío's hut, and again they assembled round it in great numbers. Dovío and his wife waited till daylight, then they opened the door and attacked the *givári*-people as before. All the dead were thrown into a creek.

The next night again the *givári*-people crowded round Dovío's house, preventing him and his wife from sleeping. Finally Dovío had to go and look for another place to live in, and he found a hole in a large tree, which he thought a suitable dwelling, and he and the woman moved here with all their things. The *givári*-people did not find them in the hole. (Mánu, Ipisía).

THE SORCERER WHO FRIGHTENED THE CHILDREN AND WAS KILLED.

184. When the narrator was a small boy, he and is companions of the same age were once playing in the bush close to the village. They had a toy garden in which they pretended to plant taro. One day they found a long creeper hanging down from a tree, and after cutting

off the bottom end close to the ground they attached a stick to it horizontally to sit upon, and used the creeper for a swing. In the village lived a sorcerer called Ónii, and on seeing the children he determined to go and practise his evil art upon them. He decked himself with leaves and came suddenly and frightened the children. They shrieked out and dispersed in different directions, but one of them, Ebáge by name, was caught by the sorcerer. In the bush close by, a certain man named Yánga was just having connection with his wife, and some of the children ran right over them. Yánga got up and called out, „What name (why) you come run?" and they replied, „Me no savy you make that fashion. One puripuri-man been catch one boy." Yánga ran after Ónii, hit him with his axe and felled him dead. The boy Ebáge was brought home and began to vomit from the effect of the sorcery practised upon him by Ónii.

After a while Ónii returned to life, as is often the case with sorcerers in such predicaments. He chewed some healing medicine, spat it over his body, and in a short time he had recovered completely and went to swim. Some people saw him, and Yánga was blamed for not having killed him properly. „I been kill him good," said Yánga, „one thing, fashion belong puripuri-man he come life again." Ónii took his basket and ran away to Túritúri. In the same evening Ebáge died.

A short time afterwards three boats came and anchored off Túritúri. Some South-Sea men landed, and one of them shot Ónii dead with a gun, and a few other men were also shot. That was the fashion of the South-Sea islanders, when they wanted to steal the coconuts and pigs of the people and frighten the owners away first. The news came to Mawáta, that Ónii had been killed by the South-Sea men, and his fellow-villagers thought, „Oh, good job that; all time he been make puripuri." Ebáge's parents went to Túritúri and asked the people there not to bury Ónii, for he had been a sorcerer, and accordingly his body was burnt in a large fire. (Gaméa, Mawáta).

C. VARIOUS MYTHICAL BEINGS AND PHENOMENA

(no. 185—193; cf. Index, Mythical Beings).

THE BUSH BEING WHO ADOPTED A MAN

185. A man was once carried off into a large tree by a bush being, who kept him there and adopted him. His two wives looked for him everywhere but in vain. One night when the being went out, the man made good his escape from the tree and returned to his house. He groped his way in the dark to his two wives, to whom he told his adventure. (Ibía, Ipisía).

THE INVULNERABLE CRAB.

186. A certain Gebáro woman spent her time catching fish and crabs. One day she was caught by a monstrous crab which crushed her hand with its pincers. She went home, and the people fetched her husband. After some time they all went and found the crab, but they

could not kill it, for the shell of the monster was as hard as a stone, and neither arrow nor club could do it any harm. (Nátai, Ipisía).

THE FEROCIOUS SNAKE WITH TWO TAILS.

187. An empty canoe was once carried away by a high tide and eventually stranded on a small island. On this island there lived a large snake which on finding the canoe made its lair in it. The owner of the canoe, Máubere by name, came in search of his lost property and finally found it. At the sight of the snake inside the canoe he became very frightened and went home quickly. He summoned the people to come and fight the snake, and a number of men joined him with their weapons. On seeing the snake some men ran away, but others attacked it, and from whichever side the men tried to close in, the snake's head struck out fiercely against them. The reptile had two tails, each provided with a fang, but at length Máubere managed to shoot it from a distance. When the snake was dead, the people cut it in pieces and burnt it. They stayed the night on the island.

During the night two huge waves came sweeping over the island from opposite sides, destroying the houses and washing away all the ground. The people were all drowned, and the water tossed their bodies to and fro.

The waves had been caused by the snake. For in the night it returned to life, and coiling itself round the island sent in the one wave with its tail and the other with its head. The friends of the dead people came to search for them, but no sign remained of them or the island. (Mánu, Ipisía).

THE THREE-HEADED SNAKE.

188. A bushman of Djíbu once caught a three-headed snake in his pig-trap. When he and his wife went to open the trap, thinking that there was a pig inside, the monster snapped their heads into two of its mouths and bit them off. Then the snake followed their tracks to the village and killed a number of people there. No ordinary arrow or spear did the beast any harm, for its body was like a stone. A certain boy had an arrow made of a wood called *hevágore,* which was prepared with „medicine". He shot the snake behind the ear of one of its heads, and the beast died. (Íku, Mawáta).

THE SNAKE WHICH OWNED CERTAIN SAGO TREES.

189. A snake was once attracted by the smell of a Kíwai man and woman who were making sago in the bush, and lay in wait for them, but they escaped. In the night the reptile scented its way into their house, bit the man in the back of his neck, and coiled itself round him and his wife together. Alarm was given, and the people came to fight the snake. The man and woman were dead, and the snake was killed, cut to pieces („cut him short") and burnt. The two dead people were buried. The name of the snake was Migidu; it had become enraged because it was the owner of the sago palms which the man and woman had cut down for making sago. (Mánu, Ipisía).

THE MONSTER MAN AND THE SNAKE.

190. Formerly there lived at Iása a man who was one of the *ororárora* (cf. Introduction to no. 102). He had no axe but used to kick down sago-palms with his foot when he wanted to make sago, and in the same way he felled *te*-palms for flooring and any other trees for firewood. In order to get coconuts he knocked down the whole tree and husked the nuts with his bare hands. He had no wife and lived underneath the ground. He caught fish with his bare hands and killed pigs simply by kicking them. As he had no fire he ate the meat raw, and the blood ran down the corners of his mouth. Once a snake came to him which had very long teeth and a body as large as the trunk of a coconut-tree. The man took fright and tried to escape underneath the ground, but was caught by the snake. He kicked it, but the snake coiled itself round his body and bit him. The reptile dragged him into the bush, but when it lay down exhausted to sleep thinking that the man was dead, the latter managed to run away, went into the water and made a house there, where he remained. (Támetáme, Ipisía).

GIGANTIC REPTILES.

191. In the neighbourhood of the Bódemúpa swamp between Drágeri and Másingára there live certain monsters which look like crocodiles but are as large as a house and have three pairs of legs. Some people have seen them. These reptiles have human faces, very large teeth and protruding ears which they can distend and contract at will. Their tails which are like those of snakes are provided with spines, and they can kill anything by lashing about with them. Their cry resembles a whistling or a deep bellowing sound like that of the *útumu*. These monsters send snakes to bite people. (Námai, Mawáta).

THE STRANDED MARINE ANIMAL.

192. A whale (it was also called *g'riwúro,* cf. no. 131) was once stranded on the reef which is called Mádjaía, and at Mawáta two or three old women are still living who saw it in their youth. It was as large as a house. Some people on seeing it for the first time from their canoes asked themselves, „What name (what is) that, like island?“ When they came close up to it and saw it more distinctly they said, „Oh, that (is a) deep-water thing, skin all same dugong, tail all same dugong. Some devil (mysterious being) he been come, he dead.“ After a time the tail-part of the monster broke off and drifted to the mouth of the Bínatúri river where Mawáta village is situated. The stench was so strong that the people had to move to another place for a time, and some trees near by, even withered in consequence of it. The sharks bit off and ate the flesh, and at last the carcass fell to pieces. The vertebrae of the skeleton were enormous. The appearance of such a monster forebodes something evil, in this case it omened a devastating drought, which happened some time afterwards. (Námai, Mawáta).

THE TREE WHICH SERVES AS AN OMEN.

193. On the bank of the Ábere-óromo creek which runs through Kíwai island there grows a large *gúda* tree. Once the Owósudái men went to fight the Díbiri people but were defeated

and many of them killed. On the same day those remaining at home noticed that the *gúda* tree bent down towards the ground and that the leaves began to tremble, and they concluded that many of their friends had been killed in Díbiri. When the survivors returned, it was found that the omen expressed by the tree had come true. Ever since then the people at home watch the tree when some of them are on a journey, and the tree lets them know if any disaster befalls those who are away. After bending down the tree rises up again. (Káku, Ipisía).

V. COURTSHIP AND MARRIAGE (no. 194—216; cf. Index).

CHANCE MEETINGS OF BOYS AND GIRLS AND THEIR MARRIAGE
(no. 194—202; cf. Index, Courtship).

194. A long time ago there were many unmarried boys in Kíwai but no girls, and they saw the smoke rising over Dúdi where a number of girls lived by themselves. One day the boys said to their eldest „brother", „Oh, brother, where me find road? Me see all time smoke along Dúdi, me fellow want go look." Then the eldest boy decorated a trumpet shell with leaves, making it look like a bird, and it became very large. The boys all passed into it, and in the night it flew with them over the water to Dúdi where it perched in a *neére* tree and started to eat the fruit. In the morning the girls came out of their house and found that someone had eaten their fruit. They discovered the bird and started to throw pieces of wood at it to kill it, but the bird flew away into the bush. The next night it came back and alighted in the same tree, and one of the boys came out, climbed down the tree and went into the girls' house. One of the girls woke up and asked him, „Who man? Where you come?" „Yesterday you think that pigeon (bird)," answered he, „I no pigeon, I man." She asked him whether he was alone, and he lied and said that he was. Then he stayed with her in the night.

The next morning the bird flew away, leaving the boy behind. The girls got up and on seeing him exclaimed, „Where he come that man?" „I no see that time he come," the one girl replied. She was very afraid that the other girls should take the boy from her.

The bird returned in the night, and another boy came down and was received by one of the girls exactly as his brother had been the preceding night. This went on night after night till all the boys had found their way into the house where they met the girls and married them (abbrev.). The boys remained in Dúdi, and so did the bird which also was a trumpet shell. (Mánu, Ipisía).

195. On one side of Bóigu lived a very handsome man named Báidam with his little brother Aváti, and on the other side of the island lived a number of girls. Báidam used to hear the drums of some people living on Daníníkáva island not far off, and ornamenting himself with gay leaves he danced alone to the accompaniment of the sound. One day the girls on their way home from fishing came to Báidam's abode and picked up the leaves which he had used when dancing. They stuck them inside their grass-petticoats and went home to sleep, and from Báidam's „smell" they all became pregnant.[56] Báidam wanted to go and see the people who

beat the drums but was stopped by Aváti who did not want to be left alone. In the night, however, when Aváti was asleep Báidam arose and went up on a washed-up nipa palm. He shoved it off, hoisted a mat for a sail, and the east wind carried him over to Danínikáva. There he was found in the morning by the women who summoned all the people, and Báidam was brought on shore and well received. Then follows a description of the dancing competition during which the men tried to win the beautiful girl Mahéruo or Pónipóni (cf. no. 457 C).

Aváti woke up in his brother's absence and wondered where he had gone. In vain he called Báidam by name and at length concluded from the tracks that his brother had left the island. In the morning the girls all came to him, bringing with them the babies which they had given birth to in the meantime. „Where you (your) brother?" they asked Aváti. „My brother he go away night-time." „Here, pickaninny belong you two fellow here," said they, „you brother make that pickaninny." But Aváti did not believe them and sent them back.

When Báidam came back from Danínikáva, the girls again came to his place with the babies. „Pickaninny belong you fellow," they said, „you been make him. All same you, that pickaninny all same you (are like you)." Báidam would not believe them but at length he said, „All right, I take you all lot, all my wife." Aváti was however not content to be left alone and said, „What's the matter you no give me some woman?" Then Báidam gave him two girls and kept seven for himself. They prepared a feast, and Aváti went alone and speared two dugong for himself and seven for Báidam. Each woman cut up and cooked one dugong, and they ate them.

A little later the two men and their wives went to the place where the girls had lived and settled down there. They are the ancestors of the Bóigu people. (Menégi, Mawáta).

196. On Bóigu island there lived a man named Débo and his brothers but no woman, whereas a number of girls lived in Búdji. One day Débo and his brothers speared a dugong which they cut up, threw the intestines away into the water, and they floated over to Búdji. The eldest sister, on finding them, said, „I think man there along Bóigu. Me go see him by and by." [12]

Another day when Débo and his brothers went to spear dugong the youngest boy was left in the house wrapped up in a mat, and was told not to come out. On the same day the Búdji girls climbed a large bamboo tree which fell with them over to Bóigu and was caught in a tree there. „What name (what) noise? I no been hear before," wondered the little boy in the mat, but he was too frightened to come out. After a while the Búdji girls went back in the same fashion, but a great number of leaves had been shaken down around the house. On their return the boys asked their little brother angrily where the leaves came from, but he said, „Oh, brother, where you put me I stop there. I no go outside, I no savy who make that thing."

Another day, in the absence of Débo and the elder boys, the girls came again, and the little boy on hearing the noise of the falling bamboo came out of the mat in which he was hiding. „Oh, plenty girl he stop along tree, all nice girl!" he exclaimed. Then he counted them and thought to himself, „Big girl belong big brother (Débo) — belong other brother — belong other brother. Oh, belong me one small one he stop on top."

Just before daylight the bamboo went back to Búdji with the girls, and Débo and his comrades returned from fishing. Débo grumbled at the boy on account of the leaves which were

lying all over the place. In the night the boy took him aside and told him what he had seen (abbrev.), and Débo sharpened his stone axe and determined to keep a strict watch. Towards dawn he heard a strange noise, and at the same time the tree fell. „Oh, good (good looking) girl there on top," Débo said. He cut off the bamboo which was lying along the ground except at the top end. „Ah! I catch you fellow now!" he exclaimed, and then he understood where the leaves had come from. He told the girls to come down, and they did so weeping, and asked him not to kill them. At the return of his brothers he gave each of them a girl, the youngest boy received the youngest girl whereas Débo himself kept the eldest. All sat down and ate, and the next day they prepared a great feast.

Débo asked each of his brothers to build a separate house, and his own house as well as that of his little brother was built apart from the rest. He wanted the little brother to look after him. Débo impressed upon his brothers strictly to obey him. One day they all went to see the place where the girls had lived at Búdji. (Geróva, Mawáta).

197. A number of boys lived by themselves at Bíbi, between Mawáta and Másingára, and their names were Óea, Túbe, Läni, Úbududúru and Gíwe. At Ngrúbe, not far away, lived a number of girls named Áuie, Búmeni, Dádeva, Dádue, and Dúdu. The boys used to make gardens at Káiwáte, and after finishing their work they returned home, drank *gámoda* and went to sleep. In the night the girls all came to the boys' garden and started to dance there, trampling down the crop, and at daylight they returned into a large *kapáro* tree where they lived.

On seeing their garden the boys exclaimed, „Uéi! Ói! who been spoil him garden? All he along foot smash him." As the trespassing was repeated every night the boys determined to watch the garden at night. The eldest brother, Óea, remained there alone in hiding, while the rest went home and slept.

After sunset the girls put in an appearance, and they were all nude except for a few branches of croton with which they had decorated themselves. „My God," Óea thought, „no got no grass (petticoat) that woman! Oh, big *áe* (vulva)! Come humbug all time along garden!" He counted them and thought to himself, „What woman he come along head, that my woman — close up him, that belong Túbe — next him, that belong Läni — close up him, that Gíwe — last one Úbududúru." At the rise of the morning star the girls finished dancing and went back. They were very sleepy and did not notice Óea who followed them. On their arrival at the large tree the youngest girl went in first and then the rest in turn, the eldest girl being the last. After dancing all night they slept in the day.

Óea did not tell his brothers what he had seen but said that he had slept all night after drinking too much *gámoda*. At his request they made a number of women's grass petticoats, the elder brothers large ones and the younger brothers smaller ones. Then he sent his brothers to place the petticoats at the tree in which the girls lived, and he promised each boy a girl. On arriving at the tree the boys heard the heavy breathing of the girls who were sleeping inside. They knocked at the tree, and the girls woke up. „You fellow all time humbug garden belong me," said the boys. „You fellow altogether wife belong me fellow now. You come down." The girls came out, and Túbe handed each of them a petticoat. Oéa had remained at home, and the eldest girl was considered to belong to him. But on seeing her Gíwe, the youngest brother,

wanted her, saying, „Oh, big *áe;* woman belong me he too small *áe*, more better I take that big *áe.*" And in spite of Túbe's remonstrances Gíwe kept the big girl.

Oéa was waiting at home, and after a while all the boys and girls arrived. „Who that small woman alongside Túbe?" he thought. „My God, that my woman he come last." Gíwe took the big girl into his house, and Óea said, „What for Gíwe take him my woman?" The other boys explained that Gíwe had claimed her, and Oéa said, „All right, you keep him that big woman, I keep him that small woman."

The brothers and their wives set to work in their gardens. After a time all the women bore children excepting Óea's wife who was too young. „My God, I no got no pickaninny," Óea thought, „altogether brother he got pickaninny. That's I been find him altogether girl!" After his wife had grown up she bore him a boy and later on a girl. At that time Gíwe and his wife had ten children.

But Óea was still disappointed and angry, and one day he left his family in Túbe's house and went away. By swallowing the feather of a hornbill he turned himself into a bird of the same species and flew over to Túdu island. He was well received by the people there and prepared some *gámoda* for them which he had brought with him. While they were drinking, Óea placed a sharp beheading knife in front of the men and seizing a coconut broke it with a blow of a piece of wood. The Túdu people rejoiced, for they understood that he called upon them to come and fight some enemy. They went and speared a number of dugong and turtle so as to have food on the journey, and when they were ready they sailed away with Óea. After reaching the mainland they proceeded some distance up the Bínatúri and landed on the Másingara side. Before the attack the warriors went to reconnoitre, and Óea showed them Túbe's house which they should spare, but the inmates in Gíwe's house should all be killed. The morning star arose, and the attack was made. Óea placed himself with his back to Túbe's house to prevent the people from entering it, but the rest of the houses were seized. „Óea, what for you wild?" asked the people. „I show you fellow now," he answered, „all you fellow been take my woman." A great many men and women were killed, and the people in Túbe's house were so frightened on hearing the clamour of fighting outside that they relieved themselves unintentionally.

When the fight was over, the Túdu (in this narrative also called Yám) people presented Óea and Túbe with the dugong and turtle meat which they had brought with them, for they wanted to give payment for the Bíbi people whom they had killed. Then they sailed home, bringing with them the captured heads as well as all sorts of garden produce which Óea had given them. On hearing of the fight, the rest of the Túdu islanders said, „What place we go take him food next time?" for they were accustomed to get food from Bíbi. „Oh, he got two man stop there," explained the returning warriors. (Gágeri, Másingára).

198. In Dáru there lived six brothers one of whom was blind. The name of the eldest brother was Dúre. They used to work in their garden and spear dugong, excepting the blind brother who always stayed at home in order to look after the house.

One day when only the blind brother was at home six girls entered the house and started to dance and sing,

„*Dúre Duré-ka kosío dárimo wáe.* — Dúre, one boy he dance inside *dárimo* (men's house)."

The blind brother could not see who was in the house. On their return his brothers grumbled at him saying, „What name (why) you make him dirty here inside house?“ for the house was untidy after the dance. „I stop here,“ replied the blind brother, „I no walk about, I no got no eye. Suppose I walk about I lose road.“

Another day before going to work, the boys left their youngest brother (who was not blind) to watch the house, and they rolled him up in a large mat. Again the girls came and danced in the house, but the little boy could not see them as he was wrapped up in the mat, and he too was scolded by the elder brothers for allowing the house to become dirty.

The next day again the little brother was set to watch, but instead of remaining inside the mat he crept out and saw the girls dancing. „This one belong first brother, this one belong, behind brother,“ he thought to himself, counting the girls, „this one belong me.“ The girls were all nude, for they had hung up their petticoats outside on the verandah. At the return of his brothers the little boy told them what he had seen, and then they knew who had caused the dirt in the house.

The following night all the boys lay in wait in the house, and when the girls came they caught them, the eldest brother the eldest girl and the youngest brother the youngest. They all married and held a large feast. One day they went to the place where the girls lived and fetched the latters' belongings. The eldest girl restored the eyesight of the blind brother by untying the string of her grass-petticoat and rubbing his eyes with the string. (Gibúma, Mawáta).

199. At Trúpe four brothers named Wírare, Bábade, Páepáe, and Tsítshópu lived together, and spent their time working in their gardens and hunting. One day Wírare while hunting in the bush came to a place where four girls lived by themselves, and he was well received by them and stayed with them over the night. They said first that they were married and that their husbands were away but then he found out that they were single. He paired them off in his own thoughts with himself and his brothers; he would take the eldest girl and his brothers the rest according to age. After a little time he left and promised to come back in a few days. He was received with great joy by his brothers who had thought him dead. The next day he sent his brothers alone to the gardens, alleging to be ill, and when they had gone, he went and built a hut at a place called Mánibáde. The following day he took his youngest brother Tsítshópu to the hut and left him there, returning alone. Then he went and brought home the four girls, giving each of his brothers one for a wife, but he kept both the eldest and youngest girl for himself.

Tsítshópu did not like staying alone in the but, and one day went and looked for his brothers in their garden. On seeing their wives he thought, „Oh, yes, that's why them fellow been stow away me.“ He counted the girls and on seeing the youngest of them he thought, „Oh, that's belong me, small one; oh, fine girl!“ Thinking over what he should do, he made a fish of wood and putting it into a large water-hole he said to it, „Suppose last (the youngest) girl he come fill up water, you go inside *áe* (vulva) belong him,“ and the wood said, „All right.“ The youngest girl was sent by Wíraro to draw water and while she did so, the fish jumped up and penetrated into her vulva.[17] She called for help and was carried home, some blood ran from her vulva, and she began to sing, calling out the names of the brothers,

„Wírare Wíraréе Bábade Bábade Wíraremá Wírare Tshítsho Páepáe.“
„I think you been stow away one brother belong you fellow,“ said the eldest girl. „What's the matter he sing out Tshítsho? That brother belong you fellow?“ but the other brothers said, „No, that no brother belong me.“

The little girl kept on singing the same song day and night. She became very weak and thin and was nearly dying. One day Wíraro went to Tshítshópu in the hut and asked him to come and draw out the fish. But the boy replied, „No, what's way I go take him out? I no savy you fellow been married. I no want go, you go back.“

The girl wailed, „Oh, Tshítshópu, who go take out that thing, come quick.“ „You been stow away brother belong you,“ said the other girls to the boys, „he (she) call name now.“ Again Wíraro went to Tshítshópu and asked him to come to the little girl, saying that she was nearly dead. „Suppose you take him out fish,“ he said, „I give him you, he wife belong you.“ Then Tshítshópu went to the girl. „Tshítsho, you come take out that thing, you come quick!“ she sang. „Oh, my word, good man, nice man!“ the other girls exclaimed on seeing him. He squeezed out the fish by pressing the girl's body between his hands, and she recovered. She was given him in marriage, and Wíraro kept the eldest girl alone. Tániba, Djíbu).

200. A certain Aramío man and his wife used to give their children very little food. One day in the absence of their parents the eldest boy proposed to his brothers that they should all run away from home, which they did. On returning home the father called out, „Where my boy? Where you go? Oh, boy belong me run away!“ He summoned his wife and they set off to search for their children but being unable to find them they wailed all night. The next day the search was resumed but in wain.

In the bush there was a house in which an old woman lived with a number of daughters, and on their wanderings the boys came to the place. The eldest boy went to reconnoitre and found the old woman alone. „Where you belong?“ she asked him. „I belong other place. Where you belong?“ „That my house. Altogether girl belong me go make him garden.“ After hearing that his brothers waited in the bush, the woman sent him to fetch them. They were asked to sit down in the house, and the woman put some mats round them to hide them from sight. On returning home the girls wondered at the mats, and their mother asked them not to touch them. Two of the girls nevertheless went and looked behind the mats and exclaimed, „Oh, plenty boy he stop!“ and they pulled down the mats. The rest of the girls ran and caught hold of the boys. The boys and girls were all married, and the former settled down to live there and were given gardens.

One day the eldest brother launched a canoe, put all sorts of things inside and went to see his parents, taking his wife with him. The old folks were very glad at his arrival, and they all wept together and sat down to yarn. „Where all small brother?“ the father asked him, „altogether he stop? he no dead? he no sick?“ The boy told him of their adventure. After two days he and his wife went back. On learning that their parents were alive, the brothers all moved back to their old home, taking with them their families and all their belongings. Káku, Ipisía).

201. At Máubo in a little house lived a man named Ámurabári. Hé could not walk about, for his body was full of ulcerated sores. His sons (or brothers?) lived in a large house near by, but there were no women in the village. The boys used to work in their garden excepting the youngest brother who looked after his father all the time. On returning home the elder boys did not give any food to their father and youngest brother. At midnight Ámurabári got up in the evil-smelling little hut where he and his youngest son slept. He stripped off his ulcerated skin and left it in the hut.[57] His body was now shining like a fire. He went and collected some food in his garden and killed a pig in the bush. After cooking the meat he went home and placed some of the food by the side of the sleeping boy. Lastly he put on his bad skin and lay down to sleep. The next day the boy found the food, but he was asked by Ámurabári not to show it to his brothers.

One day when the little boy was away catching crabs, Ámurabári climbed a coconut tree and knocked down some nuts. He cut off a lock of hair, placed it in half a coconut shell which he had shaped to resemble the face of a man, the two small dents representing the eyes and the hole the mouth. Then he let the rising tide carry the shell up the Máubotúri river. The shell was found by some *buhére-buhére* (mythical female beings; cf. no. 133) who on seeing it exclaimed, „Oh, my word, that's my man he sing out (summons) me!" The *buhére-buhere* handled a bow and arrows like a man, and the eldest of them shot her tame pig and cooked the meat to have on the way. Then she set off to Máubo and was received by Ámurabári. But he did not let her come near him, and she stayed in the large house and cooked the food she had brought with her. The little boy came home and brought Ámurabári some crabs which she had caught.

Another day Ámurabári sent out two coconut shells which he had tied together, placing in them several locks of hair which he had cut from his head and the region of his private parts. On finding the shells the *buhére-buhére* called out, „Oh, belong me here! My man sing out!" and they made themselves ready and wandered to Máubo, where they were received by Ámurabári. He did not let them come into his hut but sent them to the large house where they prepared some food. After the return of the men they were all married excepting one who was intended for Ámurabári, and she stayed with the youngest brother and his wife.

In the night Ámurabári put away his bad skin and came into the large house, and his body was shining like a fire. He woke up the youngest boy and the two women, and they all fainted[13] on seeing the light which radiated from him. But he recalled them to life by rubbing their eyes with a lock of his hair, and they were all very glad at seeing him without the bad sores. The woman who was meant to be his wife was very beautiful. Ámurabári put an enclosure of mats round her, and then he went out, burnt his bad skin and set fire to his hut. After that he returned to his wife within the enclosure and slept there.

In the morning the boys asked their youngest brother why the mat was there, and as Ámurabári got up they all fainted. He restored them to consciousness by rubbing their eyes with a lock of his hair.

Ámurabári was the great leader of the Máubo people. He still lives there in the shape of an *ororárora* (mythical being; cf. Introduction to no. 102; Menégi, Mawáta).

202. In the Sagéru bush there lived a woman named Mugái with her daughter Pía, and the mother spent her time working in her garden and catching fish, while the girl looked after the house. One day a certain man who was walking about came close to the house without Pía noticing him. On her return home Mugái discovered his footprints and wondered who he could be. „Suppose to-morrow that man he come, you look out," said the mother. „I want that man. You no got man, more better you marry that man. Me no all same man; all time I make big work."

The next day Mugái went to her work, asking Pía to keep a strict watch. But the latter remained indoors and did not see the man when he came, and her mother on noticing the tracks at her return home scolded her in the evening (abbrev.). The next time Pia was on the look-out and saw the man coming. „That place he no got no man," the stranger thought to himself, „every day I come — no man." Pía got up, crept behind him, and caught him by the arms. „Who catch me! I think that (is) *mánakai* (spirit)!" he exclaimed, „I no *mánakai*," said she, „you turn round, look me." He did so and called out, „Oh, good fellow woman, that wife belong me! Where father, mother belong you?" She told him that she lived alone with her mother. He did not want to go with her into the house lest her mother should kill him, but she reassured him saying, „Oh, my mother no kill you. He (she) look round man belong me. All time he talk, 'You no got no man, more better you look out man.'" They went into the house, she cooked food for him, and they ate.

On returning home Mugái saw the footmarks of the stranger and her daughter. The man hid in a corner of the house, and the girl first told her mother that he had run away. After a while he came forth, and Mugái said, „You no run away, you my *emapora* (son-in-law), you two fellow marry." They were married, and the man remained with the two women. (Duábu, Oromosapúa).

FROM COURTING TO MATRIMONY (no. 203–209).

203. Imúri, a Dorópo boy, wanted to marry a certain beautiful girl named Seréma and proposed to give his sister in exchange for her. One night he crept into Seréma's house and woke her up, upon which she said, „Who you fellow come close to me? You no good, me no want you. More better you go back house belong you." And Imúri went. His father was awake and asked him, „Imúri, you sleep?" and the boy told him of his refusal. „What's the matter?" said the father, „next time he do like that I go kill that girl." Some people went and said to Seréma, „You no do like that, by and by father belong Imúri kill you." „Me fright that man, that's why I been speak," said the girl.

Shortly after that Imúri again went and woke up Seréma. „Who you?" the girl asked him. „Me Imúri." „All right, you sit down." Seréma gave him food, and he slept on the same bed with her. At daylight he returned home, and she went to swim.

After that Imúri boasted to his friends, „Me two been *kobóri* (have had connection) last night." „No good you speak like that," they reproached him. „Suppose man he *kobóri* woman belong him, he no can speak like that, he no can tell him plenty people. You think self; that's wife belong you."

Imúri and Seréma worked together in the garden, and he had connection with her in the bush. One day she said to him, „Me good fellow woman, every day you *kobóri* me; more better you go kill him bushman belong me.“ „All right, I go one man (alone),“ said Imúri. He did not tell anybody of his plan and asked Seréma too to be silent about it. Imúri found a bushman and his wife, killed them both, and brought their heads in a basket to Seréma. „What name (what) you put him close to me?“ she asked. „You look inside basket,“ said he. She opened the basket and seeing the heads threw it away. „No good you come close to me, me fright,“ said she. Imúri presented Seréma's father with the head of the bushman in payment for her, and the woman's head he placed close to Seréma. „Good fellow woman (Seréma), good you pay me,“ said his father-in-law. (Duába, Oromosapúa).

204. Once at Súmai a certain man wanted to marry a widowed woman, so he gave her some tobacco and said, „You fellow take that tobacco, I want you.“ „No, I no want you,“ said she. „What for!“ „Well, I stop single woman, I no want marry.“ The man was angry and said, „Oh, what's the matter you no want me?“ and he nearly struck her.

He renewed his request at another time saying, „Here, you take that tobacco, I like you too much.“ „How many time I tell you, I no want you,“ she replied. „What for you no want me?“ „I stop single woman; he got plenty work along married woman. He go along swamp, catch crab, he scratch coconut, he cook him sago. Man he sing out, 'You make tobacco!' He (she) look out (after) man, make hard work. That's why I no want man.“

One day the people were invited to a dance in another village. The widow wanted a certain man who lived in that village. She prepared some sago and gave it him saying, „Sago belong you fellow, you fellow kaikai. I like you, that's why I give sago.“ „True you want me?“ said he. „Yes, true I want you. Suppose you fellow go, I go to.“

The people found out that the widow was in love with the man. Her refused lover was told by his brother, „That *sámorabúro* (widow) you been give tobacco, he like him another man.“ „You call name,“ he said, and his brother told him who it was. „Oh, he like him man belong other place. By and by; you me wait dance.“

A great *madía* dance was held in the large house. The rejected lover was very angry and did not take part in the dancing. He said to his younger brother, „You no go dance along that house, that's all you go look, come back again. By and by I burn him that house.“ „Oh, brother, no good you burn him house — plenty man.“ „Oh, no matter fire he kaikai, no matter plenty man! He fault belong *sámorabúro*, he no fault belong me.“ In the middle of the night the man went and looked at the dance for a while. Suddenly he set fire to the house, first at the principal door and then, running round the house, at all the other doors in turn. Only some of the strong men were able to make their way out of the burning house, but the younger men, boys, women, and girls all perished in the fire, and all the dancing ornaments and other things were consumed.

The man who had set fire to the place lay down simulating sleep. His younger brother went and scolded him, but he pretended to be innocent, for nobody had seen him commit the deed. The boy, too, kept his knowledge to himself. In the morning the people counted those who had perished. „Oh, my boy fire been kaikai finish,“ said one man. „Oh, fire been kaikai

my girl," said another. Everybody talked of the things they had lost. The two brothers joined in the general indignation, and seizing their bows and arrows they said, „Oh, plenty thing belong me two fellow he been burn him. Who been burn him that house?" The people accused each other of having caused the fire, and there was a fight. „Everybody talk, talk, talk — no can make out." The widow, who had been saved, was married to her real lover. (Bíri, Ipisía).

205. A certain Kíwai boy named Síou was in love with a beautiful girl, but she did not care for him and went away whenever he came near her. „Éi, Sagáru, what name (why) you run away?" said he. „I fright for you, you no good man," answered she, and he said, „All right, I stop, me no want a woman."

One day Síou gave Sagáru a certain love medicine, and after that she thought, „Oh, me want Síou!" She sent another boy to ask Síou to come to her in the night, and he came and woke her up. „Who there? who you?" she asked. „Me Síou, you me (we) sleep," said he, and they slept on the same bed. During the night Sagáru's father got up and lighted a torch and noticing Síou there, he said to his daughter, „Who that man? who that sleep close to you?" „Oh, that man belong me, Síou," said she, „he want marry me." The father said, „Síou, you go tell father, mother belong you, he pay my girl." Síou's father and mother gave a great number of things in payment for the girl and said, „All right, you marry." (Káku, Ipisía).

206. One evening a certain Íasa boy said to his little brother who shared his bed, „To-night you me (we) two fellow go along girl." The elder brother woke up in the night and seeing his little brother fast asleep left him and went out alone. He crept into his sweetheart's house and awoke her, and she said, „All right, you me two fellow sleep one bed."

A short while after that the little brother awoke and finding his brother gone called out, „Brother, brother, where you go?" He got up, went out, and walked about looking for his brother, but could not find him. Then he lay down to sleep underneath the same house where his brother was with the girl.

A certain bad man was walking abroad that same night, and seeing him the little boy became very frightened. „Oh, big man he come, oh, devil (spirit) he come, he take me!" he shouted and ran on to the beach. „Oh brother, devil he come catch me now, me fright, close up finish now!" On the beach were two men named Wía and Bárani (cf. Index) fishing, and they said to the boy, „Come on, you come close to me fellow, no fright!" The bad man ran to catch the boy, but Wía and Bărani protected him and shot at his pursuer who had to withdraw. The two kept the boy close to them and gave him a great supply of fish saying, „You go house belong father, mother, speak, 'Wía, Bárani, two fellow give me fish.'" The boy went home, hung up the fish outside the house and went in to sleep. In the morning the people wondered whose fish it was. The little boy was fast asleep, having been up all night. At length his father awoke him, and the boy told the people of his adventure and distributed the fish among them. (Káku, Ipisía).

A. The elder Íasa boy arranged with his brother that they should go to some girls in the night, but as the little boy did not wake up he went alone. The youngster went after him and lay

down beneath the house where his brother was. He was frightened by a sorcerer and ran away, and Wía and Bárani protected him. They gave him fish which in the morning he distributed among the people. (Mánu, Ipisía).

B. The two brothers went together in the night to see some girls, and the little brother was left outside the house while the elder went in. The former had to wait a long time and began to cry. At length he went on to the beach and found Wía and Bárani there who gave him some fish. On his return home the elder brother got a scolding from his parents. (Obúro, Iása).

207. A certain boy of Áugaromúba (not far from Samári) once carried away a certain Ipisía girl to his house, but they were pursued by her father whose name was Dáme. He shot some arrows at the boy calling out each time, „Look out, my girl, look out, my girl! Oh, poor girl, close up catch him!" The boy and girl escaped, and Dáme wailed, „Oh my girl! Who go look out (after) me? You go, you stop long time. You no sorry me, you no sorry mother." The boy and girl stayed one month at Áugaromúba, and then some Ipisía friends of theirs brought them back and presented Dáme with a great quantity of food and various other things in payment for his daughter. On seeing her Dáme wailed, „Oh, poor my girl, no good you move from here, more better you stop what place I stop." He distributed most of the presents among the people and said, „Little bit something I keep him, because that girl he stop here, look out (after) me." (Ganáme, Ipisía).

208. At Kúáwísi, inland from Sagéru, the people were making a canoe, but one of the men did not take part in the work. When the others went fishing in the canoe they did not give him any share in their catch, and he was not allowed to use the canoe. He on his part refused to let the people have any of the fish and crabs he caught. At length there was a fight, and the man's wife was killed, but afterwards peace was made, and all worked together. The people helped the man to make a canoe. But he was still angry.

One day he asked some of the women to go with him and catch crabs, but they refused, and he had to go alone. On his return he lured one of the women to come into his canoe, promising her fish and crabs, and once she was there, he shoved off and went away with her. They halted at a place in the bush, and he said to her, „You no cry, that's fault belong people, they been kill my wife. I single man, that's why I catch you." They remained there and were never found. (Bíri, Ipisía).

209. At Daváre there lived a very beautiful girl, and a certain Tabío boy used to visit her at night. The girl had a brother who was in love with the sister of the Tabío boy, and the two boys arranged to marry each other's sisters, exchanging the two girls in the usual way. They used to meet at night on the path between Daváre and Tabío each one going to his sweetheart. But only the Tabío boy was received by his girl, for the Tabío girl did not care for her lover, and he had to content himself with sleeping underneath her house.

One day the Tabío boy brought his sweetheart home to his parents, and they were ready to settle their marriage. The Daváre boy was asked by his parents, „Sister belong you, Tabío boy been take him; what time you take him sister belong him?" „Oh, never mind, leave him,

by and by," replied the boy, „I look out business belong me self." The Tabío people went to collect food to celebrate the marriage, and the would-be bride stayed alone at home because of her monthly course. The Davári boy seized his weapons and went over to Tabío, and finding the girl alone said to her, „Come on, brother belong you been take sister belong me. I take you go along Daváre." The girl did not want to go, and he remonstrated with her, standing in front of her while she was sitting on the ground. In the end he put down his bow and arrows, lifted her up on his shoulders, and picking up his weapons carried her away. The girl did not like the boy and sat on his shoulders without saying a word. Her blood ran down on his body. At mid-way he put her down and said, „No good I carry you, more better you walk self. My home close to, by and by people he look, he laugh, say, 'Boy he carry woman.'" The girl refused to go, and he had to carry her, and both were covered with her blood. Close to the village there was a creek, and they bathed there. „House here close to, you go self," said the boy, „I no want carry you," and she went into the house. The people received her with great joy, a mat was spread out for her, and she was given food. But she did not taste anything and went to sit on the bare floor. „What name (why) that boy carry me come?" she thought, „I no like him. You put mat — I no want go sit down on mat." She was fond of a certain boy in a bush-village and therefore did not want the Daváre boy. But the latter was very glad at having brought her to his home, and he entertained the people with tobacco.

In the night the boy's parents said to the girl, „You and boy belong me, you two sleep one place. I make bed belong you." The girl did not want to sleep there. At midnight when everybody was asleep she got up and went away to her sweetheart in the bush-village. The next day she was missed, and all the people, her parents included, started to search for her, following her tracks. At length she was found, and the people said to her, „What name (why) you come? Man belong you been take you finish yesterday." „I no like that boy," she replied, „I been catch my man."

This situation was a great shame for her parents. „That thing you do," they said to her, „everybody yarn about that thing; father and mother he dead, pickaninny he yarn about all time (this scandal will be spoken of for ever)." („To-day you me yarn about that thing — that fellow he been speak true," said the narrator.)

The parents of the rejected lover turned against their son: „What name (why) you been take that girl? He no been come self, you been carry him go. That fashion you make him, people no leave that yarn, talk about all time." (Amúra, Mawáta).

THE GIRL WITH TWO SUITORS (no. 210—211).

210. Long ago it happened that a certain beautiful Iása girl was proposed to by two boys. In the night one of them came and slept with her, and the next day the other asked her to work with him in the garden. „No good two man he come want me," she thought, „one man he come night-time, other man he sing out me go along bush." She felt very unhappy, and one day she climbed a tree, put her belt round her neck, tying both ends to a branch, and jumped from her foothold, hanging herself. A man heard her death-rattle and summoned the people, and

everybody came and looked. She was taken down and carried home, and the people wailed. The body was buried close to the house, and a mourning feast was held. (Bíri, Ipisía).

211. Two Kíwai men were wooing the same widow. The one man gave her tobacco saying, „You like him tobacco?“ and she replied, „I like him.“ She accepted tobacco from the other man also. The one man said to the other, „I give him tobacco, he like me.“ „No good you humbug me,“ replied the other man, „I been give him tobacco first.“ Both suitors were very angry, and one of them sounded his trumpet shell desiring to fight his competitor, and a great battle ensued. The people said to the woman, „Fault belong you. One man been give you tobacco; you take him, speak, 'I like him tobacco.' Behind (afterwards) other man come, give you tobacco; you like him. More better you no take that tobacco.“

It is the fashion with us, said the narrator, that a girl accepts tobacco from one man only. (Nátai, Ipisía).

GURUME THE RIDICULOUS LOVER.

212. At Wáuma on Sáibai island lived a man named Gurúme. He was very short and stout with a head and mouth of great size but very stympy legs, and he always carried an enormously long *kóima* (ornament stuck in the arm-guard). The people are always amused when a description of Gurúme is given. One day Gurúme painted himself and put on all his ornaments, and then began to dance alone to the sound of his drum. „Who make him drum all time?“ asked the people, and somebody replied, „That short man he make him. He no got no wife, he want him wife.“ „By and by some girl he like me,“ thought Gurúme, „by and by I take one.“ He called out to the Sáibai people, „You fellow ask him all girl, let him go out along sand-beach. When I dance, them fellow look me all time, no look other side.“ „Suppose you good (good-looking) man, girl he like you,“ said the men, „suppose you bad (ugly) man, girl he no like you.“ „Never mind I bad man,“ said Garúme, „inside I good man. Me and you fellow just the same — let that girl come outside along sand-beach.“ The girls looked on while he danced and beat the drum singing,

„*Gurúmu Gurúme Gurúme Gurúme — wáiwai.* — Me Gurúme, you look me.“

He danced very badly, and the girls laughed and said to the other men, „You fellow tell that man me fellow no like him. He no good man, he short fellow.“ This message was given to Gurúme, and he said, „What for he no like me? He good he like me, I good man, my name Gurúme!“ But the girls said, „You fellow tell him, me fellow no like him at all. I think that's no man, I think that *óboro* (spirit) or what.“ Gurúme was very angry and said, „No good he call me *óboro*!“ and he threw away his ornaments and washed off the paint in the water.

One day when working in their gardens the girls chatted and laughed together, and Gurúme thinking that they laughed at him was much offended. He put on his war accoutrements and said to the people, „You all man, you come clear room, I go shoot him all girl he laugh along me.“ The men drew aside, and Gurúme let go his arrow, and the people all bent down to dodge the shot. But the arrow fell down powerless in front of Gurúme. „Oh, oh, I

been shoot him one man there!“ he gammoned, „I go shoot him another one!“ but again the arrow fell in the same way as before. Then he laid down his weapons and went to swim.

Another day Gurúme again put on all his ornaments and said to the people, „You fellow clean him ground; Mábuiag man, Bádu man, Two Brother man he there my house, plenty people along my house, all he go dance.“ The Sáibai people believed him and cleared their dancing ground and strewed ashes over it in rectangular lines. A partition was put up to hide the supposed visitors from view, and the girls and other on-lookers were sitting on the outer side of it. But instead of the Mábuiag men Gurúme came out and danced. The girls turned their faces away and said, „Oh, we no want see you. Where all Mábuiag man?“ „Me dance one man (alone) first time,“ said Gurúme, „by and by plenty man he come, you look.“ He made the partition move, as if a great number of people were crowding behind it, and then he went on dancing in spite of the sarcastic remarks of the girls. „Never mind; you like me first“ (before the visitors come and dance), he said and danced close to the girls bending over them. When he finished he said, „All Sáibai man, you no stop him that girl. He like me now, when I go my place, all girl he come. You no stop him, you let him go.“ „All right,“ said the Sáibai men, „let him go — where all Mábuiag man, Bádu man?“ „Never mind — all he stop here,“ said he. The girls abused him saying, „Oh, you *púli* (cranky shark, a fish), oh, you *bídu* (porpoise), oh, you *wúdji* (stone-fish)!“ Gurúme ran and tried to beat them saying, „No good you call me bad name! I good man, no man he stop Sáibai all same me! No good you put bad name my body!“

When the men went to look behind the partition they did not see anybody there, and seizing their stone clubs they said, „No good you make fool you me (us).“ They tried to strike Gurúme, but he fled, throwing away his ornaments as he ran with the people in hot pursuit behind him. After a while he put a feather in his mouth and swallowed it, thus transforming himself into a bird, *kékesio* by name. In the shape of the bird he alighted on the head of one of his pursuers, and when a blow was directed at him he dodged it, and the man was hit instead and killed. In this way he caused one man after another to be killed, until only two of the leaders remained.[39] The bird perched in a tree and said,[40] „Me pigeon (bird) now, my name Kekesío, I go stop along tree.“ (Gaméa, Mawáta).

KESA AND HIS RIVALS.

213. Once a number of Iása boys went to take part in a *madía* dance at Wiórubi (Sagasía), and took with them all their dancing ornaments. Among them was a certain handsome boy named Késa, whom the others did not want to have with them, for he was a great favourite with all the girls. They tried to frighten him back by saying, „Késa, more better you go back, by and by Wiórubi man fight you, you me (we) finish. „I man, I go,“ replied Késa. Just before reaching Wiórubi they stopped in the bush to get themselves ready, painted themselves, and put on their ornaments. Then they started to beat their drums and went into the village. There was a small hut near the large house, and Késa's companions said to him, „Ei, Késa, you go sleep inside that small house. Wiórubi man kill you me.“ „Oh, you me go,“ said Késa, „never mind he fight.“ They all went into the large house and joined in the dance. Two girls came up to

Késa and gave him sago, for they liked him. „You Iása boy?“ they asked him. „Yes, me belong Iása. You want me?“ „Yes, me want you.“ „All right, morning time me go.“ A great number of girls came to him in the same way and gave him sago, saying, „Késa, me want you, me go along Iása too.“ „All right, close up daylight you me go.“ The other boys were very angry on seeing how the girls kept on bringing sago, tobacco, and water to Késa.

Just before daylight Késa went on his way back to Iása, and twenty girls accompanied him, but the people did not know of it. After a while the other boys noticed that Késa and a great number of girls had gone away, so they ran after them. At Gíbu, Késa and the girls rested, and he brought down coconuts for them. There they were overtaken by their pursuers who started to fight Késa. He was hit in the small of his back with a stone club and fell, and each one of the Iása boys caught hold of a girl and ran home with her. „Oh, what name (why) you take me fellow?“ cried the girls, „you no good boy. Késa he good boy.“ But Késa was left alone.

The Iása boys brought home the girls they had captured and were received by the people with great joy. Késa came home alone after the others. „Oh, mother, father,“ said he, „altogether man fight me fellow along road, take all girl. Plenty girl I been take along Wiórubi.“ „Altogether boy speak they been take girl,“ said his parents. „No, altogether boy he gammon. I been take all them girl along Wiórubi. Girl he like me.“

Késa did not want the Wiórubi girls any more. He married five Iása girls. (Káku, Ipisía).

THE WOMAN WHO PRETENDED TO HAVE A HUSBAND (cf. no. 220).

214. In Manávete a certain woman lived in a house all alone. She occupied herself with making sago in the bush, and on returning home in the evenings she said to herself in a strong voice, as if she had been addressed by her husband, „You no been cook him kaikai! Me got hard work along bush.“ She cooked the food, and when it was ready, she pretended to hand it to her imaginary husband and said, „Kaikai belong you.“ Then she hit herself on the back with a piece of firewood and called out, „No good you hit me! All day I been make him sago. No good you stop nothing along house all time, every day you sleep!“ The same scene was repeated every day. (Cf. no. 229).

In a house not far away there lived a man with his two wives, and every day he heard the woman crying. „What's the matter that woman?“ he wondered and went to look. He heard her screaming as she hit herself, and thought, „Oh, he gammon, that woman. Where man belong him?“ Presently he caught her by the hand and said, „What's the matter along you? You got man?“ „No, me no got man,“ she said, „me stop one man (alone).“ The man went home and sent his two wives to fetch the woman to his house, and she remained with him and his other wives. (Návee, Ispisía).

A. The woman lived by herself in Díbiri. After working in the bush she returned home and beat herself with a piece of firewood, crying out as if she had been thrashed by her husband. She was found out by a man who lived in the neighbourhood. He caught hold of her, and she told him

that she was a widow whose husband had died a long time ago. They slept together in the night, and on returning home he sent his two wives to bring her to his house. (Duába, Oromosapúa).

THE WOMEN IN CHILD-BED (no. 215—216; cf. no. 157).

215. Garábu, a Kíwai woman, once gave birth to a dead child. Like all women in child-bed she stayed within an enclosure of mats in the house, and her husband Pásee brought her everything she needed. He went to the bush and fetched her some firewood, and she said, „That's all you bring him firewood? What for you no take no banana?" He went back to the garden and returned with some bananas and coconuts which he gave her. She said, „You come close to me, you me (we) sleep one bed." „No, no, you stop inside mat," protested Pásee, „me no can come quick (so soon after the delivery)." „You come stand up here," she said in a strong voice, „me want talk along you," and Pásee went up to her. „Pásee, you no hear my talk," she said. „I no can come, you stop inside mat." „All right, you go catch fish," said she. He brought her some fish which she ate, and then she went to sleep, and Pásee slept outside the enclosure of mats.

In the middle of the night Garábu called out, „Who man hear my talk he wake up Pásee, he make my fire." When Pásee came, she asked him to enter the enclosure and light the fire. He went in and seeing that her fire was burning said, „You got fire inside, no good you sing out me!" Pásee stirred up the fire and went back to his bed.

In the morning she again called to him to come. „What's good you talk," said Pásee, „you all time sing out me." „Pásee, you no go bush, me two fellow stop," said she. He remained at home when the people went to their gardens. Garábu got up and caught him by the hand. „What you go do now?" said he. The two slept together, and when they had finished, the woman died in a hemorrhage on account of her recent delivery. (Duába, Oromosapúa).

216. A certain Dorópo woman who was in child-bed once went to swim, and her long hair got entangled in a large tree under the water. She could not get up and was drowned. Another woman on seeing her thought, „That woman long time he go underneath water, no come up." She was found dead and brought on shore, and the people wailed. As she was herself responsible for her death, there was no cause for a quarrel. The woman was buried, and a mourning feast was held. The small baby was suckled by another woman. Since this incident women in child-bed cut their hair, lest the same calamity should befall them. (Káku, Ipisía).

VI. SEXUAL LIFE

(no. 217—232; cf. Index).

A. MISCELLANEOUS INSTANCES

(no. 217—227).

217. A certain unmarried Kíwai boy greatly desired a woman. „You no go give me woman belong you?" he asked all the married men, and they replied, „No, what for I go give you? That my thing, I no go give you." To the girls he would say, „You no want me?" and received the answer, „No, I no want you." „My God, what's the matter you no want me? Thing belong you very good, I want him." Thus he pursued all the girls.

One evening the girls came together and asked each other, „That boy, he no been tell you he want *kobóri* (cohabit with) you?" And they all said, „Yes, he been tell me." The married women, too, related that he had molested them in the same way. Then the women arranged with the girls that the latter should go out fishing the next day and take the boy with them.

In the morning the girls made themselves ready and called out from their canoe, „Who single boy he come pull canoe belong me fellow?" The same boy offered to go with them and was accepted. They landed at Gíbu, and the boy was set to guard the canoe, while the girls caught fish and crabs. On returning to the canoe the eldest girl took off her grass-petticoat and swam in the water. The boy was asleep and did not see her, so she woke him, and he called out, „Oh, where grass (petticoat) belong that girl? My God, I hungry for that thing, my God, good thing!" He tried to embrace her there and then in a standing position, and she called the other girls to come. They ran up to them and had all taken off their petticoats. They threw the boy down, and while the eldest sister held him in her arms, the rest took hold of a finger or toe of his and put them into their vulva. „Enough, I finish, I spell," cried the boy, but they said, „All time you hungry for *áe* (vulva), you no tired, I no give you spell." At length the boy was half dead, and the girls left him, washed themselves, and put on their petticoats. Then they returned home with the fish they had caught.

Another time the boy said to some friends of his, „By and by you me go everybody, suppose girl he go catch him fish. I never find thing all same before." On the appointed day the boys secretly went to the place where the girls used to fish and lay in wait there, but the first boy went with the girls in their canoe. The same thing happened as on the first occasion (abbrev.). As the girls laid hold of the boy, putting his fingers, toes, and even nose, into their

vulvae, he called out to the other boys to come. They ran up, and each of them caught a girl in his arms and had connection with her. The girls became married to the boys, and the first boy took the eldest girl. Lastly they all returned home with the fish they had caught. At home the marriages were sanctioned by the parents. (Gibúma, Mawáta).

218. A certain Sáibai boy used to court several girls at the same time and sleep with them at night. Once one of the girls asked the others, „That man he been come along me; he no been come along you?" „Yes, every night he come *kobóri* (cohabit with) me fellow," they answered. Then the eldest „sister" asked the others to make some kind of hooks and all went together into the bush. On seeing them the man set off after them. The eldest girl asked the others to hide in the bush, while she took off her petticoat and waited for him at the path. „That time that man he try *kobóri* me," she said, „you come catch hold him." The man came and took hold of the girl, throwing her down, and at the same moment the other girls rushed forward and caught him with their hooks so that he could not move. He was torn to pieces with the sharp hooks. When he was dead, the girls cut off his genitals, burnt his body, and threw his bones into the bush.

It is a bad fashion when a man cohabits with many girls at the same time. (Médi Mawáta).

219. At Múogído on the Óriómu lived a certain woman, and in the bush on the other side of the river lived a man. One day while fishing he came to the river-bank opposite the place where she lived. He happened to see her with her petticoat in disorder and being seized with a violent passion for her he put down his bow and arrows in order to swim across the river and catch her. But she called out, „You no come, just now alligator he come, I see alligator to-day." The man was frightened, picked up his weapons and went home. There he dug up the skulls of his dead parents, washed them in the water, and left them to dry in the sun. In the night he lay down to sleep on his back with one skull in each armpit, for he wanted the spirits of his parents to come and speak to him in a dream. By his side he had a heavy stick. In the middle of the night he woke up, seized the stick, and called out, „What's the matter you two no come quick, tell me? I been sleep long time. Suppose yon no come, I break him head belong you." Then he lay down again, and after a while the parents came and said, „You get up, you go along that woman. That woman he gammon, no alligator he come."

In the morning the man woke up and thought, „Oh, mother, father, he been come, he been talk along me good!" And he put the skulls back into the grave. Then he seized his weapons and went down to the river opposite the woman's home. Again he saw her with her petticoat open. He threw down his weapons and started to swim across the river. „You go back, just now I see alligator float to-day," cried the woman. But he swam on, reached the other bank and started to embrace her. „You man belong me," said the woman, „more better you give me time, me go inside house." She crept towards the house on all fours „like a turtle", with the man on her back. At length they came into the house, and as she went on creeping round, they happened to kick the firebrands about with their feet and set the house on fire. „More better you leave me, I woman belong you," said she. „Keep on, let him fire come close to first,

no my time yet," replied the man. The whole house was soon ablaze, and the two were burnt to death. (Amúra, Mawáta).

A. The name of the man was Guóni, and that of the woman Báma; she lived at Múogído on the Óriómu. He saw her nude and wanted to swim across the river, but was stopped by her as in the first version. Then he dug up the skulls of his parents and threatened them with the stick if they did not come to him, and the spirits told him that there were no crocodiles in the river. The next day the man swam across the river and seized the woman. They first had connection outside the house and then indoors, the house took fire through their carelessness, and they perished in the flames. (Gibúma, Mawáta).

220. A certain unmarried man named Naderéburo lived alone in the bush on Dáru island. He used to beat the posts of his house with a stick, as if they were his wives, and called out, „Oh, go on, all woman, get up, make kaikai! Get up, I want go garden!" Then alternately he would cry like a woman, „Oh, man belong me, leg he too sore, I can't go!" (cf. no. 214).

He was overheard by a man named Oraríо who lived in the neighbourhood. „What name (what) that? Pigeon (bird) he make noise?" Oraríо wondered. One day he and his wife went to find out what it was and saw how Naderéburo beat the posts and called out as before. Oraríо and his wife returned home. There he said to his girls. „Come on, I been look one man he no got no woman, that's all he make him along gammon." He asked his girls, if they wanted to marry, and the two younger ones said that they did not, but the eldest said, „Yes." Then the parents dressed her in a new grass-petticoat and many ornaments and took her to Naderéburo's abode. Naderéburo got up and said, „Who that you?" „You want I bring you one wife?" Oraríо asked him. „Oh, you bring me that woman, I look him." Naderéburo had never seen a woman before, and after looking at her he asked Oraríо to take her back. He went nearer to her and pointing at her breasts asked, „What name (what is) that thing?" „Oh, that *ámo* (breast), belong pickaninny drink all time." „Oh, I no want him, you take him back," said Naderéburo. „Belong you, I sorry you, you keep him," said Oraríо. Then Naderéburo went up to her, took one of her breasts in his mouth, bit it, and nearly swallowed it up. „Oh, mother, father!" the girl cried, „you tell him I wife belong him, he take out teeth." But Naderéburo did not let her go. Then Oraríо called out, „Oh, Dáru people, you come! Naderéburo he kaikai *ámo* belong my girl!" The people came and struck Naderéburo in his face, but could not compel him to open his jaws. Oraríо's wife put out his eyes, but still he held on. Then Oraríо called the *busére-busére* (mythical female beings, cf. no. 133) to come and help them, and they too beat Naderéburo but to no purpose. Two men named Dórodóro and Dúre put on their arm-guards, seized their bows and arrows and shot Naderéburo from both sides,[41] and he fell down dead. The girl too was dead, and they buried her. Naderéburo they did not bury, but threw away his body. (Káiku, Mawáta).

221. One evening, when the narrator was a boy, a certain girl at Iása who had her monthly course went to bathe, and her mother accompanied her carrying a torch. There was a large crocodile in the water which knocked the girl down with its tail and then bit her in the

region of her private parts. The mother screamed out, the people ran up, and the crocodile was killed. They carried the girl home, and the beast was cut up, roasted, and eaten.

The next morning the girl was very ill. The Kíwai women do not treat a serious wound, and as that is the men's task some of them came to attend to her. At that time the only covering the men had was a large groin-shell. One of the men came first to examine the wound, but as he saw the nude girl he got confused, his groin-shell „jumped up", and he had to go back and said, „No, I no can cut (bleed) him." One after another tried the same but with no better result. At length they called in an old man saying, „You go cut him, you no more strong." The old man tried his best, but the same thing happened to him, and he too had to give it up. If she had been an old woman, or if the crocodile had bitten her elsewhere, everything would have been different, said the narrator.

After a time the woman urinated, and then she recovered, for a person's own urine is the best medicine in such a case. (Námai, Mawáta).

A. The narrator was at Iása when the accident happened. The woman, whose name was Séruóroho, was struck down by the crocodile's tail and bitten. The man who attended to her wound was very embarrassed and shielded himself with one hand while he examined her with the other. The woman recovered. (Gaméa, Mawáta).

222. A number of Iása boys and girls were once sent in a canoe to Samári to look after the banana gardens there. One of the boys whose name was Mogúra noticed that one of the girls, Morúdoro by name, was sitting in a bad fashion in the canoe, and thought to himself, „No good you sit all same, you no see plenty boy?" He felt very confused, and could not remain in the canoe, for at that time the men did not use any clothing. Therefore he walked all the way in the water, pushing the canoe along by the shore. „Oh, Mogúra, more better you come inside canoe," said the others, but he replied, „Oh, he all right, you no sorry me."

When they reached Samári the girls went into the house, but Mogúra asked Morúdoro to remain with him. „What's the matter you no sit down good along canoe?" he said to her, „My God, you no see *árumo* (penis) belong me; that's why I go along water." He asked her to go with him into the bush, and they slept there together. They were reprimanded by their companions, but Mogúra said that it was not his fault, for the girl had been sitting in a bad fashion in the canoe. Morúdoro asked him to come to her in the night, and he came, for he was not afraid, as her parents stayed in another place. After three days the boys and girls returned to Iása. There was a good deal of quarrelling, when the people heard what Mogúra and Morúdoro had done. The two were married, and the boy's parents wanted to give various things in payment for the girl but her parents claimed another girl in exchange, and that was the cause of the quarrel. In the end the dispute was settled. (Bíri, Ipisía).

223. A certain Híamu man of Dáru once sent a boy to the women's house for some food, which he should bring to the men's house. When the boy passed under the house of his elder brother, he saw his sister-in-law sitting on the floor, and her body was visible through a joint in the flooring. He pushed his finger into her vulva, and the woman who thought that it

was her hushand let it pass. After a while the boy went on and performed his errand. He did the same thing to his sister-in-law several evenings, when he passed underneath her house.

Once the elder brother was clearing the boy's hair from lice, and during the operation the latter fell asleep with his head in his brother's lap.[22] Just for fun the elder brother cut a mark with a shell on the thumb nail of the sleeping boy without thinking any more about it.[6]

One day the woman scolded her husband for molesting her from underneath the house when she was sitting on the floor. He was greatly surprised at what she told him and said, „No, I no been come here, I think somebody been come humbug you." They determined to find out who it was. In the evening the boy was again sent on his usual errand, and on passing under the woman's house he harrassed her in the same way as before. Her husband who was standing beside her asked her to rise up a little, and as she gradually did so the boy pushed his hand further and further in through the hole in the floor. Suddenly the man and woman caught hold of the hand and dragged the boy upwards till his head knocked against the floor, but he did not utter a sound. While the woman was holding the hand tightly, the man cut through the wrist with a shell. At length the hand was severed, and the boy fell to the ground. He pressed the stump of his arm between his legs and in that position staggered to the men's house, blood flowing freely. On reaching his bed he lay down on his face in a fold of his sleeping mat, covering himself with half of the mat. He kept his wounded arm between his legs and rested his face on the other arm. Nobody knew that he had only one hand. He wept by himself and in the night he died.

After cutting off the hand the man and woman lighted a torch and examined it. The man at once recognized that it was his brother's hand from the mark which he had cut on his thumb nail. „What name (what) you think? Who belong finger (hand)?" asked the woman. „Look, that my brother," he replied, „I been make mark here that time I look out louse." They were sorry and went to look underneath the house. „Oh, mark here! Oh, kaikai here, he been leave him!" They went in and the man sat down. Leaning his back against one of the posts and keeping the severed hand on his knee he wailed all night, and his wife with him.

In the morning the men got up and left the men's house. One of them noticed that the boy did not stir and tried to wake him up. As he lifted up the mat, he noticed the blood and called out, „Oú! he got full up blood! What name (what is) that? Éy! he no got other finger (hand). That boy he dead, long time dead!" His brother was summoned and said to the people, „That me been cut him," and he and his wife told the people what had happened. „He nobody talk (nobody has a cause for quarrel)," said the people, „belong you kill you (your) brother self, blood belong you." The body and hand were wrapped up in a mat and buried. (Námai, Mawáta).

A. A certain man named Nábo one evening passed underneath a house in which another man named Sonúpu and his wife Asiábe lived, and as the latter was sitting over a hole in the floor for a natural purpose he molested her as in the first version. She thought at first that it was her husband, and the same thing was repeated several days. At length Nábo was caught as in the previous version, and his hand was cut off. He managed to reach his bed, where he lay down between two mats and died. Sonúpu went with the hand to the men's house and told the people what had

happened. Nábo was regarded as having himself to blame, and his father had no cause to make a row. (Obúro, Iása).

224. One night a certain Kubíra man named Méuri after having connection with his wife forgot to withdraw his penis and fell asleep lying beside her. In the morning, still asleep, they were seen by their sons and daughters who told the people of the strange sight, and everybody laughed. At length their youngest son went back into the house and hit his father on his penis with a stick, thus waking him up. Méuri opened his eyes and became aware of his shameful position. „That's all you one man (alone) look me fellow?“ he asked the boy. „No, that altogether brother and sister he been see you,“ answered the youngster, „that's why I come see you two fellow,“ and his father „got big shame“. He did not say anything, and while his wife put on her grass-petticoat, he took his bow and arrows, whereupon they went far into the bush. When they came to a suitable place they settled down there and planted a garden and called the place Nobére (which means „penis in erection“).

After a time the children came to see their parents and fetched them back. A great dance was held. Later on the Kubíra people went to fight the Daváre people, and Méuri, who still felt ashamed, purposely let himself be killed by the enemy. As he did not return to the camp, his wife went to look for him, and she too was killed. Their companions were shipwrecked on their way home, perished, and were transformed into *bíhare* (mythical beings in the sea, cf. no. 131; Gibúma, Mawáta).

225. Umurúburo, a certain Kíwai man, once wanted to sleep with his wife, whose name was Éei, but she declined, alleging that she had her monthly course. Her husband was very angry and shot her tame pig, and on cutting up the meat he did not let her have any share of it. Another night he again awoke her and said, „What you think, me make something?“ but she gave the same excuse as before. „By and by, you wait, you no hurry,“ she said. „Who make him that blood?“ asked Umurúburo, and she said, „That moon he make him, he catch me, he *kobóri* (has connection with) me.“ „Oh, no good that moon he spoil wife belong me,“ the man thought. It was full moon just then, and Umurúburo seized his bow and a bundle af arrows, climbed a coconut tree and started to shoot at the moon. „What name (why) you take my wife? What name (why) you *kobóri* him!“ he cried and kept on shooting at the moon. But the arrows did not get stuck in the moon. When he had finished one bundle of arrows, he climbed down and fetched another, and thus he went on shooting till it was daylight. Another man had watched him and thought to himself, „What name (why) he shoot? he got no pigeon (bird) there. He call name belong *ganúmi* (moon). What name he shoot *ganúmi?* he (the moon) no man.“

On returning to his wife Umurúburo asked her how she was, and she told him that her course had nearly finished. „Oh, I been kill him moon,“ he said joyously, „you look: my *tére-pátu* (bundle of arrows) finish.“ When she was all right he took her to the bush and had connection with her in a wild and reckless fashion. „I wife belong you, I no run away,“ cried she „by and by you *kobóri* me plenty time, you give me spell now.“ „Never mind,“ said he, „I *kobóri* you now. I wild that moon, all time he humbug.“ At length Umurúboru was himself

nearly dead with exhaustion. The two bathed, and she sent him home first, but instead of following him she went to another village, thinking to herself, „No good Umurúburo make that fashion along me, I wife belong him.“ She went to a certain man at Dorópo and said to him, „I come along you, my man he make bad fashion.“

As Éei did not return her husband went to search for her. At length he found her with the Dorópo man and wanted to take her back, but she said, „No, I finish along you. You wild along that *sagána* (menses), you shoot him moom. You *kobóri* me all night. I speak, 'I you (your) wife;' you no believe (listen to) me. I finish along you.“ Umurúbúro had to return empty-handed. (Gaméa, Mawáta).

226. A certain unmarried woman named Óbomáe lived alone at a creek called Púdemútre. Once when occupied with fishing she put one of the fish into her vulva, thinking to herself, „I no got no man. I want make him man this fish.“ Then she started to look round for a husband. She found a snake in a hollow tree and said, „I no look you, I want man. You man?“ The snake grinned at her with its tongue in one corner of its mouth, and the woman went on and found a rat in another tree and said, „You man?“ and the rat squeaked. „He no got no man here,“ said the woman, „I good fellow woman. You fellow look, I naked now, I been chuck away grass (petticoat).“ At length she saw a man from a tree which she had climbed, and his name was Djóba. In his absence she went into his house and looked round. „Oh, he no got no thing belong woman here,“ she thought, „he stop one man (alone).“ Then she went up to him, and he turned round and said, „You come?“ „You got woman?“ she asked him. „I no got no woman.“ „Anything I been try hard,“ she said, „I come look man. I want make pickaninny now.“ They went into the house, and she lay down and said, „You make him now,“ but he said, „No — by and by.“ After they had eaten they slept together, and the woman said, „Plenty thing I been look round, I find him good thing now.“ They cohabited every day.

After a time the woman bore a child, and a dance was held to celebrate the occasion. Djóba and Óbomáe went and settled down in another place, building there a new house and making new gardens. After the woman had given birth to another child her husband said, „That's enough you me pickaninny.“ „I no old yet, I young,“ she replied, „no good you speak, 'That's enough'; I want make him ten pickaninny.“

One day Djóba went away thinking to himself, „No good I make him ten pickaninny.“ He decided to kill himself, and seeing a large snake he closed his eyes and went straight on and trod on it. The snake coiled itself round him and putting its tail in at the man's mouth passed it right through his body till it penetrated through the anus, and the man died.

After a long search Óbomáe found him at the point of death and he said, „You humbug me too much, that's why I look round something kill me self. I speak, 'That's enough pickaninny'; you no listen.“ [40] On her return home the woman set fire to the house and burnt herself and her children to death. (Sáibu, Mawáta).

227. Sáisu, a Wáboda man, was once occupied with splitting the trunk of a tree in order to get at a certain kind of edible worms within the tree. Presently a certain Maipáni man

came to him and offered to help him. He asked the Wáboda man to put his hands into the chink of the tree, and when the latter did this, he suddenly snatched away the axe so that the tree closed up, jamming the hands of the Wáboda man.[60] Then he caught the latter's wife, outraged her, and ran away. The Wáboda man was released by his wife, he was furiously angry with her, but the Maipáni fellow had escaped. (Támetáme, Ipisía).

B. SEXUAL INTERCOURSE WITH ANIMALS

(no. 228—231; cf. Index, Sexual Life).

228. A certain unmarried man once called his dog, which was a female, and had connection with it in the bush. This was repeated every day for some time. The dog became pregnant, and the man one day noticing this, put it in a basket which he threw on to the water. The tide carried the basket along and washed it ashore at another place.

There the dog dug a hole in the sand and made a bed to lie upon. After a time a boy was born, and the dog thought, „That pickaninny he no dog, he man." The boy grew up quickly and was fed by the dog who stole food for him from the people. Once it brought him a bow and arrows, and he said, „Mother, what name (what is) that fellow?" „He bow and arrow, you shoot him fish," said the dog.

One day a girl walking along noticed the boy and thought, „Who belong that boy? What boy he stop here?" She lay down in hiding, and when the boy came close to her, she got up and caught him by the arm. „Oh, boy, we married," she cried and took him to her house. Her parents called out, „Héy! you girl, where you find him that boy?" „Oh, mother, father, me find him outside, he stop along sand-beach." They asked the boy, „Who mother, father belong you?" and he said, „Me no proper man, me belong dog. Dog my mother; no father he stop, no got father." The girl's father said, „You right, you go sing out mother." The dog was fetched, and the girl said, „You come sleep inside house, bed belong you here." The boy and girl slept on the same bed and were married, and the dog lived in the same house. (Káku, Ipisía).

A. A man pretended to go out in search of pigs but instead he shot off all his arrows at the root of a tree and broke off all the shafts. Then he called his female dog, lifted up its hind legs, and had connection with the animal. He brought home the shafts of the arrows and showed them to his two wives saying, „I been shoot big pig, he run away.[58] I got one dog that's all, he no can catch pig." After he had done the same thing repeatedly the dog became pregnant. One day the two women followed him and found out everything. When the dog came home, they struck it with their digging sticks, and the animal ran on to the beach and dug itself a hole there to stay in. A boy was born, and the dog stole food for him, and later on it gave him a bow and arrows. The boy shot some fish and brought them to the dog asking it, „Mother, that kaikai?" and the dog instructed him.[9] One day the boy was found by his father who brought him and the dog home and showed them to the people. The girls of that place were all in love with the boy and wanted him to marry them, although their parents said, „No proper mother belong that boy, mother he dog." (Sakúma, Ipisía).

B. A Kíwai man named Simárobe had intercourse with his female dog in the bush, and it bore a boy in a small hut there. The man brought food for the animal, and it suckled the boy. Later on it caught various kinds of spoil for him. One day the man took the child home, showed it to the people, and told them how it had been born. The boy grew up to be a man, and the dog died. (Támetáme, Ipisía).

G. A certain Sagére man was in the habit of having intercourse with his dog in his house, and once the dog ran away to another place and bore a boy there. The child grew up and was provided by the dog with a bow and arrows. One day the boy was found by a certain girl, and after talking together they married each other. On another occasion they went to the girl's village and there he married a number of other girls as well, although his first wife did not like it. He also met his father, they settled down in the same place, and the boy gave him five of his girls in marriage, keeping ten girls for himself. (Ibía, Ipisía).

D. A man cohabited with his dog, which resulted in the birth of a boy, whom the dog looked after. The father now and again came to see his son, pierced the septum of his nose and decorated his ears in the usual way. The boy learnt to shoot. It happened that the father was killed in another place, and when the boy grew up, he went and took revenge. (Japía, Ipisía).

E. At Djíbu lived a bushman named Áworámu who had no proper house, but used to sleep in the grass like a pig, making for himself a kind of a shelter there. He fed on bamboo scrapings. One day he was visited by a Kúru man who on hearing that he had no wife gave him a female dog to espouse. The dog bore him a boy who in course of time grew up and married a Táti girl. They had two children, a boy and a girl, who married each other. The boy and his father built a house and lived there. (Dagúri, Ipisía).

229. Not far from Bóigu is another island named Kusáro, and there lived a woman named Pósipósi. In the same place lived an *óriogorúho*, (cf. no. 135), who had a fire but did not share it with Pósipósi. In Jógo on the mainland lived a man named Kínu. He was unmarried but fervently wished for a wife. In order to satisfy his desire he „humbugged“ a hole in a tree and also did the same with a hole in the ground. One day he caught a female turtle alive and hauled it to his house and there had connection with the animal and felt very pleased. The turtle was quite tame and used to walk about at will, always returning to the house. One night the turtle bore a boy outside the house. On hearing the noise Kínu lighted a torch, but he was so frightened when he saw the baby that he ran into the house, for he had never seen a child before. In the night, however, the spirits of his parents came to him in a dream and said, „Kínu, that's pickaninny. Me two fellow been make you all same. Pickaninny belong you, more better you take him.“ In the morning Kínu took the child into the house and carefully looked after it, but the turtle went back to the water. The boy grew up, cut his teeth, and started to crawl. After a time he learnt to run and was taught to shoot, and his father was very happy. Kínu had never seen a canoe, but one day the boy made one. „You been stop all same fool, you no savy nothing,“ he said to his father. One day they saw the smoke from Kusáro and sailed over there. They met Pósipósi and went into her house, and as she had no fire they lighted one for her. Scenting the smell of their cooking the *óriogorúho* came forth and accused

Pósopósi of stealing his fire. She told him how she had obtained hers, and finally the monster went away. Kínu and his boy took Pósipósi with them to Jógo. (Menégi, Mawáta).

230. A certain Túdo islander used to cohabit with a female turtle which became pregnant. Now and again the turtle used to go for a swim in the water but it always returned to the same place. The baby could be heard whistling in the turtle's belly. The father made a small house on the beach for the animal, and there the child, a boy, was born. When the turtle wanted to get out of the hut, it used to beat the door with one of its flippers, and then the man let her out. The boy grew up, cut his teeth and began to talk. Then the father said, „You no talk, by and by plenty man he hear you." He used to bring food to his boy. One day the man arranged a great feast for the people at which he intended to show them his boy.[45] He was greatly excited, and neither his wife nor anybody else knew why the great feast was held. At length he brought his boy to view, and the people all exclaimed, „Ah, good fellow pickaninny! good boy!" The father told the people how his boy had been born. (Nátai, Ipisía).

231. At Sáreéve, not far from Gúruru, there lived two brothers, Núgu and Gíni, with their mother whose name was Píni. The men spent their time hunting in the bush and working in their garden. Neither of them was married, and once Núgu the elder brother said, „Mother, I want woman." „He got no people here," replied the mother, „Where you get woman? I walk about along bush, I no look village."

One day the two brothers caught two little female pigs alive and brought them home. There they kept them shut up within a fence. After a time the mother asked them to marry the two pigs, and they did so and arranged a feast. The two men and pigs copulated „like dogs" and slept on the same mat. In the morning the man said, „Me two got woman; me no more go look round fish, me go work along garden." All four of them went to work, the two men and the two pigs, The latter helped their husbands to work by rooting up the garden, and in the evening they all returned home. After a time the mother died. A little later the one pig bore a boy and the other a girl, and they were no pigs but men. When they had grown up the two married. On seeing their children married the two men said, „My God, pickaninny belong you me (us) he married good, he proper man. He got no people here, that's why me been take that pig-woman. This time he got people; what name (why) you me stop?" The two men felt ashamed and one night ran away. They threw off their human skins and became pigs. Since that time there are many pigs in the bush. When we eat pig we are in fact eating human flesh, said the narrator. (Gibúma, Mawáta).

C. **LOVE BETWEEN TWO MEN** (cf. Index, Sexual Life).

232. At Gebáro there lived a very handsome boy, and at Pedéa there lived another boy who was also very good-looking but with a face like a woman's. The Gebáro boy liked the Pedéa boy very much and thought to himself, „More better I take fashion belong woman." He

tied two coconut-bowls on to his chest and covered them with banana-leaves, so that they looked like a woman's breasts. Then he put on a woman's grass petticoat, a new belt, and some fine ornaments which are worn by women, and when walking abroad he carried himself like a woman. He was seen by the Pedéa boy who thought to himself, „Oh, very fine girl, more better I take that girl." One day the Gebáro boy sent a friend of his to tell the Pedéa boy, „To-night you come sleep along me." „Oh, my word, fine girl!" the latter exclaimed, „I go sleep along him!" In the middle of the night he went into the house of the Gebáro boy. The latter awaited him and said to him in a low voice, speaking like a girl, „All right, you come, I here." The Pedéa boy wanted to take off the grass petticoat of the supposed girl, but the latter said, „No, no, you no take that grass, you no *kobóri* (cohabit with) me. You me (we) sleep, you wait that time you take me house belong you." The same night the Pedéa boy took him to his house, and there he woke up his mother and said, „You keep my woman belong me, I bring him from Gebáro." The mother spread out a new mat for them and cooked food, and after eating the two slept on the same bed. In the morning the Pedéa people brought the supposed woman all kinds of presents. The boy in disguise assumed a woman's ways and cooked food for the people, and the father of the Pedéa boy said, „Oh, that good woman, boy belong me been catch him."

Once when the Gebáro boy went to catch fish with the Pedéa women, there was a certain very beautiful girl among them. He went aside with her, took off his disguise without her seeing it, painted himself so that she should not recognize him and had connection with her. Afterwards he again dressed up as a woman. The Pedéa boy brought food to his supposed wife who cooked it. They went together to the bush, and there the former wanted to have connection with the supposed woman. As the latter lay down nude the boy shrunk back and exclaimed, „Oh, oh, oh, what name (what is) that? I been think you woman — you man!" „Oh, never mind," said the other boy, „you *kabóri* me along *nebáre* (anus). I like you, that's why I been make fool along you." „No, no, I no want, I fright. More better you chuck away thing belong woman. You make fool me, you make fool people belong me; you man, you got *árumo* (penis)." Then the other boy threw away his disguise, bathed, and went home saying, „My friend, I make fool along you, I like you, that's why I been make him."

On his return home the Pedéa boy was asked by his mother, „You come; where woman belong you?" „Oh, mother, that's no woman, that's *pána* (friend) belong me he make fool along me." The Pedéa and Gebáro people laughed for a long time at this story. (Gaméa, Mawáta).

A. A certain Gáima boy liked a Pagána boy. Once the latter disguised himself in a woman's gear, and the Gáima boy brought him to his home as his wife, and they were received with great joy. The Pagána boy joined in the women's work and only made his sex known when his supposed husband wanted to have connection with him. He went back to Pagána, and the truth came out. After a time the disappointed lover married a real girl. (Bíri, Ipisía).

B. Once at Iása a boy put on a woman's things and excited thereby the love of a certain man who used to visit him at night. He brought the supposed girl to his parent's house. Her sex was discovered one day when they were together in the bush. (Támetáme, Ipisía).

C. A certain Bámu river man had breasts like a woman. Another man fell in love with him, and the first man put on a woman's grass petticoat and took part in the women's work. In the end his sex was found out. (Ibía, Ipisía).

D. (Continued from no. 213) A certain woman once died from a snake entering her vagina, and some time afterwards her husband Gímai wanted to marry again. One day he went out walking with a friend of his named Manúba and said to him, „My God, face belong you he all same girl; inside belong me he want marry you very bad.“ „What's way (how) you go marry me?“ said Manúba. „I no woman. You got *árumo*, me got *árumo* too.“ „What's the matter you come (have been made a) man,“ said Gímai, „suppose you come woman, that's good.“

One day Manúba put on a woman's petticoat thinking to himself, „*Pána* (friend) all time speak he go marry me; all right, I put grass (skirt) belong woman;“ and they married. They used to work in the bush during the day, but at night the one man slept in the men's house, and the other in the women's house. Once Gímai wanted to have connection with his supposed wife in the bush, the removal of the latter's skirt, however, revealed his sex. Gímai and his family felt much humiliated, and one night he went and shot Manúba. He cut off his head and hung it up close to the place where the dead man's mother slept. In the morning there was a great commotion and wailing in the village. Manúba's father went and killed Gímai and in his turn hung up the head near the bed of Gímai's parents, thus taking revenge. (Gibúma, Mawáta).

VII. THE FAMILY (no. 233—260; cf. Index).

CONFLICTS AND QUARRELLING BETWEEN HUSBAND AND WIFE (no. 233—241; cf. Index, The Family).

233. A certain Mawáta man used to hide his ripe coconuts in the bush, hanging them up in pairs on a branch till they were ready to be planted. His wife did not approve of keeping them for planting but wanted to eat them, and whenever her husband went away she stole some of the nuts and ate them, throwing away the shells. The man noticed the theft and seizing his bow and arrows went to the people and called out, „Who been steal my coconut?" „What place you stow away that coconut?" said the people, „man he no savy." The stealing went on for some time, and in his impotent rage the man shot some arrows at the roofs of the houses.

At length he went and killed a large sting-ray and attached the formidable spine of the fish to the branch of the tree where the coconuts were hanging, carefully measuring the height so that anybody who took some nuts would run his head against the spear. Shortly afterwards some of the people, the man included, went to Kíwai but the woman stayed at home. She went straight to the bush in order to steal some nuts, but did not notice the spear, and it penetrated her skull and stuck there, and she was killed.

As she did not return from the bush, the people wondered where she was, and concluded that she had gone to Kíwai with her husband.

At length the party returned from Kíwai, and the man expected to see his wife on his landing. His children met him with the question, „Father, where mother?" and he replied with the same question, „Where mother?" „Me fellow think father been take mother along Kíwai," said the children, and everybody joined in, „You no been take woman?" The man at once suspected that something was wrong. „I been put that spear," thought he; „I been think some man been steal coconut — my woman been go all time steal him!" And he hurried direct to the place, and there he saw something white hanging among the coconuts, which was the skull of his wife, transfixed on to the spear. While the people were away in Kíwai, her body had decayed and her skeleton all except the skull had fallen down. The man took the skull and went home with it wailing. „I been find him now," he said, „my woman he been go steal him. The skull and bones were buried, and the people wailed. The parents of the dead woman did not bear the man any ill-will, for she was the cause of her death herself.

It is a rule among the people that a woman shall not take coconuts from any place where her husband has put them, nor shall he take any of her nuts. Husband and wife each take their coconuts from the place where they themselves have stored them. (Sáibu, Mawáta).

A. The incident happened in Dáru. While the man was away on the Fly river, his wife was speared as in the first version, and on his return he found her dead. (Médi, Mawáta).

234. The wife of Old Gaméa was named Dadáia. One day she stole half a bunch of bananas from her husband's garden and hid them. Gaméa did not know whom to suspect for the theft, and accused the people in general. One day he hid in his garden in order to find out who the thief was, and presently Dadáia came. She took out the first half bunch of bananas from the place where she had hidden it and put another half bunch there instead.

Gaméa rushed up and shouted, „Dadáia!“ and she got a fright. „What for you make him like that?“ he cried. „You my wife, you me (we) make that garden. What name (why) you steal him? I been swear people for nothing. That time I growl along people, what for you no tell me?“ Dadáia was ashamed and did not say anything, but Gaméa scolded her in a loud voice and nearly killed her. „Suppose you other woman — I kill you. You my wife; no good you steal.“

The woman kept on crying. At length she took a rope, climbed a tree and hanged herself. Some girls heard her death-rattling and went to find out. They saw her hanging and brought the news to the people, and Gaméa too was fetched to the place. Dadáia's body was brought down and buried. Gaméa explained to the people why she had killed herself (abbrev.). Then he said, „You fellow make garden belong me, I got no wife. I watch you fellow.“ And as Gaméa was a great leader, the people did as he told them and made his garden. (Gaméa, Mawáta).

235. In Purútu there lived a man who did not look after his wife properly and never brought her food nor anything else. „What's the matter you stop all time along house?“ she said to him. „You no work, no bring him banana, no bring him coconut, no bring him firewood? Me stop nothing. Where fire? where you put him?“ The man got up and cried out, „What's the matter you all time talk along me, ei!“ He seized a stick and struck her, and she ceased talking and wept.

In the night when everybody was asleep the woman got up. She took her little children and placed them silently by the side of her sleeping husband. Then she provided herself with a rope, went out in the dark and climbed a tree in the bush. There she tied the rope to a branch, passed a loop round her head, and let go her foot-hold. Her neck broke, and after a while she hung there stiff with protuding tongue.

In the morning the children began to cry, and the man woke up. „You sleep? you get up!“ he called out, meaning his wife, but as there was no answer he lighted a torch and looked round, and found that she had gone. „Oh, my woman, where he go?“ he wondered. „He go catch crab? He go walk about, I think.“ As she did not turn up he went out to search for her, asking everybody if they had seen her. „What's the matter you (your) wife?“ the people

asked him. „Oh, I been take stick, fight him my woman one time," said he, „I no fight him three time, four time."

The woman could not be found. In the night the man dreamt that she came to him and said, „You hard work go look round me other place. To-morrow you go straight, that's tree there, big tree, suppose you go, you lift him eye, me stop on top along tree." The man woke up and wailed for the rest of the night until it was daylight. Then he took his bow and arrows and went straight to the large tree, and there he found his wife. The people were summoned and brought her down. The body emitted a foul smell, so they could not carry her home, but buried her on the spot.

The woman had herself to blame, said the narrator, for she had annoyed her husband, and he had only struck her once. (Nátai, Ipisía).

236. Bóromobúro of Mawáta once speared a large *báta* fish and gave it to his wife Báburi who cut it up and baked it with sago. When the fish was ready, she went to swim, and in her absence Bóromobúro took the fish and distributed it among the men.[18] Báburi came back and said, „Who been take all my fish?" and the people told her that it was Bóromobúro. The woman did not say anything but was very angry. She put some *ámuhe*-fruit in a basket, placed a string of dog's teeth on top of them and sent the basket with her little son Gáríbu to her family saying, „You go along my people. Suppose you hear noise (news) — that's me." Then she took a rope and hanged herself on her verandah. There was a great commotion in the village, when Gáríbu gave the people his mother's message. The woman was taken down and buried.

The fruit and string of dog's teeth were the last things she sent to her people; „all same pay, that woman he pay dead (death) belong him," said the narrator.

Since that incident it is a rule among the people that a husband shall not touch any food in case his wife says, „This kaikai belong me." If he does, she may be expected to act in the same way as the woman in the story. When a husband begins a meal, he does not help himself to any food but expects his wife to hand him the same saying, „Kaikai belong you." (Amúra, Mawáta).

237. The Mawáta men once went to Kíwai to fetch sago, and a certain man remained at home. His mother sent him to the beach every day to look and see whether the canoes were not returning. One day the canoes were to be seen, and the people all cried, „*Péi rorógu Kupámo máburúdo*! — Canoe all he come back from Kíwai (Kupámo) now!"

The boys and girls who were playing on the beach were very glad and called out, „Oh, kaikai he come, father he been make sago for you me (us)!" Some of them said to the son of the man who had remained at home, „What name (why) you glad? Father belong you he no go. You no got no sago." The boy began to cry and went home to his mother. „What's the matter you cry?" said she. „Some pickaninny speak along me, 'What name you glad for nothing? Father belong you he no go?'" „All right, true he speak, some pickaninny," said she, „father belong you he no go, all time he think about my *áe* (vulva), that's why he no go." And she was very angry and thenceforth refused to fetch home food from the garden, or to go out

fishing. For the other women received food from their husbands, but she was given none by hers.

According to the custom of the people, if some men go out fishing, all the men are to go; if some men go to Kíwai to fetch sago, no man shall stay at home. All shall do the same thing together. „No good one man he no go, no good plenty man he feed one man all time.“ (Sáibu, Mawáta).

A. The Mawáta people went to the Fly to fetch sago. The children playing on the beach rejoiced on seeing the canoes returning, and silenced one boy whose father had stayed at home. He complained to his mother, and she scolded the father as in the first version. The man felt ashamed and went to fetch some sago from Kíwai of his own accord. On his return journey, he tied a large piece of sago to his body with his belt and jumped overboard, and the heavy lump dragged him under the water, and he was drowned. Thus in mortification he took his own life. (Médi, Mawáta).

238. Búruhámu, a certain Mawáta man, quarrrelled with his wife, for he wanted to sell some fish to the bushmen, while she wanted to eat them. In his anger he left her and went away, roaming all over the country and sleeping in the bush. Once he met a kangaroo which said to him, „Where you go?“ „I go this way, walk about.“ „You me two go, you my brother,“ said the kangaroo, and they went together. At first they went to Íwo and stayed there for a time, and then they proceeded to Tátirúe, Tógo, and Bádu, the kangaroo following him all the way.

In the meantime Búruhámu's wife married another man. Búruhámu heard of this from the Másingára people and only said, „He all right.“ He settled down at Búruhámu, married there and had many children. The kangaroo went back home. (Dagúri, Mawáta).

239. A certain old man and his wife lived quite alone in Díbiri. One day he caught a large fish called *báta*, and his wife cooked it with sago, but he ate it alone, leaving nothing for her. She was very angry, and they quarrelled.[18] The man felt mortified because of his wife's bitter words. The next morning he put on his fine feather ornaments, seized his drum, and began to dance inside the house. By and by he came out and went away from the place, dancing all the while over the sea till he came near Dáru island. There he sank into the water and was drowned. The woman who had been away in the bush did not find him on her return, so she set fire to the house and perished in the flames. (Mokáne, Mawáta).

240. The Sáibai people were once cutting up a dugong. A certain man named Úbia and his wife Wóiwoi began to quarrel about the meat, and she swore at him. Úbia felt mortified and did not accept any food from his wife in the evening. He went for a walk by himself, but on returning home he slept with his wife. In the morning they went to their garden, and while the woman was working there he hit her with his stone club killing her. Then he stuck some branches of croton inside his belt, smeared himself with mud, and went and said to his wife's brother, „Éi, you fellow go bush, pig belong you he sleep, I been kill him.“ Her people found her and carried her home wailing, and she was buried. Then they said to Úbia, „You pay for that woman.“ And he said, „Yes, I pay that woman, he (she) been make pickaninny.“

After a time Úbia wanted to marry again, but at first nobody felt inclined to give him his daughter, as he had killed his first wife. Úbia was a great man, and he compelled the people to build him a house, make his gardens, and fetch him fish, while he himself did nothing, and the people obeyed him. (Nórima, Mawáta).

241. A Wáboda man was once cutting down a large tree, and his wife stood close to it. „You no stop close to," the man called out, but she did not go away, and when the tree fell, it hit her on the head, and she was killed. He brought the news to the people, and the woman was carried home and buried. Her father and mother said to him, „You pay me; you pay good, he (she) good woman." (Gabíro, Ipisía).

CONJUGAL INFIDELITY (no. 242--246; cf. Index, The Family).

242. Pítae and Jánu were two Túritúri men, and the former once stole the wife of the latter, Báina by name. He saw her go to fetch water and thought to himself, „Halloo, he go fill up water; more better I go too." Whereupon he went and caught hold of her, and she called out, „What name (why) you catch me?" „I want you," said he, and then he stole her.

One day Báina told her husband what Pítae had done. Jánu seized his stone club, went to Pítae's house and called out, „You come out, suppose you strong man! You steal wife belong me!" And Pítae hastened out with his bow and arrows and shot an *iéna* (bone-headed arrow) at Jánu, hitting him in the thigh. Jánu got hold of a *súgu* (bamboo-headed arrow), and as he was too near to shoot, he held the arrow in his hand, using it as a spear, and ran Pítae through with it. Pítae's belly was ripped open, his intestines ran out, and he died. Jánu was taken home badly wounded. His family paid for Pítae's death with four harpoon-handles, three arm-shells, stone axes, strings of dog's teeth, shells, bundles of arrows, bows, bird's-of-paradise feathers, and many other things, and in addition a girl was handed over to Pítae's people. For Pítae had been a great man and required an adequate payment. (Gamea, Mawáta).

243. Sivágu, a certain Másingára man, once went out in search for pigs, but he did not kill a single one, for at the same time his wife was being stolen by another man. The next night Sivágu again went hunting and shot a kangaroo but no pig. He brought the kangaroo home, and his wife prepared a meal. Sivágu invited the people to drink *gámoda*, and a boy chewed the *gámoda*-root for them, and after drinking they ate. In the night Sivágu asked his wife, „Another man no been steal you? I no been find him pig." „No, I no steal." „What for I no get no pig?" said he and she repeated, „I no steal." He believed her.

On another occasion Sivágu again failed to shoot a pig for the same reason as before, but his wife assured him, „I no steal." Then Sivágu thought to himself, „I want find out proper." He called his dogs, and on seeing this, the other man thought, „Oh, Sivágu go look out pig. I go house belong him, find him wife." He went to Sivágu's house.

Sivágu, however, did not go hunting but returned home and saw the other fellow go into his house. He went after him and found his wife and the other man sleeping together. „What

for you come inside my house?" he cried to the other fellow. „What for you steal my woman? I go look round pig, no find nothing, you two fellow steal all time. What for you no *kobóri* (cohabit with) woman? you got one woman self." He shot the other man through his temples and yet another arrow in the centre of his chest, his wife he shot also in the same places. Then he cut off their heads, put them on two head-carriers, and hung them up outside his house.

In the morning the people got up and on seeing the two heads asked Sivágu, „From what you kill them two, wife and man?" and he told them what they had done. The people said, „You right; what for that man no *kobóri* proper wife belong him?"

The next night Sivágu took the two heads and went on his way to another place. He felt ashamed and did not want the people to see his face. After a while he came to a creek, but there was no canoe to take him over. A large crocodile was floating in the water. Sivágu sent one of his dogs to swim across, and it was taken by the crocodile. Then he sent one dog after another and at length the whole pack on the same errand, and they were all caught by the crocodile. When his last dog was killed Sivágu, standing at the water's edge, speared his head from above with an arrow, jumped into the water, and was caught by the crocodile. (Jaúpi, Mawáta).

244. Gubúru was a cripple living at Paára, and he had two wives, Kéama and Séma. Some Paára men used to steal the two women whenever they wanted them, night and day. Gubúru himself could not walk about and had to stay indoors all the time. Once a great man came and told Gubúru's father Segéra what the people were doing with his daughters-in-law. Segéra who was a great sorcerer got very angry and said, „By and by; I make you no kaikai. He was an old man with no hair on his head. In order take revenge upon the people he went and destroyed their gardens all over Kiwai island. He also ruined the coconut trees, so that they only bore quite small fruit without a kernel. Many people died from starvation. From Paára, Wiórubi, Iása, and other places the people went over to Sagéro on the mainland and stayed there two months making sago. Then they returned, but when their supply was exhausted, they had to go back and make more. Some people went as far as Dibiri to get food.

Segéra alone had food in his gardens. One day he said to the Paára people, „Fault belong you people. Boy belong me no can walk about — all time you humbug two wife belong him. That's why I make you no good." Then he removed the bane, and the gardens again began to grow, and the people started to work, eager to get food. They did not do Segéra any harm, for he was a great man. (Káku, Ipisía).

245. Formerly there was a certain handsome boy in Kíwai who was a great favorite with the girls. He liked two girls in particular and used to sleep with them every night. After a time they were separately married to two other men. „Me fellow no want marry," they lamented, „me like that boy; me no like that two man."

After their marriage the two girls one day went with the other Kíwai women to catch crabs. The boy went in pursuit and found one of them. He asked her to take off her grass-petticoat and had connection with her. But her husband had followed the boy with his bow and arrows, and catching the two in the act, he shot the boy in the back of his neck, and the arrow penetrated through his mouth. The man broke off the shaft of the arrow and went away.

But the boy was not dead, and managed to get home with the help of his little brother. He said to him, „Suppose me dead, you make big kaikai, give along people, friend belong me." When they came into the house, he gave his brother all kinds of things and said, „I sorry for you, I go die, I give you altogether thing." At daylight he died, and the women and girls assembled in his house and wailed.

The murderer's wife went to the boy's father, showed him the shaft of the arrow and said, „Man belong me been shoot him." Without saying a word the father went home for his weapons. He shot the murderer dead with an arrow, cut off his head, and went and put it underneath the head of his dead boy. Not until he had done this, did he begin to wail over his dead boy and bury him, again placing the murderer's head as a pillow under that of his boy. Lastly he held a great mourning feast. (Mánu, Ipisía).

246. Once a Wiórubi man came to Ipisía in order to buy coconuts, and gave his wife in exchange to the Ipisía men. „Suppose some man he like wife belong me," he said, „he bring some coconut, he pay along coconut." „No good you sell him wife all same," said the people, but he maintained, „He all right, I pay coconut." Thus all the men went and slept with the Wiórubi woman. They said to her husband, „You tell him other Wiórubi man, suppose he come, I do all same again." The man went home and told the people what he had done, but they said, „Oh, no good you do all same." „Oh, that's good," said the man. After that some other Wiórubi men came to Ipísia and sold their wives. One of them had no wife, only a daughter, and he sold her, and when the two returned home, she was so sore that she could not walk properly. „What's the matter you (your) girl?" the Wiórubi people asked him, and he told them what had taken place. Then they all rose against the first man, who had sold his wife, and cried out, „No good you been do that thing, tell him people!" „You fellow fool sell him girl," he replied, „you fellow sell him wife, he good." The girl died, and her father said to the man who had started the business, „All right, you pay me, that's fault belong you." There was a row, but in the end the man had to pay, for the people considered the fault to lie at his door.

The Wiórubi people thought, „That fashion he no good, he belong pig, belong dog." The Ipisía people said to them, „That's fault belong you; first time you fellow come, you take coconut, sell him wife. Next time you bring sago, I give coconut." (Bíri, Ipisía).

POLYGAMY AND JEALOUSY (no. 247—251; cf. Index, The Family).

247. A certain Táti man named Búse had six wives. After working with them in the garden he would say to five of them, „You fellow go back first time, one fellow he stop; me two go back behind." The five wives went home, and Búse came behind with his sixth wife and had connection with her on the way. In the night he again slept with her alone. This went on until the woman became pregnant. When her delivery was approaching, she asked one of the other women to help her. „I no savy born pickaninny," the other woman answered, „what's way I go born pickaninny belong you?" She received the same answer from the rest of

Búse's wives. Then she spoke to Búse, and he asked her, „You no been tell him all woman there?“ „Yes, I been tell him, all he no savy.“ Then Búse went himself to help her saying, „You catch hold him one tree, you stand up, you born you (your) pickaninny.“ She did so and bore her child in a standing position. The two washed the baby and returned home.

After a time Búse began to pay attention to another wife of his, but she swore at him and said, „What's the matter you *kobóri* (have connection with) me? You *kobóri* first woman, he good!“ Búse felt much offended and went home. There he fetched a rope, climbed a tree, and hanged himself. He was found in the morning, and the people wondered, „What's the matter Búse he hang himself?“ His first wife was blamed by the rest who said to her, „What's the matter he been *kobóri* you all time? Suppose he *kobóri* me, he good.“ The people buried Búse, and the women all wailed. „What's way (how) you me (we) go stop here?“ they thought, „me no got no man.“ So they left Táti and went back to Tátirúe which was their place. They told the people there why they had come back (abbrev.), and all of them married at Tátirúe. Since that time no people live at Táti; they all live at Tátirúe. (Gibúma, Mawáta).

248. A certain Kíwai man wanted to fetch home firewood and sent his first wife to ask her father to lend him his canoe. The old man let him have his canoe, but the next morning the man set off with his second wife in the canoe to cut firewood, and the first wife who did not get up in time was left behind. After a while she woke up and thought to herself, „My God, he sing out another woman go fetch firewood! By and by you come back, I kill you right up!“ She was very angry with the other woman. On seeing the two returning she kept her heavy digging stick in readiness, and as they landed, got up and without a word struck the other woman twice on her head and killed her. „Oh, he fight him other woman! He kill him — he dead finish!“ shouted the people.

The husband of the dead woman felt ashamed, thinking to himself, „Plenty man he yarn about.“ He went into the men's house, lighted a fire, and cooked some food by himself, without taking part in the wailing, for he was determined to kill himself. The dead woman was taken care of by her people. When the man had finished his meal, he went and hanged himself in a tree. He did not want to live, for his dead wife was a beautiful woman, and he thought to himself, „All right, you (the other woman) stop; me two fellow go together.“ His body was discovered and taken down, and the people lamented, and some of them even struck themselves in their sorrow. The man was buried in the same grave as his dead wife. The next day the people of the dead woman received payment from the people of the murderess. The latter also gave payment to the people of the man who had committed suicide. In another version by the same narrator it says that the family of the dead woman also took part in the payment of his death. (Káku, Ipisía).

249. A certain man at Iása used to cohabit with his one wife only, neglecting his other wife all the time. One day he asked the latter, whether she had any sago, and when she answered that her supply was finished, he told a certain boy to go and cut down a sago tree for her on the morrow. The woman was very angry with her husband for not coming with her himself.

The next day the woman and boy went together to make sago, and after cooking a little of the sago she handed it to him and said, „You like me?“ „No, you got man, me no want you,“ said he. „Oh, long time me no been sleep along man, me sleep along bed belong me,“ she complained, and then she derided him saying, „You woman, you no man!“ The boy thought to himself, „All right, I man,“ and he took the woman with him to Wiórubi. On their way they met a man, and the boy said to him, „I take that woman go along Wiórubi place. He wild, that woman. He like me, that's why I take him. You tell him proper man.“

The right husband waited and waited, but neither of the two returned. At length he was told by the messenger that they had gone to Wiórubi, and he said, „To-morrow I go.“ The next morning he seized his weapons and went to Wiórubi. There he entered the house and shot the boy through the armpits,[41] and finished him with his stone club. He killed his wife in the same way and went home. There he told the people what he had done, and a great fight ensued. After two days the fight ceased, and the man gave payment for the woman and boy killed by him. (Káku, Ipisía).

250. At Kubíra a man once caught a large pig in a trap, and the people carried it home for him. He had two wives but only gave one of them some meat. The other woman thought, „What for he no give me pig? I wife belong that man.“ She was angry and wondered, „What way me go? I go another place?“ She put on a new grass petticoat, rolled up some food in a small mat, took her digging stick, and went away in the night to Áuti. In the morning she arrived there.

A certain man at Áuti was busy digging a ditch in his garden and said to her, „Where you come?“ „I come along Kubíra.“ „Where man belong you?“ „Me fellow no got no man, me single woman,“ she lied. You leave him that thing, you come make small *góvo* (ditch),“ said he. The woman joined in his work, and afterwards he had connection with her. He brought her home, and the Áuti people wondered at the sight of her. „No good you take that woman,“ said they, „he no single woman, that married woman.“ „No good you talk,“ said he, „you fright? I man. People belong woman no give him kaikai, no give him pig. He woman belong me.“

The Kubíra man searched for his wife everywhere. In the end he found her at Áuti, and there was a great fight. When the fray was over, he said to the Áuti man, „No more fight; you fellow catch that woman.“ (Bíri Ipisía).

251. A certain Dorópo man slept only with his second wife and neglected his first wife. The latter used to catch crabs and fish, cooking them for her husband, but whenever she asked him to come and eat with her, he declined and had his meals with his second wife. Once when he was working in the bush, she came to him and asked him, „You want me?“ and he replied, „No, no, I no want you.“ „What for? What for you no want me?“ „I no want you, I got wife. Plenty man there, more better you marry other man.“ Then she asked him, „True, you want me marry other man?“ „True that, plenty single man he stop.“ Then she opened her petticoat and said, „You want *áe* (vulva) belong me, he good *áe*, he no stink.“ But the man said, „Eh, clear out! I no want, I tell you finish.“ „Oh, you come! You think about that time me married;

you boy, me small girl, me no got no *ámo* (breast). No good you send me go other man." The woman went back crying.

She met a certain man whose wife had died, and on seeing him she thought, „Oh, man belong me he come." She seized the bananas and coconuts which he was carrying, and on being asked why she did so she replied, „I want you, that's why I take him." „You no single woman, you married finish," said he. „No, you single man, I single woman," said she, „that's why I want you." She gave him sago and crabs, and they sat down on the same place and ate.

Her right husband returned from the bush, and on seeing the two he thought, „Who that man there?" The people remained silent, but his second wife said, „Oh, he (she) like another man, that's why she take him. Two fellow kaikai one place." But he only said, „Oh, he good." He went up to the other man and said, „I no wild along you fellow, I no want talk. I got wife. Good you take him that woman." (Bíri, Ipisía).

THE MOTHER WHO TOOK HER SON'S FRUIT.

252. A certain woman in Dáru named Bíbi was once roasting a kind of bad fruit named *bío*. The children were bathing in the sea, and presently Bíbi's little son found a beautiful *ámuhe* fruit in the water which he brought to his mother asking her to roast it for him. Then he went back, and in his absence Bíbi ate the fruit and finding a bad *ámuhe* on the beach roasted it for him instead. After a while the boy returned and asked for his fruit. „Oh, pickaninny, that *ámuhe* you bring him, he bad, no good," she said and showed him the bad fruit. The boy looked at it and said, „No, that no *ámuhe* I been bring him. I think that one you find him on sand-beach." Whereupon he started to weep and could not be comforted but kept on crying till late in the night. The same night when all the people slept, an old woman[5] named Wásido sat up on her verandah making an *áriára* or *sísa*, a basket in which new-born children are kept. She saw a *híwai-abére* (malignant female being, cf. no. 148) approaching who was all white. „What name (what kind of a) thing that?" thought Wásido, „I think some people been take (deck themselves with) bushes, go make fool that boy he cry." The boy sat on the ladder of another house, and presently the *híwai-abére* came up, seized him, and carried him away into the bush. There she knocked his head against a tree and killed him, tore off the different parts of his body and swallowed them, and finally she retired into a hole in a stone.

In the morning the boy was missed. His mother asked everybody whether they had not taken the boy to sleep with them, but none of them had. She sent word to the neighbouring villages, but the boy had not been seen. At length Wásido came out of her house and asked the people what they were doing. „Oh, me look round that boy he been cry yesterday," was the answer. Upon which she said, „I been look one *híwai-abére* he take that boy go along bush," for now she realised that it had been a *híwai-abére*. The young men all ran off in the direction indicated and found the abode of the monster. „*U-u-u!*" the *híwai-abére* cried out. The young men returned and said to the boy's father, „Oh, me been find him, *híwai-abére* been kaikai you (your) pickaninny." The people armed themselves and went to the place, and as the back of the *híwai-abére* could be seen in a crevice they harpooned the monster, pulled it out, and killed

it. The belly was ripped open, and the people found the boy's head and body which they placed on a mat and subsequently buried, but the *hiwai-abére* was cut in pieces and burnt in the fire. (Gibúma, Mawáta).

A. The tide washed up an *ámuhe* from the Óriómu to Dáru, and there it was found by some boys. They raced to catch it, and one of them brought it to his mother asking her to cook it, but she ate it and gave him a bad *ámuhe* instead. He wept and could not be comforted, and in the night he was carried off by a *híwai-abére* or *óriogorúho* (cf. no. 135) who had heard him crying. The beast was seen by an old woman named Wásido, but she thought that it was the boy's mother who took him away somewhere. The monster killed and devoured the boy. In the morning the parents after a long search were told by Wásido what she had seen. The *óriogorúho* was killed and burnt in the fire, and the remains of the boy were buried except his skull which his parents kept hanging round their necks in turn.

Since that time it is a rule among the people that the parents may not take from their children anything which the latter have come in possession of. (Sáibu, Mawáta).

B. The same incident with the fruit. The boy was carried away by an *óriogorúho* which had white hair, and they were seen by the old woman Wásido who did not know what kind of a being it was. The boy was eaten by the beast. The next day the people found the lair of the *óriogorúho* in a hole in a large tree, and the monster was killed and burnt in the fire. (Médi, the elder, Mawáta).

C. The mother lied to the boy that his *nóvai* (at Mawáta *ámuhe*) had burnt up in the fire. The boy was seized and devoured by an *órigorúso*, and the incident was seen by an old woman who told it to the boy's parents. The lair of the *órigorúso* was discovered in the ground, whereupon the beast was killed and burnt. The people carried the remains of the boy home and buried them. (Obúro, Iása).

D. The father roasted and ate his son's *nóvai.* The boy wept, but the next day his father brought him a basketful of the fruit, which the boy ate. In the night the boy was taken by an *órigorúso* who had heard him crying, and the beast ate him except the head, hands, and feet.[29] The next day the beast was found underneath the house and shot dead. His head was cut off, and the body was thrown into the water. (Japía, Ipisía).

E. The weeping boy was carried away by a *wario* (large hawk). Its nest was found in a tree, but the people dared not climb up. The bones of the boy were found on the ground underneath. In the night the spirit of the boy came to his mother and said, „Mother, you no go close that tree. That pigeon (bird) he bad, by-and-by you go close to, he kill you." However, under the cover of darkness, the father and mother crept up to the tree, gathered together the bones of their son, and returned without being detected, for the hawk was sleeping in its nest. The next day the two warned the people not to go near the tree, and the path which lead thither was blocked up with a tree. (Nátai, Ipisía).

F. The Wáboda children were swimming in the water, and one boy found a *nóvai* which his mother ate. The boy cried till late in the night, and his mother thought, „No good I been kaikai that fruit belong boy." Next morning she went to the bush with three baskets to fetch *nóvai* fruit. She found a *nóvai* tree and after filling one of her baskets with fruit she left it hanging on a branch. A little further on she found another tree and filled another basket. Then she she went to a third *nóvai*

tree, and leaving the basket on the ground, she climbed the tree to pick the fruit. In the tree was a large hole, and there lived two *útumu* (spirits of people whose heads have been cut off, cf. no. 134), a male and a female. They dragged the woman into the hole, killed and ate her.

Her husband wondered where she had gone and asked everybody whether they had not seen her. In vain the people called her by name. When it became dark they had to give up searching for her but the next day they started again, tracking all the different paths which she might have taken. They carried their trumpet-shells with them and said, „Suppose you find him that woman, you sing out, make *túture* (sound the trumpet-shells). When they were tired they rested, cooked some food, ate, and smoked, and then resumed their search. But in the evening the different parties returned without having seen anything of the missing woman.

The *útumu* had thrown the woman's bones outside the tree. At length one of her baskets was found, and the people eagerly followed up the clue. Next her second basket was found, whereupon the people came to the large tree, and found the third basket there. „That basket he no been fill him up yet," thought the people, „he got fruit there, he been go knock him down, I think." On the other side of the tree they came across her bones. „That bone belong that woman," they said, „that no bone belong pig, bone belong cassowary, no, that bone belong man." The people brought them home and said to the woman's husband, „I find him bone, I think *útumu* been kaikai him." The leading men seized their stone axes and other arms and went to the place. One of them climbed the tree. „Oh, *útumu* he been catch him true," he said, „*útumu* stop inside tree, stink he come up." The man who had climbed up came down, and they started to fell the tree. At length it was hewn, and the male *útumu* came out and was killed. A man went to look into the hole, and there was the female *útumu*. „Oh, you no kill me fellow," she wailed, „I no *útumu* ('she gammoned,' said the narrator), more better you catch me, keep me," but she too was killed, and the heads of the two *útumu* were cut off. The bodies were cut in pieces and burnt, and the bones of the woman were carried home and buried. The people held a mourning feast. (Cf. no. 137; Bíri, Ipisía).

PARENTS WHO KILL THEIR CHILDREN

(no. 253—254; cf. Index, The Family).

253. The child of a certain man and woman in Wáboda cried incessantly, preventing the parents from sleeping night and day. „No man, no woman help me fellow carry that pickaninny," the mother complained, „me tired, me all time carry that pickaninny." Then she put it in a basket which she wrapped up in a mat, and placed it on a tree lying on the beach. It was then low water, but after a while she saw how the rising tide carried the tree away.[63] Then she returned to her husband, and he asked her, „Where pickaninny belong you?" He had to repeat the question before she answered, „Me tired; me been throw him away, big water take him go." „He all right," said the man. (Duábo, Oromosapúa).

254. A certain Kíwai man had not received payment for his daughter whom he had given in marriage to another man, and he was very angry. „You look out, two fellow, some time I make *givári* (sorcery)," said he. Shortly afterwards the girl was about to bear a child. The father took a certain stone, shaped it to resemble the head of a man and painted it red, black, and white. Then he buried it at the ladder of the house where his daughter lived, and said, „You man, you kill my girl. You go inside, shut him road, no pickaninny come." On

going to swim the woman stepped over the stone. No delivery took place, for the stone prevented the child from being born, and the woman died. (Káiku, Ipisía).

THE TWO SISTERS WHO FOUGHT OVER A CRAB.

255. Two sisters lived together at Sagéru and spent their time fishing with a basket which they lowered into the water and hoisted up when the fish and crabs had gathered into it. Once the elder sister caught a large crab and tying up the pincers put it in the canoe and brought it home. The next day she went to make sago, and in her absence the younger sister cooked the crab and ate it. „Who kaikai my crab?" asked the elder sister on her return home. She was very angry, seized her digging stick and hit the younger girl on the head. They began to fight so fiercely that they kicked the firebrands over the floor, soon the whole house was in flames, and the two girls perished. (Káku, Ipisía).

A. The two girls lived by themselves, and once one of them in the absence of her sister ate a crab which belonged to the latter, alleging that it had escaped. They began to fight and set fire to the house as in the first version. (Mánu, Ipisía).

B. The large crab caught by the elder sister was about to escape in the night when the younger sister happened to come and tied it up again. She kept it for herself and ate it, and when her elder sister asked for her crab she pretended not to know anything about it. The elder sister found the legs of the crab and guessed the truth. They fought, set fire to the house, and died in the flames. (Támetáme, Ipisía).

THE BROTHERS WHO QUARRELLED, AND THE YOUNGER OF WHOM WENT AWAY

(no. 256—259; cf. Index, The Family).

256. Two brothers lived together in Manávete; Múmaréva was the name of the elder brother who was married, and Sábaréva the younger. The latter went to his brother's garden and stole yams, and Múmaréva's wife on noticing that food had been taken away said to herself, „Oh, my yam! who been pull him out?" On returning home she saw Sábaréva occupied with roasting some yams and recognized them as the same from her own garden. A little later she went down to the beach where the young men had begun to play *páru* (a kind of hockey), and with her digging stick she hit Sábaréva on the head, at the same time calling out, „You no go steal my yam!" The humiliated Sábaréva began to cry, and when some of the men wanted to attend to his wound he sent them away and said, „I no want you make him, I leave you."

In the night when the people were asleep the boy thought to himself, „What place I go? I go stop another place." He put some yams, bananas, and coconuts in his basket and went away into the bush. After a long wandering he came to a place where the ground was high and dry, and there he built a hut to live in. An *atéraro* (ferocious mythical lizard) lived in the same place.

The next morning the people discovered that the boy was gone and started to look for him. As none of the canoes were missing they concluded that he had gone away on foot, but they could not find any trace of him.

One day while making a garden in the bush the boy met the *ateraro* and thought to himself, „I don't know, I finish now to-day, *atéraro* kaikai me!" But the monster beat the ground with its tail to express its friendly disposition, and said, „You me (we) stop, you my boy. What's the matter you come here?" „Oh, wife belong brother he fight me here along head, that's why I come," said he, „I come altogether, no more go back." And the two lived together, and the boy made a large garden in which he planted sugar-cane, bananas, yams, sweet potatoes, and many other things.

One day the boy thought, „Oh, I been plant him plenty kaikai; who kaikai? I want make him dance." The *atéraro* knew a great many songs and dances, *madía, mádo, gánu, báidúo,* and others, and taught them to the boy. Then it caused a large *dárimo* (men's house) to build itself; the posts and rafters cut themselves and raised themselves up, and in a short time the house was ready. The human figures which were carved on the posts decorated themselves (cf. p. 13), and the boy and *atéraro* too, decked themselves with ornaments for the dance. A number of fires lighted themselves in the house, and a great quantity of food heaped itself up there of its own accord. The two companions danced and beat their drums, and the carved posts sang and took part in the merriment.

The wife of the elder brother got up in the night and wondered what the noise was which came from the bush. The next day she said to her husband, „Middle night I hear plenty drum he come along bush, plenty sing he come. Next night you no go sleep along *dárimo*, you come sleep along me." Accordingly the man came and slept in the woman's house, and they heard the noise. „Before I no hear that thing," thought he. „My brother he been go, I no savy he been go water, he been go bush. I think that my brother he make that sing." The following day he told the people what he had heard, and they decided to go and find out the next night. They took with them their weapons and a supply of food. It was dark, and they were guided by the sound of the dance. When they came near, the elder brother went alone to look. „Oh, one man he make dance!" he said, „Oh, plenty post he make sing, hit him drum!" After a while the man went up to his brother and embraced him. They sat down and talked together, and the younger brother related why he had gone away.

After that the younger brother and the *atéraro* continued to live in the bush, and the former was given a beautiful girl in marriage. He taught the people the dances and songs which he had learnt from the *atéraro.* The elder brother lived with the people in the willage, but the two brothers frequently visited each other. (Káku, Ipisía.)

A. The younger brother did not help his elder brother to work in the garden. When the yams were ripe, he went and stole in his brother's garden. He was found out, and his sister-in-law struck him with a large yam. In the night he went far away into the bush and built a house there. Inside a large tree at the same place lived an *atéraro* who really was a man, and the two made friends and lived together in the house. They used to beat their drums and sing every night. The elder brother felt sorry for the boy. One night on hearing the drums, he went in the direction of the sound thinking that it was caused by his brother. After penetrating a long distance into the bush he made

a mark in a tree and went home. The next day he returned, found the mark, and went on in the same direction till he came to a sago tree, the top of which had been cut off, and he guessed that his brother had done it. After some further searching he met his brother. Both wept, and the former anger was forgotten. The *atéraro* killed two pigs and some other game for the brothers. The following day the elder of them went home, carrying with him an ample supply of meat. He told his people what he had seen and asked them to prepare a great quantity of sago. Then they all went to visit the younger brother in the bush, and he gave them so much food that they could hardly carry it home with them. (Mánu, Ipisía).

B. The name of the elder brother was Mámaréva. Once he caught his younger brother stealing in his garden and struck him on the head, and the boy in anger went away into the bush. There he found a man named Atéraro and his wife whose name was Píuri, and the three stayed together. They built a house and planted gardens. The sound of their drums was heard by Mámaréva who came to look for his brother. But he could never find him. (Duába, Oromosapúa).

C. A certain Ipisía man used to work all day in his garden, and in the evening he beat his drum. An *atéraro* was attracted by the sound and one night killed a pig which it placed outside the man's house. The man woke up and was greatly frightened on seeing the monster, but they made friends and stayed together. The *atéraro* was really a man who at times passed out of the skin of the beast and assumed his human form. The two used to dance and beat their drums, and once they were heard by some people who came to see them. The visitors were at first frightened at sight of the *atéraro* but after a while he stripped off the skin and became a man. At length the people returned home laden with food which the *atéraro* had given them. (Nátai, Ipisía).

D. The elder brother did not get any help from his younger brother. Once when the latter was visited by some friends he had nothing to give them and went and stole some food in his brother's garden. He was caught and punished by his brother and sister-in-law. In the night he went away and settled down in another place. He met some people there and was given two girls in marriage. His brother thought him dead and felt grieved.

One day the younger man invited all the people to come and dance, and the two brothers met[45] and embraced each other, forgetting their quarrel. The younger brother gave a great quantity of garden produce and meat to his former people, but they continued to live in different places.

According to another version by the same narrator the elder brother went and searched for his younger brother but could not find him anywhere. (Bíri, Ipisía).

257. Two brothers named Meágore and Mórosa lived in Dáru and spent their time making gardens, hunting pigs, and spearing fish. Their dogs wanted to help them in their gardens and said, „What name (why) you go all time self (by yourselves) make garden? good you me (we) go everybody make garden." „Oh, good you fellow stop look out house," replied the men, „me fellow make kaikai for you fellow." The dogs understood how to light a fire and cook food. Meágore had good arrows and shot plenty of fish, but Mórosa had bad arrows and hardly got any fish at all. One day the latter pretended to be ill and stayed at home, but when his elder brother had gone to work in the garden, he got up and stole one of his brother's good arrows. Next time when they went to fish the younger brother had much better luck, and Meágore was greatly surprised. He accused his brother of having stolen one of his arrows, and they began a fight in which their dogs joined in. The younger brother was wounded, and some

blood ran. In the night he got up, told his dogs to remain at home while he himself went away in a canoe. He called at Old Mawáta, and the people there asked him where he was going. „I go look spear (arrow)," he replied, „big brother been fight me all over, my head, my body all over mark." The people offered to give him arrows, but he went on towards Fly river. A similar conversation took place at Kátatai, Paráma, Súmai, Kíwai (Iása), and Díbiri (abbrev.). He remained for a time in the last-named place and was given two women in marriage as well as a great number of arrows, a canoe, and an ample supply of food. Then he made his way home calling at the same places as on his way from home. „You been find him spear?" he was asked in all the places, and his reply was, „Yes, I been find him plenty spear." On seeing his canoe his dogs called out, „*Pe rórarioro!* — Canoe he come! Oh, father he been go one man (alone), three man (persons) he come. I think that (are) two mother he belong me. Father there he steer, two mother there he fore." And the dogs went and beached the canoe. The dogs of the elder brother wanted to come and help them but those of the younger brother stopped them saying, „You no come help me fellow; father belong you fellow been fight father belong me fellow." The elder brother said, „You me one blood (we have the same blood); you give me one woman, you keep him other woman." The younger brother did not say anything at first, but after a while he gave him the one woman, and they also shared the arrows between them. (Gibúma, Mawáta).

A. The elder brother had good arrows and the younger brother bad ones. After the latter had stolen some of his brother's arrows he had better success in shooting fish. The elder brother suspected him of having stolen the arrows and struck him with his bow so that blood flowed. Full of anger the younger brother went away in the night leaving three white feathers with his wife and saying to her, „You watch him all time that three feather. That time they start shake I come back. First time he shake little bit, when I come close to he shake more. Suppose he start shake night-time, I come back night-time. Suppose morning he shake, I come morning." He went to Díbiri, and when he was on his way back the feathers started to shake, and his wife and children who understood the sign were very glad. „What you fellow laugh?" the elder brother asked them but they replied evasively. At length the younger brother came back, and when his brother heard that he had gone to fetch arrows he felt ashamed and they made friends. Then follows the episode telling how their sons abused the petticoats of their mothers and caused the women to become pregnant. (Cf. no. 260 A). (Íku, Mawáta).

258. A certain Ipisía man, a cripple, was asked by his brother to mend his *gonéa* (fish trap) while the latter was working in his garden, but he neglected to do so. The brother was very angry on his return home and beat the cripple. The people interfered and the next day made the *gonéa* all right, for they felt sorry for the cripple. In another version by the same narrator the owner of the *gonéa* struck his neglectful brother dead (it does not say that he was a cripple), but immediately afterwards took him in his arms full of remorse and wailed. Some men fought the murderer, and after that there was a general wailing. (Bíri, Ipisía).

259. Two brothers and the wife of the elder of them lived together in Díbiri, the younger man never came and helped his brother to work in their garden. He once happened to see his

sister-in-law nude, and one day when the elder man went to work, his brother and the woman remained at home and the former compelled her to have connection with him. On the return of her husband the woman told him what his brother had done to her. He asked her not to speak to anybody and brooded revenge.[39] One day he bade his brother come and cut off the top of a sago-palm as the people do some time before they fell such a tree for making sago. The younger brother was sent to climb the palm by means of a long bamboo propped up against the trunk of the tree. When he had reached the top, the elder brother took away the bamboo and left him there saying, „That's no my fault, that's fault belong you, you do bad thing along my woman.“ The man in the tree had stuck a shell within his belt and used it for scraping a passage inside the tree right to the ground.[59] He wailed to himself,

„Díbiri túmuato Ganáde súrasúra súraráro dóu marémo. — Along Díbiri bush brother belong me he take away bamboo from sago tree. Ganáde come help me.“

One day a woman named Ganáde and her daughter named Sírura heard the wailing and guided by the sound came to the tree. „You man?“ they called out, and the man ceased wailing. They went round the tree and said again, „You man?“ „Yes, I man,“ he replied. „What name (how) you come inside that sago tree?“ „I been make bad thing along brother, wife belong him. I go along sago tree, brother he knock him down that bamboo. I got no road come back. I take *ípa* (shell), scrub sago tree inside. I want come out. You two take *emóa* (stone axe), come cut him tree.“ The woman and girl fetched a stone axe and asked him to knock at the tree so as to let them know on which side he was, and he did so. „Look out, me cut him now.“ When they had cut the tree on the one side they said, „You come other side again, me cut him other side.“ This done they bade him, „You look out, me split him sago tree now.“ They split the tree, and the man came out.[68] „Sírura, that's my man,“ said the mother, but the girl protested, „No, mother, that's my man.“ They washed away the sago which had fastened to his body and rubbed him with sweet-smelling herbs. The two women took him to their house, and after the mother had resigned him to her daughter the two married.

The man made a bow, and drawing it said, „I shoot my brother to-morrow.“ He went and lay in wait beside the path, and when his brother came he shot two arrows through him just under both the arm pits and killed him, whereupon he shot his sister-in-law in the same places.[41] He cut off the two heads and brought them home. There he sat down and thought to himself, „My poor brother, that's no my fault — fault belong you. You want kill me first time, that's why I kill you.“ (Sáubíri, Ipisía).

SONARE AND HIS SIX BLIND BROTHERS.

260. In Kíwai there lived a man named Sonáre who had six blind brothers. One day he started to build a house and wanted his brothers to help him, and said to them, „What's way (how is it that) you fellow no can help me, no look nothing?“ „That time me born, me no see nothing, no got eye for look,“ replied they. „We no can go up along house, by-and-by me fall down.“ Therefore Sonáre had to build the house alone.

Another day Sonáre said to his brothers, „Come on, you me (we) go make garden.“ That kind work me want him,“ they answered, „cut him tree, work him garden; all we fright

go up along house." They all went to the bush, Sonáre, his wife whose name was Máde, and the six brothers. Sonáre put some sticks in the ground marking out the different plots of the garden, and placing one of his brothers at each stick he asked them to dig the ditches. Sonáre alone dug his ditch in a straight line, but all the rest dug theirs crooked. „You no come inside along my garden, you go straight," said Sonáre to the man nearest to him. „Oh, brother, me no can help it," replied the other fellow, and the rest said the same, „Me no can see mark."

When the ditches were finished the brothers planted the various lots of the garden, and Sonáre said, „You no more come look out (after) garden, I come look out." „That's all right, Sonáre," said the brothers, „more better we stop home. We look out house, you catch him kaikai, firewood, water."

The next morning Máde went to swim and taking off her grass-petticoat put on a fresh one. Then she went to the garden with her husband. As soon as they were gone the six blind brothers seized her petticoat and „humbugged" it, the eldest first and then the rest in turn according to age. On his return Sonáre said, „Oh, hard work, me and wife belong me; make garden, take kaikai, take water, firewood. What for you fellow no help me?" „Oh, we no can help you, we no got no eye," said they. Máde prepared food, and they ate. Then she changed her petticoat and put on the same which her brothers-in-law had humbugged, and all of them went to sleep.

The same events took place every day for some time. Máde changed her petticoat, and the six blind men humbugged the one she had left at home, and in the evening she put it on again (abbrev.). One day Sonáre said to his wife, „Máde, what's the matter that thing belong woman, *ámo* (breast), he come up now?" „I no savy, I no can tell you, you no been humbug me," she replied. „I no savy what's way (how) you been find him pickaninny," said he. The six brothers did not know anything, as they were blind.

One morning Sonáre pretended to go to the garden but returned home to watch his brothers. He heard them shouting to each other, „Hurry up! hurry up!" When he went closer he saw that they were humbugging his wife's petticoat. „Oh, I find out now!" he thought, „wife belong me he got pickaninny that fashion. All you me (we) one mother, one father; you fellow spoil me." [56] He went to the garden, and his wife asked him where he had been. „Oh, I been look one good place, I stand look, that's why I no come quick," lied he. In the evening Máde prepared food for the men as before.

The next morning Sonáre asked his brothers to come and help him to cut down a certain large tree, and they all went there together. When the tree was felled Sonáre said, „You fellow stand up, make him one line. I go split him now," and he started to split the tree. The brothers said, „Suppose plenty *kóne* (a kind of edible larvae) stop inside, you fellow sing out, 'Plenty'; me fellow want put hand, take kaikai." Presently Sonáre exclaimed, „Oh, plenty, you fellow go put hand now!" As they put their hands into the cleft he snatched away his axe, and the tree closed up, jamming their hands so they could not get away. [60] „Brother, what's the matter, Sonáre?" they called out. „No my fault, my six brother," said he. „You fellow no sorry me. I look out you fellow, garden, kaikai, some fish; you fellow humbug my wife." He left them in the bush, and the six brothers began to wail and sing,

„*Wáwoiodío Sonáre náma dóveábi mo nigóibi gído ovéra náa iarógo.* — Sonáre been find him out now, me tell him, me no been humbug him."

The wailing began at sunset and went on all night. The brothers tried to draw out their hands and dragged the tree along the ground this way and that. Some sharp sticks and thorns speared their bodies, the rain wet them, and they were cold. At runrise their heads drooped down over the tree at which they were fettered.

About the same time Máde bore her child, a boy, and sent Sonáre to fetch some food from the bush. On hearing his footsteps the six brothers called out, „Brother! That's you?" But he did not answer. „Oh, brother," said they, „me no make him proper thing, me no make him along proper place, me humbug grass (petticoat), that's all." Sonáre did not say anything and went home with the food for his wife. In the night the six brothers again sang the same song, and Sonáre heard them. One of the brothers said, „You me (we) pull him this way, I think house here," but another said, „No, no, you me pull him this way." „My foot he feel him road now," said a third, „you me pull him this way." At daylight they heard the cry of the birds and knew that it was dawn.

The boy grew up and learnt to speak. Once again Sonáre came near his brothers in the bush, and they called out to him, but he did not reply. They sang the same song every night. The little boy heard them and said, „Mother, pigeon (bird) there he sing out?" „No that no pigeon," she replied, „some people there stop along bush." She did not want to let the boy know.

The next day Sonáre and Máde took their son to the garden, and on hearing them the six blind men called out. „Oh, that no pigeon, some man he sing out," said the boy. „That's all my six brother," said Sonáre, „all he humbug you (your) mother, grass belong him, all he make you. Me wild, that's why I humbug my brother, shut him all hand inside along that tree." „Father, more better you take him out," begged the boy, but Sonáre did not listen.

While they were in their garden Sonáre collected some kinds of sweet-scented plants and brought them home in a bowl, and there he mixed them with coconut-oil and prepared a medicine. The next day he went to the bush taking the bowl and his stone axe with bim. „Sonáre!" his brothers called out. „Me here." „Oh, you come take me out!" Sonáre went up to the tree, lifted his stone axe, and saying, „You fellow look out hand belong you fellow!" he split the tree, and the men were released. They all wept. The blind men caught hold of each other by the hands forming a long line, and Sonáre who placed himself at the end of the line asked them, „You ready?" and then he lead them home. There he brought them to the water, washed them, and rubbed their bodies with the sweet-scented ointment. Lastly he took six pairs of a certain red flower called *múmu* and pressed them against the eyes of his blind brothers, which restored the use of their eyes. They all shouted out in surprise on seeing the landscape round them, „What name (what is) that thing? what name that thing?" and Sonáre explained, „That (is) big water, belong canoe sail about. Suppose you hot, you go swim along that water. That (is) salt water, you no can drink that water. That (is) sand-beach. Where house he stop, that (is) ground, belong make him garden. That's heaven here. That side wind *úro* (south-east), that side *húráma* (north-west)." Thus Sonáre showed them everything.

When they went home Sonáre said, „That's boy here, you fellow been make him." They all remained there and worked together. (Adági, Mawáta).

A. (This version is preceded by one of the episodes of the two quarrelling brothers, cf. no. 257 A). After the two brothers had made friends they stayed together. Once when they and their wives were in the bush, their sons who remained at home humbugged the grass-petticoat of their mothers. After a time the two women became pregnant, and the two husbands guessed the truth. They enticed the boys into the bush and caused them to get jammed up in the trunk of a tree as in the first version. After a time the parents went to live inside a large tree in the bush, as they had no children who looked after them. Even at the present time it happens when someone is dead that the people can hear the two brothers beating their drums inside the large tree. The spirits are believed to come to visit the two brothers, and they dance together. The boys who were jammed up in the tree all died, for the sharp edges of the tree cut off their hands. (Íku, Mawáta).

VIII. TALES OF AGRICULTURE (no. 261–271; cf. Index).

THE FIRST BULL-ROARER.

261. An old Bóigu woman named Méte was once cutting up an *otóro* tree into firewood. Suddenly a large splinter whirled up into the air with a whizzing sound, „*Bigu-bigu-bigu,*" and fell down close to the woman, one end sticking into the ground. The woman picked it up and on her return home said to her husband, „That thing here, I been hit him along firewood. That piece he been fly, he make noise all same drum, *'Buuu-bigu-bigu-bigu'*. He come down, close up hit me." „You keep him," the man said, and he thought to himself, „By-and-by he come speak along dream." At sunset the woman was made „lazy", and soon she fell into a heavy sleep. The splinter of wood came to her and said, „Mother, that me, that my name *bóigu* (or *bígu*, for it called out its own name when whirling round). You go bush, cut him skin belong one wood *stvirívari,* make him rope. You make hole along me close to nose, make fast rope. That time you plant him *umámu* (yam), you spit him out medicine along garden. You make medicine along woman belong you, rub me along *kasávo* (semen) and *áe-gádi* (secretion from the vulva), you sling me round. I make him that medicine fly all over garden, I make noise too, *bígu, bígu.* That me make altogether garden move, make him grow. What side wind, you go stand up that side. That me proper thing for *umámu*, medicine go all over garden, belong banana, taro, sweet potato, too. You make (swing) me along *nigóri* too (the turtle-breeding ceremony), make him water lucky. You learn (teach) him people, you stow away along (from) woman, by-and-by no more kaikai."

In the morning the man and woman let the people first go to their gardens whereupon they followed them and hid in the bush. The woman told her husband her dream, and they prepared the bull-roarer as she had been taught, and attached a string to it. The woman swung it round first, and it produced such a sound that the man nearly ran away in terror. Next he swung the bull-roarer, and the ground moved, and the noise resounded like thunder from one end of the island to the other. The Bóigu people could hear the noise and were so frightened that some of them shrieked out and fulfilled their wants involuntarily, for the bull-roarer was a stupendous thing. „What name (what is) that noise?" the people shouted. „What place he come from? from ground? from heaven?"

The man summoned all the other men, but the women, Méte included, and the children were sent away to Káwamúdo. He donned all his ornaments and sat down in the middle and

said to the rest, „What thing I show you fellow, no good you show woman, no good you show boy, no man learn (teach) woman belong him; that belong me altogether man, that belong you me (our) kaikai. New boy by-and-by me learn him.“ Standing up and drawing his bow at the people the man said, „What man he tell him woman I shoot him.“ Then he swung the bull-roarer round producing a tremendous sound. The people all ran away, some jumped into the water, and others hid themselves under bushes or in holes in the trees. The man shouted after them, „You fellow no run awaw, belong you me (us), everybody.“ The women too heard the sound: „What name (what is) that thing?“ they wondered, „I fright!“ Mete thought, „Oh, man belong me he make him people savy now,“ but she too, pretended to be frightened.

The man let the others swing the bull-roarer too, and everyone of them went afterwards and made a similar thing for himself, and the sound of bull-roarers was heard all over Bóigu. The first man taught the rest how to use them when planting yams. The Sáibai and Búdji men and many other people came to find out what the wonderful sound was, and all wanted bull-roarers. They brought their women to the Bóigu men as the price of their admission into the secret, and somewhat reluctantly the Bóigu men gave them bull-roarers and showed them how to handle them. The use of bull-roarers began in Bóigu and spread thence all over the country. The old people prepared the secret „medicine“ for the bull-roarers, and the younger men only used them when ready, for not until they had attained a considerable age were all the details revealed to them. (Námai, Mawáta).

A. All the yams came from Búdji, but formerly they did not grow well. A Búdji woman discovered the use of bull-roarers exactly as in the first version. Máigidúbu, the snake man (cf. no. 414), came and taught her in a dream how to swing the instrument in order to „wake him up ground“ before planting yams. She imparted this knowledge to her husband and all the Búdji people. After using the bull-roarers the people put them down on the eastern side of their gardens, the purpose being to „shut him that side where sun he come, no want sun burn him yam.“ Then they danced in their gardens with their bows and arrows drawn and sang,

„*Sa sa kóko bábi sa.*“ „*Sa sa íru bábi sa.*“ *Babi* means „grow“ and *kóko* and *íru* are two kinds of yam.

And they went through the names of all the different kinds of yam in the same way. When the planting was over and the people had returned home, one of the leaders performed the *karéa* rite (cf. p. 14) calling upon all the different yams to grow. These observances are still kept up. (Gaméa, Mawáta).

THE FIRST COCONUT (Kíwai version).

262. The Neiábo people in Díbiri were bailing out a creek on the Gáma-óromo (river). There was a woman named Kakinábo who had a large growth like a ball hanging between her legs, and the other women were ashamed on her account. Some of the people sent her and a man named Barikábo to the bush to fetch some bark of a *te* palm which was needed for bailing out the water. When the two were alone in the bush Barikábo had connection with the woman, and in the act the „string“ which held the large ball was severed, and the thing dropped off. The man and woman pitched it into the water without thinking anything further about it. On

their return the people called out, „Oh. that woman he all right, nice now. He been cut him now, that's why me fellow send you two go there.“ And the two were married.

Another day Kakinábo went to swim in the creek. While she was in the water the same large ball which was floating about there followed her closely wherever she went. She thought that it was a fish and called to Barikábo, „More better you come close along water, every time one good fellow fish come swim.“ Barikábo fetched his *gonéa* (conical fish-trap) and tried to catch the supposed fish, for neither of them knew what it really was. Barikábo tipped the *gonéa* over the fish, but the ball broke its way through the basket-work of the trap and escaped. The woman scolded him for his clumsiness, and he tried to think of a better device for catching the fish.

The following day Barikábo provided himself with a bow and three-pronged arrow, and he and his wife went together to the creek. When the ball came floating along Barikábo shot his arrow at it, and one of the points which was made of hard *páruu* (the surface wood of a palm) penetrated the shell, while the two others which were made of *hevágore*-wood broke off.[61] Barikábo picked up the thing and looked at it: „What name (what is) this one?“ he exclaimed, „he no fish. More better I chuck him away.“ And he threw it away into the brushwood near by. The man and woman did not know that they had „made“ that thing.

One night the ball came to Barikábo in a dream and said, „Father, you been chuck me away, you been forget. You go look what place you been chuck me. That tree he stop that place, that me.“ Barikábo woke up and thought, „Oh, that thing I chuck away, he come along dream.“ When daylight came and the birds began to cry, he called his dogs and went out. But instead of looking for pigs he went straight to the place indicated in the dream. There stood a large coconut tree. Plenty of nuts were hanging on the tree, and many dry ones were lying on the ground. Barikábo thought, „I been chuck away that thing, I think he no fish, he no good. That (is) good fellow thing, I been forget all about that good thing.“

He husked one of the nuts, broke it open, and by way of trial gave a piece of the kernel to one dog which he did not care about, not one of the good dogs. But the good dogs all sprang up, bit the other, and snatched away the coconut which they devoured. They licked their lips and whined for more. The man waited a little, but as nothing happened, he thought, „Oh, that good kaikai,“ and he broke off a small piece and tasted it himself, and it was nice.

Barikábo picked up one dry and one green coconut and brought them home in a temporary basked *(kamásu)*. He did not speak to anybody but hung up the basket over his sleeping place, thinking, „More better I sleep first, I wait what time that dog he die, what time I lose him life. Suppose to-morrow I life, I learn (teach) him people.“ In the night he dreamt that the coconut came and said, „Father, you no fright. I been come before, you find me again. That's my name coconut, that's my name *ói,* that's my name *gâgama* (cf. no. 4),“ and it went through all its names, seven in number. Then it continued, „Me fellow half belong kaikai, half belong drink water. You go learn (teach) him people. Me no belong bad thing, me belong make life; man he hungry he kaikai me, make everybody grow.“

Barikábo got up and felt very glad. He produced the coconuts and showed them to the people, saying, „You fellow see him here, name belong coconut, *ói.* He good kaikai, you take out skin, everybody kaikai. To-morrow you me (we) go take plenty coconut.“

The next day a great many people assembled and went to see the coconut palm. Barikábo placed them in groups round the tree and said to the first group, „You stand up here, this side belong you fellow, green coconut on top, dry coconut along ground." To the next group he said, „Coconut on top (and) along ground, altogether this side he belong you." Thus he marked out which nuts belonged to the different groups of people. All collected their coconuts and went home, and the dry nuts were planted together with a certain „medicine" which consisted of a small piece of the skin of a crocodile. The coconut had taught Barikábo to use that „medicine" which referred to the time when the coconut had floated in the water like a fish or a crocodile. Even now the people use the same „medicine" when planting coconuts. (Námai, Mawáta).

A. The Díbiri people were bailing out the water of a river in order to find Mérave's drum (cf. no. 56). Kakinábo, a woman, had a coconut hanging between her legs, and a man named Rasúsure cut it off under exactly the same circumstances as in the first version. They threw the coconut into the water, where one day it was speared by Rasúsure as told before, and since then every coconut has a hole where one of the points penetrated the shell and two marks from the other points (cf. no. 263). The man afterwards found the coconut tree and distributed the nuts among the people (Gibúma, Mawáta).

B. The origin of the first coconut was the same as in the two preceding versions. The man's name was Barikábo and the woman's Gágena. The nut was speared in the water by Barikábo, thence the hole and the two marks in the shell. Barikábo was visited by the tree in a dream, and he made his dogs eat a little of the kernel. The old men examined the nuts, but none of them knew what they were, and a blind man tasted them first. Nábeamuro (cf. no. 57), Mórigiro (cf. no. 57), Begerédubu (cf. no. 109), and Mesede (cf. no. 45), were among the people who assembled to see the tree. The men tried in vain to climb the palm, and it was only after the women had flung up their grass petticoats into the leaf-axils by way of decorating the tree that some boy managed to get up. The women's petticoats are still to be seen in the axils of the leaves; there is a sort of frilly piece that suggests a skirt. Some people obtained many coconuts and others none or only a few, this is why the number of coconut trees varies so much in different villages. (Káku, Ipisía).

C. (Continuation of no. 56 A). The first coconut derived its origin from a woman as in the previous versions. A man speared it in the water and threw it on shore where it began to grow. The man was told of its existence in a dream, and first made a small dog, then the other dogs, and lastly an old man and woman try the new food. When the people assembled at the coconut palm a man was sent up to fetch some nuts but he slid down. A woman then took off her grass petticoat which was tied round the ankles of a boy to support his feet, and then he managed to climb up. One of the large leaves was once about to fall down, and a woman was sent to tie it up with her grass petticoat, and ever since the leaf-axils are provided with fibrous envelopes which look like women's skirts. All the people went home with their share of nuts. The Dáru people did not put their nuts in their canoes, as the rest did, but tied them on to the canoe outriggers, and they were washed away. For that reason there were formerly no coconut palms in Dáru. (Tom, Mawáta).

D. A coconut once came floating from Díbiri to Kíwai and was speared there by a man who took it to be a fish. The coconut struck root, and the tree was found by the same man who made his dogs first taste the kernel. The coconuts were distributed all over the country. (Gabía, Ipisía).

E. Barikábo relieved Kakinábo from the first coconut as told above. Subsequently it was speared by him and struck root. A hunter named Óge (cf. no. 56 B) found the grown coconut tree,

and through him the nuts were distributed among the people. The women decorated the leaf-axils with their petticoats. A man named Kakináburo climbed up the palm, and wherever he rested his head against the trunk it was stained by the red paint with which he had smeared his hair, and since then the trunks of some palms are reddish. For some reason Kakináburo while climbing the palm could neither get up nor down, and was transformed into a *sumúbu* (ants'-nest), and therefore such are found on the trunks of coconut palms. (Nosóro and Oboráme).

F. A hunter in Díbiri once found a coconut floating in the water, and from it the first coconut palm grew up. The man made his dogs taste the kernel and afterwards distributed the nuts among the people. (Nátai, Ipisía).

G. When a woman, Kakinábo by name, was once swimming in the water a fruit-spike of a coconut palm passed into her *áe* (vulva) and caused her to become pregnant, and some time afterwards she brought forth a coconut. The rest of the tale runs much like the other versions. (Gaméa, Mawáta).

H. In Rep. Cambr. Anthrop. Exp. vol. v. p. 103. *The Stranding of the First Coconut in Muralug.* The coconut floated to Muralug from Daudai. A woman who was bathing in the sea saw it and thinking that it was a fish asked her husband to shoot it. He did so and threw the nut on to the shore, and there it started to grow. One night the tree came to him in a dream and told him its various uses. He found the tree and let first the ants and then the bees and dogs taste the kernel of a nut, and finally he ate it himself and found it good.

I. *Ibid.,* vol. vi. p. 52. *Discovery of the Use of Coconuts as Food.* Gedori, of Mergar in Mer, once cut down some coconut trees and one of the nuts rolled into the sea. Thinking that it was a fish he speared it, and the three prongs of his fish-spear penetrated the holes of the nut. He tested the kernel by giving some scrapings to ants, and then ate some himself.

THE FIRST COCONUT (Másingára version).

263. A man named Dági lived alone with his two wives Púepúe and Põpe. He had many children, among them a son named Núe whose mother was Púepúe.

One night the wild fowl was crying in a *wárakara*-tree in the bush, „*Kekakó knáio nue-nue-nue.*" Dági listened and thought, „Oh, all time wild fowl he sing out name belong my pickaninny." He told Núe to make a *gáta* (three-pronged arrow), and another night, just before dawn, when the bird was calling, he sent the boy to kill it. Núe went and shot it with the *gáta*, one of the points pierced the body whereas two broke off (this has reference to the hole and two small depressions in a coconut, cf. no. 262 A). He brought the bird home and said, „Father, he here that man he been sing out me all time." Dági sent him back and said, „Where *ne* (droppings) belong that pigeon (bird) he stop, you dig him ground, plant him pigeon, *nebáre* (rump) he go on top, head he go down." And the boy did so.

The thing began to grow with miraculous rapidity,[7] and by the time the boy had got back to his father there stood a tall coconut tree full of fruit, some of which was ripe and had fallen down. One day Núe came back and seeing the tree exclaimed, „Uéi! What name that fruit?" He planted some of the ripe coconuts, and again by the time he had arrived home, they had grown into large trees, some with red and some with green fruit. Núe did not tell his father

what he had seen, he only wondered about the thing himself. The coconut trees of their own accord grew up in separate groves, the number of which matched that of Dagi's children, and after a time the village was encircled by these groves.

One day Núe said to his father, „You me (we) drink *gámoda,* to-morrow you me take dog, go along bush. You me go two man, leave him altogether brother along place." The next day at dawn they called their dogs and set out to hunt in the bush. After they had killed a pig they came to the coconut groves. Núe did not tell his father at once what he knew of the coconuts, but merely asked him, „Father, what name (what is) that tree?" Dági, also keeping his thoughts to himself, said, „I no savy what name." Then Núe said, „That pigeon he been sing out my name, I plant him. He come grow, I plant him dry fruit again." Dági told the boy to tie a string round his ankles and sent him to knock down some nuts from the tree which had been planted first. They drank the milk, and opened some nuts which gave a hollow sound and ate the creamy kernel. Their dogs were begging for some and whined, „*Na, na, na*," and Núe gave each of them a little. When the dogs had eaten it they fell down dead, and so did Dági,[13] but he was only „gammon dead" and expected to learn something about coconuts in a dream. Núe placed his father and the dogs side by side, covered them with a coconut-leaf and went home, and when he was asked where his father and the dogs were he only answered, „I don't know where he been go."

Dági dreamt that the coconut came and said to him, „Me belong kaikai, me coconut, I no poison, you kaikai," and the different kinds gave their names, *ámetáme, sári, óbeóbe,* and others.

In the morning the dogs woke up and began to howl, „*Uuu-i!*" waking up Dági. Till then the dogs had possessed the faculty of speech but it was now lost. Núe heard their howl and thought, „Oh, that dog he sing out, another yarn (cry) come out now, proper yarn he lose." It is since that time too that dogs have ceased to obey their masters, and steal their food. The dogs ran home in front of Dági and leaped up at Núe, but they could not speak and only expressed themselves by whining.

Núe prepared oil from a coconut with which he smeared his long hair, up to that time the people had for that purpose only used the oil of a small fruit called *úme* or *kúmai.* The sun was very hot, and as the oil flowed all over Núe's body the people wondered, „Oh, what name (what is) that good grease he got? What's the matter all over you (your) body grease he go?" But Núe only answered, „Oh, father been plant him that proper *úme,* that full up grease. Wild one you take him, that's why no plenty grease."

The next day Núe told the people to make baskets and coconut-huskers and go with him to the bush, and they all went to the first coconut tree. Everybody wondered, „Dági, Núe, what name (what is) that tree?" and Núe told them his story (abbrev). He distributed the coconuts among the different totemic groups. Two men named Wée and Dobási were away fishing and did not get any.

All the people were now busily collecting coconuts of all kinds, some for drinking and others for eating, making oil, or planting. On smearing their hair with the oil they said, „That's thing Núe proper stow away (kept secret) before, make him good grease, go all over body." Two men named Óme and Búgere had not made proper coconut-huskers, but used ordinary

sticks for that purpose, and that is why even now both methods of skinning coconuts are in use.

When Wée and Dobási came home they wondered at all the coconuts. „Núe been plant him,“ the others explained, „he sing out people. What name (why) you fellow no come, go look out fish?“ „Me fellow hungry,“ said the two, „more better you give me two fellow. Me give you fish.“ But the people replied, „Fault belong you. What for you no been come?„ The two men tried again and again to get some coconuts but nobody would give them any, and they had to content themselves with fish.

The next day the people arranged a great feast, and Wée and Dobási planned how to take revenge upon the others. They decided to make two rats which should ruin the coconuts. At first they made them of a kind of soft wood, but the teeth were not strong enough and broke off. Then they used the right kind of wood and succeeded better. They made two *ngáluge* or *gáge* (rats), and afterwards mingled in the crowd so that nobody should know of their doings. Everybody wanted to watch or take part in the dance, those who could not walk were carried to the dancing ground by the others, and the women held burning torches in their hands to light up the scene.

While the people were dancing, Wée and Dobási stole away to the coconut grove and passed into the two wooden rats. They gnawed a hole in every one of the coconuts which the people had stored in the bush, and when all were finished they went into the houses and did the same with the nuts which were kept there. Then they collected ants and put them into the holes, and the ants consumed all the meat which was left.

Towards morning a little child began to cry and asked its mother, „Oh, mother, one coconut I been leave him, I want kaikai.“ The mother fetched a coconut and handed it to the child, and all the ants swarmed out through the hole, and the nut had to be thrown away. „What name been make (what has made) that hole, all ant he come?“ the woman cried out. She asked another woman, „You give me coconut,“ but to their astonishment they found that there was a hole in all the nuts and every hole was full of ants. The people ceased dancing and came to look, „Oh, somebody been spoil him all coconut!“ they called out. One of them said, „Where that two fellow? I think he been spoil my coconut.“ Wée and Dobási had placed their wooden head-rests underneath their mats so as to make the people believe that they were sleeping there, while really they had transformed themselves into the two rats. „Where that two fellow he go?“ everybody was asking. „Two fellow he stop there underneath mat,“ said somebody, and thus the two men managed to avert suspicion.

In the morning some boys were sent to examine the coconuts in the bush, and they brought back word that all were ruined except the young ones which had no kernel. The people flew into a rage, men and women seized their arms, surrounded Wée's and Dobási's house, and forced the door open, meaning to attack the two men. But they had transformed themselves into rats and were on the look-out. The people swarmed in and beat the two mats, thinking that the culprits were underneath until they found out their mistake: „Oh, that wood, where two fellow he go?“ The two rats leaped upon the shoulders and head of one man, and the others shot their arrows at them but hit the man instead, and from him the rats sprang upon another man, and he too was killed. The people had been made „cranky“ by the two men and were

fighting each other with their bows and arrows and stone clubs, and the affray did not end before half of their number were killed.[50] The two rats ran into a hole in a tree, and one of them peeped out and addressed the people, saying,[40] „My name *gáge*. All time I humbug coconut belong you fellow. All rat follow me two, I beginning now."

The people buried their dead and attended to the wounded. Later on they left Gúruru and settled at Ádrepupu. After many fights with the Írupi people some of them went to Másingára and others to Édami. (Some Másingára men).

A. This version is very like the previous one. The bush-fowl called out in the night, „*Kéko knáio pırr núe-núe-núe.*" After a fruitless attempt Núe managed to kill the bird and buried it as in the first version. A coconut palm sprang up, and Dági planted nuts all over the country. Dági and the dogs „died" for a while on first eating the coconuts, and while he was in this state two *étengena* came to him and taught him what coconuts were. In order to silence the dogs which were begging for nuts Dági passed his arm-guard on to their muzzles, and since then dogs have lost the faculty of speech. They could only ask for nuts by whining, „*U-u-u,*" and „*Ia,*" and from their cry coconuts are called *ía* in the Másingára language. The coconuts were distributed among the different totemic groups of the people. Wée and Dobási were left without nuts and took revenge as in the first version. Dági was informed of their treachery in a dream, and there was a fight, after which the two men ran away. (Some Másingára men).

B. This version begins with the story of Dági, the man with the enormously long arm which eventually was shortened by two women (cf. no. 365), He married them, and the elder of them bore him a son who was named Núe. The boy shot the bird which cried out his name. He was visited in a dream by a spirit in the shape of a coconut palm and told to bury the bird, which he did. When Núe opened the first coconut, his dogs licked up the milk which ran on to the ground. He gave a little of the kernel to an inferior dog by way of trial, but the good dogs came and snatched it away and ate it, and at last he tasted a little himself. Núe distributed coconuts among the people, and each group was on this occasion given a totem. Núe had killed the bird with an arrow made of *óse*-wood (in Kíwai *páruu*, the „*te*" palm of which flooring is made), which became his totem, and he called his group of people *ósingere*. Some of the bird's blood had been spilled on the ground, and a bush with red blossoms called *óbeu* (in Kíwai, *múmu* or *kópo*) grew up there, and it was made the totem of another group called *óbeu-tópe*. The bird had been perching in a *ríta*-tree which was given as totem to a third group of people called *ríıengere*. In the act of falling the bird had been caught by a thorn of a certain creeper called *ádro,* and one of its claws had fastened in the fruit of a tree called *íaúa* or *téka* (this fruit looks like a bird's claw), and for this reason the *ádro* and *íaúa* became the totems of two other groups of people. The two men who were left without coconuts transformed themselves into rats *(génoho)* and provided themselves with a pair of large front teeth in each jaw. They ruined all the coconuts, and in the ensuing fight the people killed many of their own side as in the first version. Once a man managed to catch the tail and hind legs of one of the rats, but the skin stripped off, and since then the tail and hind legs of the *génoho* are white. The rats ran up into a tree which the men began to cut down, and when it fell the animals leaped into another tree, and thus the chase went on for a while, but the rats escaped. Before disappearing, the two men who were rats spoke to their pursuers, saying that the fault was not theirs but that of the people who had refused them any share in the coconuts. (Námai, Mawáta).

THE FIRST YAM (no. 264—265).

264. At Gáima there lived a woman named Tshikáro. She was akin to a spirit, for she could make herself insensible and could withdraw into the ground when she wanted. At the same place there lived a man named Wávuro. He had no wife, and one day he made a hole in the ground and had connection with it. But in reality he had connection with Tshikáro who had passed into the ground just beneath the surface. This was repeated every day for some time, but Wávuro did not know that there was a woman in the ground. After a time Tshikáro became pregnant, and her father said, „Where you get him that thing, you no got no husband?" An enclosure of mats was put round her bed and one day she brought forth a number of yams, but no one knew what they were, for the people had not seen any before. One night Tshikáro's father dreamt that a yam came to him and said, „Oh, Wávuro make me, he *kobóri* (cohabits with) mother. That name belong me *umámu* (the common name for yam), other kind he name *erávo*, other kind he name *búmoria*," and it enumerated the different kinds of yam, sixteen in all, and then went on, „I (am) kaikai belong you, you keep me some time, behind (then) you plant me. North-west time (the wet season) make me grow big, south-east time (the dry season) you kaikai, you keep me two moon, plant me again."

On waking up the man thought, „Oh, he good dream to-night, I got good thing." And he washed all the yams in water and kept them some time without eating them. Then he planted them, and they grew very large, and furnished the people with plenty of food. All the different yams have been brought from Gáima, people came from all quarters to get some for planting. (Káku, Ipisía).

265. The first yams came into existence in this way. Two unmarried women in Díbiri named Gávidi and Séruórobo were once complaining that they had no husband. „Every woman got man, you me (we) no got no man," they said. They took some leaves of a kind of wild yam called *kútae* and swallowed them without chewing them, thereby becoming pregnant, and the people thought that they had been „stolen" by some men. In the course of time Gávidi brought forth some yams of different kinds which she named *sído, kóko, iwáibi,* and *óromutu,* and Séruórobo gave birth to some other kinds of yam which she called *opuo, páráko, múdi, páto,* and *inini.* The people did not know anything of what had happened. Gávidi and Séruórobo cut down and burned the bush and cleared the ground for a garden, and after rubbing all the roots with fluid from their vulvae they planted them in the ground. The yams started growing, and the stems began to wind round the sticks which the women had put in the ground for that purpose.

One day an old woman happened to come to the garden which she had never seen before, and she went and called all the people to come and look. They were all greatly surprised at the large yams which were growing in the garden, and when they had returned home, Gávidi and Séruórobo told them how they had born the yams (abbrev). The Díbiri people were very glad, and first one man said to Gávidi, „Oh, that my woman," and then another said to Séruórobo, „Oh, that my woman," and they married them. The people all planted yam gardens, and the same „medicine" which was introduced by the two women is still used. (Gaméa, Mawáta).

THE FIRST TARO.

266. An unmarried woman named Ópae who lived alone at Djíbu one day ate some swamp-fish, and as they contained certain „eggs“ she became pregnant. After a time she bore a boy without knowing what it was. „What kind thing I born him?“ she thought, „more better I leave him here.“ She did not know how children should be carried and suckled, so she left the boy and went to Kuru. There she saw some people and at once thought to herself, „Oh, bad thing (that) I been chuck away that thing. All woman belong this place carry him that thing, give him *ámo* (breast), I got *ámo* too.“ And looking at the men who went about nude she thought, „Oh, that all same stick he hang down. That pickaninny belong me same stick he got. I think that's boy I been born him.“

But the boy who had been abandoned by his mother did not die, although nobody looked after him and he remained lying on the ground. A bird called *gúru* used to fly every day between Abámu (near the Óriómu river and Áberemúba) and a large swamp at the source of the Bínatúri river, and on seeing the baby, it thought, „Oh, something stop underneath, I think that small boy. Poor fellow no got no bed.“ On returning from the swamp the bird carried in its beak the leaf of a plant called *síbara-kikópu* which grows in the water, and dropped it on the boy, who rolling about on the ground lay down on the leaf. The next day the bird brought the boy another leaf, both of which fastened to his arms and made them look like the two leaves of a taro-plant. Another time the bird brought him the dry skin of the same plant, and it stuck to his body and covered it entirely. Lastly it brought him a root of the plant which fastened to his head and fixing itself in the ground began to grow. The bird thought, „Oh, head he down along ground now. On top two hand (arms), two leg he stop, hand he got leaf, leg he got leaf.“ The boy's eyes had become transformed into two tubers of the root. In the end a genuine taro-plant was growing there.

One moonlight night a Kúru man, while hunting in the bush, came to the place where the taro was growing, and on seeing the plant he thought, „What name (what is) that? I no see him before what kind wood he grow, grass (the leaves) come up along ground. I think that *óge* (in Mawáta, *áuhi*, a kind of wild taro).“ But looking closer he said, „Oh, that no *óge*,“ and went away.

One night the new plant appeared to the man in a dream and said, „You take me, I (am) kaikai, that my name *ídje*. That small thing alongside me (the tubers) you plant him.“ In the morning the man went and pulled up one of the roots which he placed in his armguard with the leaves standing up. He prepared *gámoda* which he drank by himself, and afterwards lay down to sleep with the root lying close to him. The plant said to him again, „That thing you been take him, that name *ídje-mómro*, that pickaninny he come out from *ídje;* you plant him. Where you plant him you *súsu* (make water) on top, make him good along ground. Little bit he grow, you *súsu* again. You go take him out pickaninny, plant him again.“ And it went through the names of the (supposed) different kinds of taro, fifteen in all, and taught the man what „medicines“ to use when planting them. The man was told to rub his digging stick and the first taro to be planted with a mixture of swamp-water, urine, and beeswax. While the taro was growing he was to prepare a „medicine“ of water, urine, and burned feathers of a *gúru*

(the bird which had „made“ the taro), take some in his mouth, and blow it over his garden from the windward side, or else he could sprinkle it with his hand. When digging up taro he should cut off the tops and plant them again after rubbing them with the „medicine“.

On awakening in the morning the man carefully followed the instructions given him in the dream. He planted a large garden, and all the taro in the country comes from his place. His „medicine“ is still used by the bushmen when planting taro. If more than one kind of vegetable be planted in the same garden it is not necessary to give each of them its special „medicine“, for all plants benefit by the „medicine“ applied to one of them. (Námai, Mawáta).

THE FIRST KOKEA (A kind of taro?).

267. Long ago, while the Mawáta people still lived at Old Mawáta, they and the Kíwai, Paráma, and Kuníni people once came and attacked the Wáre or Wáreámu people who lived at Djímete. Many Wáre people were killed and their bodies thrown on to the rubbish heap close to the village, and the survivors ran away and settled down at Sípiepúpu. The dead bodies on the rubbish heap decayed, and from each of them a *kokéa* grew up.

Once Púde, one of the leaders of Sípiepúpu village, came to the place where the people had lived before. Walking about there he thought, „I been see one man fall down this place, what name (what is) that thing he come up?“ He found a *kokéa* growing in every place where he had seen a dead body before, a red *kokéa* for a woman and a white one for a man. On his return home he did not tell the people what he had seen, for like all bushmen he thought, „That thing I no been see before, by and by I dream something.“

And he was right, for one night the spirits of the people slain in the fight came to him in a dream, and each of them had the root and leaves of a *kokéa* in place of his head which had been cut off. Standing round Púde's bed they bent their mock heads forward until the gash in the neck was seen, and fire spurted out there as it does with an *útumu* (spirit of a beheaded, cf. no. 134). The apparitions did not say anything and after a while went away.

In the morning Púde got up and thought, „Oh, good thing I been see, all them fellow been come, something stand up along head. What's the matter they no been talk nothing? More better I go back same place.“ He thought that the spirits did not speak to him because he had omitted to do something. So he returned to the place, and this time he touched the root and leaves of each *kokéa*, and that was what he had omitted to do on the first occasion.

The next night the spirits again put in an appearance. They caught hold of Púde, threw him to and fro, and finally hurled him out through the door, continuing to toss him about outside. All the other people were fast asleep. Just before daylight the spirits gave Púde a small piece of human flesh which he swallowed. They said, „Me fellow *kokéa*, from body me fellow come up. Along old place me stop. You make fence, you plant him me fellow inside fence. First one *kokéa* you plant him — you chew him root belong me fellow and leaf belong *bíbiri* (a tree), spit him along me fellow, you roll him up that *kokéa* along leaf, put him along ground. Next *kokéa* you plant him anyway.“

When Púde woke up in the morning he said to his people, „To-morrow you me (we) make him big dance.“ The people donned all their ornaments, and Púde decorated himself with

kokéa-leaves. The people stared at the strange adornment, but in accordance with custom none of them said anything, they only wondered, „My God, what name (what is) that thing? Good thing that, I think *étengena* (cf. Introduction to no. 102) been learn (teach) him that thing.“ At dawn when the dance ended, Púde went and planted one *kokéa*, strictly following the instructions which he had received. When this was done, all the other *kokéa* of their own accord pulled themselves up from the place where they were growing and went and planted themselves within the same fence.

When Púde came back to his garden, he was surprised to find so many *kokéa* there. „Oh, full up bushes (leaves) now,“ he called out, „what name (how) he been come inside?“ But he did not tell the people anything.

It was only when the *kokéa* were full-grown that he told his wife to come with him to the garden. They began to dig up the roots, and the woman exclaimed, „My God, good kaikai!“ Púde said, „Big one you put him along basket belong cook him, small one belong plant him.“ On their return home the woman baked some *kokéa* in the earth-oven and asked the people to come and eat. Everybody ate, and one after another exclaimed, „Uéi! good thing that! He soft altogether, no fast along teeth. Taro, that's no good, fast along mouth, this thing he sweet!“ Each of the men gave Púde some present, a pig, a bundle of arrows, an iguana-skin, or some kind of game, and all of them wanted some *kokéa* for planting, and Púde distributed two, three, or even four to each of them. But he did not teach the people how to take care of the *kokéa,* so when the roots were full-grown, they consumed them all, and being again empty-handed had to ask him for more.

Nowadays the people know better. When they start pulling up the *kokéa*, the „master“ of the garden goes there first alone, digs up one of the roots with a simple *bíbiri* stick (see above), not an ordinary digging stick, chews a small piece of the *kokéa* together with a certain other plant. Some of this „medicine“ he swallows and the rest he spits at the *kokéa*. Then he throws the *kokéa* and the *bíbiri* stick behind him, and the root is left to decay in the garden. This causes such an abundant crop that the people cannot consume it all. (Námai, Mawata).

THE FIRST BANANA.

168. A man named Gimodóburo lived alone in Díbiri. He had no wife, and one day he thought to himself, „No good I one man (alone) I stop, hard work, fill him up water, carry him firewood, roast him kaikai self. Suppose I find him man he got two wife, he give me one, he all right. Woman, he good thing, he cook kaikai.“

Underneath a small heap of earth there lived a certain female being in the shape of a crayfish. One day when Gimodóburo was returning from his work, he happened to tread on the tail of the crayfish which turned over under his foot and lay on its back. „What name (what is) that he red like that?“ Gimodóburo thought, „He got altogether leg, he got two hand, two big hand, tail he got long, behind he got red thing he come out along tail. I never see thing like that, just now I put him foot on top.“ And he went home, cooked his evening meal, and ate it. In the night the spirit of the crayfish came to him and said, „What name (why) you all


A crayfish. Drawn by Námai of Mawáta.

time sing out for woman? That me there you (your) wife. No matter I got long tail, no matter two long hand, altogether leg. I woman, where that red, that *áe* (vulva)."

Gimodóburo woke up in the morning and felt very pleased at his dream. He went and caught the crayfish, and to prevent its escape while he was working he tied it up with a string. A hot sun was scorching the crayfish all day, and in the evening it was dead. The man returned from his work and picked it up and shook it saying, „*Umarúo* (crayfish), you sleep too much! Oh, poor fellow he dead! Fault belong me no leave him along cold place, that sun he burn." Then he buried the crayfish (in the ground) at the root of a large *kurúmi*-tree. And he wailed,

„*Gimodóburo, Gimodóburo Sóidoburo Sóidoburo Sosidóburo.* — My woman he die now, I cry." The right name of the crayfish was Sóido, and *Sosidóburo* is coined from *idóbi* which means „weep".

When he had finished his lament, he did not think any more about the crayfish and went on with his work as before.

After a time the stem of a banana tree sprouted from the dead crayfish. One night Ginodóburo was visited by the spirit of the crayfish which said to him, „Gimodóburo, what name (why) you cry one time for me, no more come look my burying ground? You go see what thing he come out. When kaikai come out, hang down, you rub him along that red thing belong my tail. That time you plant him you put him that red thing underneath. You make that same cry, „*Gimodóburo, Gimodóburo Sóidoburo Sóidoburo, Sosidóburo.*"

„My God, good dream," Gimodóburo thought on awakening in the morning. He went to the place where he had buried the crayfish and saw there a banana tree, and when he came near, the leaves began to flutter („he glad inside, father he come"). Gimodóburo thought, „No got no wind, him he shake himself. My God, good thing he come out from that *umarúo*!"

Different kinds of banana trèe sprouted from the root of the first tree. A bunch of fruit began to form in the tree, and Gimodóburo rolled it up in leaves and cut off the bud at the end, rubbing the wound with the tail of the crayfish as he had been told. When the fruit ripened it fell, and new trees sprang up from it.

Gimodóburo had refrained from eating the first ripe bananas, but when the next bunches ripened, he began eating them. He planted many trees, and made new gardens, and from him the cultivation of bananas has spread to other people as well. Instead of rubbing the young plants with the vulva of a female crayfish the people nowadays use „medicine" from the vulvae of their wives. They also put a small piece of a crayfish and a *kurúmi*-root underneath the first banana planted in a new garden, and when the young tree stands erect, they shake it a little and sing the song which they have learnt from Gimodóburo. The whole garden benefits from the „medicine" applied to the first tree. These observances are still kept up. When the new trees have been planted, the men will wander round the garden singing the same song again („that sing (song) go all over garden, make him grow"). The people do not eat the first ripe bunch of fruit in a new banana garden, and when the fruit has fallen, it is thrown all over the garden and left to decay. (Námai, Mawáta).

A. Very like the previous version. Gimodo (as he is called here) found the female crayfish which he called Sikáru or Sikarúburo and married her, for he was a „story-man". Sikáru died in the sun, and he buried her at the root of a *bunio-* or *kurúmi-*tree and wailed as in the first version. A banana tree grew up from the crayfish, and Gimodo was visited by it in a dream and taught the observances to be followed when planting bananas, which are the same as in the first version. (Gaméa, Mawáta).

B. Gimodóburo, a Búdji man, married a woman called Skarúburo who was also a crayfish (Mawáta, *umarúo;* Kíwai, *skáru* or *sikáru*). She died in the sun and was buried, and some banana trees grew up from her body. Gimodóburo wailed, „*Skarúburo Skarúburo Gimodóburo Gimodóburo.*" (Tom, Mawáta).

THE ORIGIN OF GAMODA (no. 269—271; cf. p. 14 and Index).

269. A male kangaroo at Kúru once cleared a spot of ground by eating off all the grass there. Playing about, the animal caused its semen to run out on the ground, where it became a *gámoda*-plant which struck root and began to grow. The first kind of *gámoda* which grew there is called *wésapía*, it was the first garden plant in the world, taro, yam, and all the others being much later. One day the kangaroo came back to the place, and seeing the *gámoda* thought, „Oh, that my thing, my blood been go along ground, make him that thing come up." The kangaroo said to the *gámoda*, „I plant you for people, make good thing along people. That time people been plant him garden finish, he go home, he make *gámoda*, one big man take him leaf belong *gámoda*, dip him along that *gámoda*, splash along people. He call him name belong that man he been plant him garden, say, 'You plant him taro, sweet potato, yam; all that thing come out good, he no dead along ground. Next year he grow big one, make plenty kaikai.'"

„Missionary asks us to give up drinking *gámoda*," my informant said; „Me fellow think, 'Me leave him that thing? me no leave that thing?' Me fellow talk self, 'No, me no can leave that thing, that first thing in the world? Suppose me leave him, place come poor, you me (we) no got no kaikai. Suppose me no got no kaikai, what name (what thing) me eat? Me fellow fright (fear) Jesus Christ; one thing, me fright our kaikai too. That's why me fellow drink *gámoda*. *Gámoda* no all same grog. Grog that make proper wild, *gámoda* — wild no come out, man he no much talk, he too slack, he want sleep. Morning he feel nothing." (Amúra, Mawáta).

270. The first *gámoda* sprang up at Sáreéve from the dung of a kangaroo and was found by a Másingára man named Bége. He called out, „Hallo, what's there come up? He smell belong him come, what name (what is) that he stop along ground, very nice?" He told the other men to come and look, but they did not dare touch the *gámoda*. One night the *gámoda*-plant came to Bége in a dream and said, „My name *gámoda*. More better you fellow drink me, that good thing." He showed the men how to prepare the drink, and went on, „You plant him that wood, by and by plenty *gámoda* he come. You drink first, behind (then) you give plenty people he drink. That dead he come (people fall into a drunken sleep), that no proper dead, by and by morning you get up."

Bége did as he had been told. He collected a quantity of *gámoda*-plants and prepared the beverage, while the people looked on. When Bége had emptied four small bowls of *gámoda*

he became drunk, and the people said, „That no good, what name (what is it) you make him? I think you go dead.“ „You look me.“ Bége answered in a feeble voice. He drank again, lay down, and without moving any more fell into a deep sleep. The Másingára people were much frightened.

In the morning Bége and the rest went and brought home food and *gámoda*. On their return Bége prepared *gámoda* for all of them, and when they had drunk they exclaimed, „Oh, good thing that! More better you me (we) drink plenty time that one, you me no can leave him.“ And they all drank *gámoda*, ate, drank water, and smoked („drink tobacco“) till they were drunk and fell asleep.

From that time onward everybody planted *gámoda* in his garden. Bége said, „That *gámoda* he belong man, no good woman drink milk belong *gámoda*. Man he want *kobóri* (cohabit with) woman, he no drink *gámoda* first, he no want *gámoda* go along woman.“ (Gaméa, Mawáta).

271. A certain man of Doumóri (on the Fly) brought *gámoda* from the bush and prepared the drink for two of his friends. The two men, who had never tasted the beverage before, drank so much of it that they were unable to move for several days. Later on they went to Pisarámi and told the people there of *gámoda*. The Pisarámi people were eager to taste it, and they went to Doumóri and begged the people there, „We want try that thing two fellow he drink, *gámoda*.“ The Doumóri people prepared a great quantity of *gámoda*, and all of them drank it, some of the women too. The next morning three Pisarámi men did not wake up at all, for they had consumed too much *gámoda*. They were dead, and the people buried them. And there was a quarrel, for the Pisarámi people said, „Me been come try that *gámoda*, what's good you give me plenty? Three man he dead, more better you pay me.“ „What thing you like you speak me,“ said the Doumóri people. „Three man he die, you give me three woman,“ and the Pisarámi people were given three women who were married to the brothers of the three dead men. Then the Pisarámi party went home, and they were friends with the Doumóri people. (Garóva, Mawáta).

IX. VARIOUS CULTURE MYTHS

(no. 272—278; cf. Index, Culture Myths).

HOW FIRE CAME (no. 272—276; cf. Index, Fire).

KAPIA, THE BLACK COCKATOO, BROUGHT FIRE TO KIWAI (cf. no. 1 and 3 A).

272. A little boy living at Manávete was once taken by a crocodile (cf. no. 1 and 2 C), and his father, whose name was Dáve, launched a canoe and set out to see whether he could not find him or his spirit somewhere. Paddling along, he came to Dorópo on Kíwai island which at that time was a mere sandbank with no trees. Dáve spent the night there and the next day arrived at Sanóba on the same island, where lived a „long time man" named Méuri (or Meáuri). He had no garden and no fire, and spent his time catching fish which he dried in the sun. „You got no fire?" Dáve asked him, and when Méuri said that he had none, the new-comer promised to get him fire. Dáve had in his possession an extraordinary bird which knew many things and could speak like a man. The name of the bird was Kapía, and he was the black cockatoo. Dáve sent the bird to fetch fire from Manávete, whereupon he flew away and after a time returned with a glowing fire-stick in his beak. Kapía was wont to carry fire in that way, and from the effect of the fire the black cockatoo still has a red spot round the corners of his mouth.

Méuri went and caught fish, and Dáve lighted a big fire and prepared a meal. When it was ready, he called Méuri to come and eat, but the latter who had never before seen a fire was afraid at first, thinking to himself, „By-and-by (if) me go close to fire me dead." [13] After a time, however, he got used to the fire.

Some time later Dáve parted from Méuri telling him to expect his return. He went over to Manávete and said to the people there, „I find him good place, you me (we) altogether go that place, make him big." The Manávete people were living in two separate camps, and Dáve said to the people in the one camp, „You fellow stop," and to those in the other, „You me (we) go altogether man, woman, girl, boy." So these latter put all their things and all kinds of fruit together and set off in their canoes. On arriving at Méuri's place they went on shore, beached the canoes, and built small huts to sleep in. In the evening they all sat together, Méuri and the others. The place had no name, and they were thinking of what to name it. Kapía, the cockatoo, was there too, flitting about and crying out, „*Iá, iá, iá!*" and the people understood that he meant, „Oh, that Iása, I give good name." Since then the place is called Iása.

The next morning Méuri and Dáve called all the men to come to the bush. There they pegged out the sites of everybody's garden with sticks. At each garden thus marked they said to the owner, „This belong you, you make garden. You plant coconut, sago, banana, any kaikai belong you me (us)."

Méuri always kept the fire-stick which Kapía had brought him. The people lived there together, and as their children grew up, the village became larger and larger. The present inhabitants of Iása are their descendants. (Káku, Ipisía).

A. The same narrator also gave the following variant. Méuri, who had no fire, at first lived alone in Kíwai, and after a time was joined by some Manávete people. Their fire had gone out, and they sent Kapía to get them some from Manávete. After a while Kapía returned, carrying a fire-stick in his beak. But the fire burnt the corners of his mouth, so Kapía dropped the stick and cried out, „*Iá, Iá, Iá!*" The bird then flew away, but the people picked up the brand and lighted a fire on which they cooked food for Méuri and themselves. Méuri was afraid of the fire and fainted on tasting the food, but after a time he liked it. (Káku, Ipisía).

B. A third variant by the same narrator. A man named Baráni lived in Kíwai exactly like Méuri in the first version. As he had no fire, Kapía who came flying from Manávete one day brought him a fire-stick. Baráni was afraid of the fire, but Kapía cooked some fish for him and persuaded him to eat in spite of his remonstrances. On eating the strong food Baráni first fell down in a swoon but after a time learnt to like it. Kapía flew back to Manávete leaving the fire-stick with Baráni. (Káku, Ipisía).

C. Méuri, who had no fire, used to dry fish in the sun by placing it on a large tree, which was lying on the beach. Kapía came flying from Manávete with a fire-stick in his beak, and taught Méuri how to kindle a fire and cook. He stayed some time with Méuri in the shape of a man, but later on resumed the form of a bird and flew back to Manávete. (Obúro, Iása).

D. Méuri lived in a hole in the ground at Iásamúba and used to dry fish by putting it on a stranded nipa-palm. His mouth had a bad smell from all the raw fish he had eaten. Kapía brought him fire from Manávete. (Mánu, Ipisía).

E. Like version D. Kapía's cry was, „*Ía-ha, ía-ha,*" and the fire had burnt a red spot at each side of his beak. Méuri first fainted from the effect of the fire, but soon learnt to use it and to eat cooked food, following Kapía's example. Kapía flew away, but left the fire with Méuri for the use of all the Kíwai people. (Bogéra, Ipisía).

F Méuri, who lived alone in Díbiri, had no fire and used to dry fish on a tree. One day some people came and settled down in the same place, and they gave him a girl in marriage. She offered to prepare his meal, and he asked her to dry some fish in the sun. But she did not approve of that kind of cooking, which left the food very hard, and went to her own people to fetch fire. When Méuri returned from fishing she had lighted a big fire and was cooking his meal. It took Méuri a long while to get used to the fire and smoke and to eat cooked fish, and he even fainted on first tasting the new food. Méuri, ignorant of everything, was also taught by his wife to have connection with her. (Támetáme, Ipisia).

G. In Rep. Cambr. Anthrop. Exp. vol. v. 17. *How Fire was brought to Kiwai.* The animals and then the birds tried in turn to bring fire to Kiwai from the mainland. The black cockatoo succeeded, but burnt himself with it; and since then it bears the red scar round its bill.

HOW TURUMA OF GIBU WAS TAUGHT THE USE OF FIRE BY GIBUNOGERE.

273. A man named Turúma, who lived at Gíbu in Kíwai, used to catch fish which he dried in the sun on a large tree, for he had no fire. Gíbunogére, a mythical being belonging to Gíbu, lived there beneath the ground. He used to watch Turúma, thinking to himself, „Oh, Turúma put fish on top along wood, make him dry, he no got no fire, I sorry him." One day while Turúma was away spearing fish Gíbunogére dug a hole in the ground and lay down there, covering himself with earth, so as to hide himself from Turúma. On his return Turúma found Gíbunogére's footprints and wondered, „Who that walk along here? No man he stop, me one man (alone) stop my place."[10] All of a sudden Gíbunogére got up and said, „Who you? What name (what is it) you talk?" „Oh, father," Turúma exclaimed terrified, „where you come?" — it was in order to ingratiate himself with Gíbunogére that he called him „father". Gíbunogére said, „Me stop inside along ground, that my place. He good place, he got fire, you no got no fire, more better you go my place." Turúma who was still afraid, did not want to go, but Gíbunogére promised to give him fire and urged him to come. They went to Gíbunogére's place beneath the ground, and when Turúma sat down close to the fire he fainted.[13] Gíbunogére bled him, made him drink water, and washed his body, and at last he came round. Turúma received Gíbunogére's daughter in marriage, and his penis was so large that the girl died when he slept with her in the night. They buried her, and Turúma, who was a chief man, went home and brought Gíbunogére many stone axes and necklaces of dogs' teeth in payment for the girl. Turúma and Gíbunogére continued to live together. (Káku, Ipisía).

A. Turúma of Gíbu is mentioned in another rather incoherent tale. (Epére, Ipisía).

HOW THE TORRES STRAITS ISLANDERS OBTAINED FIRE.

274. At one end of Bádu island there lived a man named Hawía with his mother, and they had no fire, and at the other end a crocodile lived, and he had fire. One day Hawía and the crocodile were spearing fish at the same time, and returning home the crocodile kindled a fire to cook his catch. Hawía came and asked him, „You lend me some fire, I want cook fish." „You stop shore," replied the crocodile, „I stop water, what's the matter you no got no fire?" and he would not give him any. The man returned home and he and his mother cut up the fish and dried it in the sun, but they had to eat it raw. On many other occasions too, Hawía went and asked the crocodile for fire but to no avail.

One day Hawía prepared to go and seek fire elsewhere. He donned the white feather head-dress called *dóri*, painted his face black, and put on many ornaments. Thus adorned, he jumped into the water and swam over to Búdji singing on the way,

„*Oh, kéke kéke ke káibar ke ngái mámutu káua.* — Smoke there, man he burn him bush, I swim along water, go take fire."

At last he reached Búdji. A woman lived there who was burning the bush in order to make a garden. Between the thumb and index of her right hand a fire was constantly burning.[30] On noticing Hawía she put out all the flames in the bush, so that the stranger should not know that she had any fire. „Where you come from?" she asked Hawía on his landing. „Oh, I come from Bádu." „What name (what thing) you come look?" „Oh, I come look some fire. I kill fish, I no cook him along fire." „All right," said the woman, „you sleep, to-morrow I give you some fire."

The next day the woman again began to burn the bush. Hawía said, „Come on, you me (we) shake hand, I want go away." She first gave him her left hand, but he asked for the right one and suddenly tore away the fire from her hand. Off he went and jumped into the water. He swam over to Bóigu singing the same song as before. On reaching Bóigu he lighted a fire, and as the smoke rose into the air, his mother over in Bádu said, „Oh, smoke there, my pickaninny he come back now, he got fire." Next he came to Mábuiag and lighted a similar signal, and the mother taid, „Oh, he been catch Mábuiag, smoke he come close to." Lastly he landed on Bádu and told his mother, „I got fire, me two fellow kill him fish, cook him along fire."

The crocodile, who saw that Hawía and his mother were in possession of fire, went and offered to give them some, pretending to show them a kindness, but Hawía said, „No, I no want take you (your) fire, I been take from other place." And he added, „You no stop shore, you crocodile, you go stop water. You no man all same me (we who) stop shore." The humiliated crocodile went into the water, saying, „My name alligator, all over country I go catch him man." (Gibúma, Mawáta).

A. A man named Íku lived in Mábuiag with his mother at a time when the people did not know the use of fire. There was a crocodile who could speak like a man, and he had a fire but would not give the people any, telling them to get it for themselves. One day Íku went to a place called Skábadara near Daváne, where lived a woman who had a fire in her hand, which he meant to steal. He told his sister to keep the matter secret and promised to light a fire in Daváne for a signal, if he were successful. Íku went in a canoe to Skádabara, and the woman offered him fire from the bush which she was burning, but he wanted the fire which she kept in her hand and stole it exactly as in the first version. He lighted a signal-fire in Daváne for his sister. On arriving home he gave fire to all the Mábuiag people, and after a time they became used to eating cooked food. The crocodile offered them fire, but it was too late, and filled with rage the animal, who had lived on land till then, took to the water. (Íku, Mawáta).

HOW A GURURU MAN WAS TAUGHT BY A SPIRIT TO MAKE FIRE.

275. Formerly all the people used to eat their food raw. A Gúruru (or Glúlu) man once dreamt that a spirit came to him and said, „You (your) bow he got fire inside." The man woke up and thought, „Fire — what name (what is) that?" He fell asleep again, and the spirit returned and said, „To-morrow you try bow, rub him along wood, cut that wood." In the morning the man fetched a piece of wood which he began to saw with his bow, using the bow-

string as a blade. He found that the friction made the wood hot, „Try like that, like that," the narrator described, „he smoke, I think he come, try, try, try — ah, fire he come up!" He used some dry coconut-fibre for tinder and soon lighted a bright fire. He was very pleased with his invention, for when feeling cold he could soon get warm at the fire, and he cooked his food with it. At first he roasted a taro-root, and when it was done, he broke it in two and smelt it, uncertain whether it was good or not. „I think," he said hesitatingly, „suppose I kaikai I die." But after tasting it he exclaimed, „I say — sweet!"

The man returned to the people in the house and brought them fire. Everybody was frightened and wanted to run away, but he said, „You fellow no run away, that's fire, make you me (us) hot. No good you me kaikai anything raw, that's fire more better." He showed the people how to cook their food, at first they were afraid to eat it, but after a time they all adopted the new method of cooking. All right," the man said, „no more kaikai raw anything, ripe banana kaikai raw, that's all." (Séggium, Dírimo).

HOW VARIOUS ANIMALS WERE SENT TO FETCH FIRE.

276. In former times the Másingára people had no fire, and their only food consisted of ripe bananas and fish dried in the sun. „Teeth he very sour," they lamented, „all time kaikai ripe banana." They therefore sent some animals to fetch them fire and chose the rat first for this task. They prepared *gámoda* for the rat and said, „You drink, *gámoda* here, you go look what place fire." The rat drank the *gámoda* and ran away into the bush, where it remained without troubling about the fire. Then the people gave *gámoda* to the iguana and sent it to get fire, but the iguana too ran away into the bush. Next they tried the snake, but like the rat and iguana it took to the bush. At last they turned to the *íngua* (in Mawáta *íku*, a kind of iguana) and gave it *gámoda*, and the *íngua* drank it and ran off. „I savy now, I go," it shouted and off it went to Túdo island, swimming all the way. The *íngua* found fire in Túdo and kept it in its mouth the whole way back, carefully lifting its head at each wave as it swam, and the fire was kept alight in its mouth. Since then the people in the bush have fire. Nowadays they make it by rubbing or drilling a stick of *wárakára*-wood or bamboo with another piece of the former wood previously smeared with a little beeswax. (Some Máringára men).

A. In *Rep. Cambr. Anthrop. Exp.* vol. vi. pp. 29 sq. *How Karom the Lizard stole Fire from Serkar.* Serkar, an old woman of Nagir, had an extra digit beetween the thumb and forefinger of each hand, and that on the right hand she employed for kindling wood.[30] Various animals on Moa wanted the fire, but only *karom* (the monitor lizard) could swim across. Serkar did not want to give him fire, and at parting she offered him her left hand which he refused, then he bit off the finger of the right hand and swam with it to Moa. In another version the animals who tried to get the fire were originally men.

THE FIRST IRON HARPOON-HEAD.

277. Kagáru was not yet married when once upon a time some Mawáta people, herself included, went to Paráma. While they were there the Paráma men sailed out to the reef, but the Mawáta men stayed behind as it is not customarry for visitors to accompany their hosts

when they go out to spear dugong or hunt pig. A Paráma man speared a dugong with an iron harpoon-head and was carried away by the animal as he hung on to the rope. He was nearly suffocated („short wind he come") and let go the rope, swimming back to the canoe, but the dugong swam and swam until it got stranded on a sandbank and died. It was eaten by sharks and the harpoon-head came off, and was drifted along by the water being kept afloat by the rope, until it was ultimately washed ashore near Kátatai.

The Mawáta people prepared to leave Paráma, they put food in their canoe and started off. Some of them went on shore near Kátatai, among them Kagáru. While there she found the end of the harpoon rope, lifted it up, and saw the iron head: „What name (what kind of a) *kúior* (harpoon head) that? My father he no savy that thing, my mother he no savy, all people belong Mawáta no savy, that's all my eye he look. Proper thing I find him." She unfastened the iron head from the rope and put it into her basket where she carefully hid it, showing it to no one. „I give my brother?" she wondered. No, she did not want to give it to her brother. „More better I give my husband," meaning a boy, Médi, whom she liked.

On reaching the point near Mawáta on their return journey Kagáru said to another woman, „You go tell him Médi, people go sleep, Médi he come, I want give him good thing, I been find him." Médi came in the night, and Kagáru gave him the iron *kúior* saying, „You no speak no man." At that time Médi was still too young to spear dugong, so Kagáru said, „You give him *kúior* along Arúsa," who was his brother. Médi took the *kúior* and gave it to Arúsa, who was very pleased with it. He did not show it to anybody but kept it well hidden.

The people were making ready to go to the reefs, and all drank *gámoda* together. Arúsa alone could not sit down, but walked about restlessly: „Inside me glad now, I kill plenty dugong to-morrow." „He cannot sit down, he shake, no man been find that thing before, he first man." He called Médi and kept him close to him lest he should talk to the people. He told his two wives, Káumági and Amáma, „I find him good one. To-morrow you hear, I kill him three, four dugong." All the while he laughed to himself, and sitting down a little among the people kept on laughing. The people said, „What name (why) you laugh all time, before you no laugh?" He said, „I laugh nothing."

In the morning they all started. Arúsa said to Médi, „You carry my thing, *ámo* (rope), *wápo* (harpoon handle), I glad, good thing I find him." They erected the platforms in a passage called Kóbokopovío close to the Ótamábu reef. „He shake, he glad that man: 'Good thing I find him, no more humbug (bad luck)'." The platforms were finished, the sun set, the men ate a little and smoked till the tide was high. Arúsa kept the iron *kúior* under his arm, holding a wooden one in his hand („he gammon"). He mounted the platform and fastened the right *kúior* to the rope. The dugong came, and Arúsa was the first man to spear one. He called out for the canoe and caught the animal, taking it to the reef where he tied its tail to a pole stuck into the bottom. One man after another speared a dugong, but their harpoon-heads came off every time. Arúsa took out his *kúior* himself from the dugong and went up on to the platform again. He saw and speared another dugong, making two now, and tied it up to the pole. The people said, „Brother, you smoke," but Arúsa answered, „I no want smoke — by-and-by." Again he went up on to the platform and saw a dugong coming. He speared it and called out for the canoe, having now caught three dugong. Some men shook their heads, „That man he got good luck, I don't

know what name (why) he all time find him. To-morrow I yarn along that man, who been make *kûior*."

The people pulled down the platforms, set sail, and returned to Mawáta. Arúsa took care to hide the iron *kûior*, fearing detection: „Suppose people find out what name (why) I spear him good, by-and-by some man he wild, he poison me." All arrived home. They counted the names of the successful harpooners, „That man he got one, that man he got one, Arúsa he got three." His two wives were very pleased, „Oh, that *kûior* he make him luck." „He (they) keep inside heart belong him, no speak out; Arúsa, Médi, Kagáru no speak out."

The dugong were cut and distributed among the people. And now the secret of the iron *kûior* came out. Kaumági took the *gâbo* (the skin and meat underneath the neck and breast of the dugong) and gave it to Kagáru, who had made it a condition that she should have that portion, and she said, „You been find him *kûior*, give him along Médi, Médi give him along Arúsa, Arúsa spear him dugong. Belong you meat." This was heard by some women.

The news spread all over the place. Some men told Kagáru's people, „Kagáru been find him good thing, husband belong him he been give him." Kagáru's people went to the others and tried to find out all about the *kûior*. They said, „Arúsa, where that *kûior?*" Arúsa, trying to impose on them, produced the wooden *kûior* and said, „Him he there, I spear him." The people said, „No that one, another one, you show me good, no stow away." „No, I no can show you — my thing." Kagáru's people said, „Sister belong me find him, more better you give me fellow," but he persisted, „I cannot give you fellow." They said, „All right, you sit down there, you look me fellow." Some took their stone clubs and some their bows and arrows, meaning to attack the girl Kagáru. They said to her, „What name (why) you give him, that's no you (your) people? You find him that thing, you give (should have given) me straight." Some people warned Kagáru who ran away into another house. Arúsa said, „You fellow come, no good you fellow row, I show you that thing." Producing the iron *kûior* he said, „Here!" and went on, „Man he no put hand along that thing (touch it), you fellow look along my hand, no fellow catch hold him." Kagáru's people „feel bad inside". Arúsa said, „Belong me now, I stow away proper." He put it back into the basket and hid it, saying, „No good you fight that girl, he been give my brother, he like my brother. Suppose you fellow fight him, I fight you by-and-by, I man all same you." He did not stand up on account of them, but remained sitting while Kagáru's people stood there angry.

Old Máinou went and spoke to Arúsa, „You give me; you no give along another man, you give me." But Arúsa answered, „I no can give you, I been use him now, I been kill three dugong, belong me now." Máinou turned back to his house saying, „Next time you kill him dugong, you give him one dugong, people belong Kagáru."

All went to the reef again. Arúsa killed two dugong this time, one of which he gave Kagáru's people saying, „Here, you fellow take him, bring him self along shore. How many people you got, you share out." Máinou said, „Next no row belong you people now." (Sáibu, Mawáta).

THE FIRST DRUM IN SAIBAI.

278. In Sáibai there lived two men, Áiarpáiar and his younger brother Kóikorpáiar, and the latter was blind. They possessed the first drum which was ever made, their father had made it, and it was of the type called *warúpu* (without a handle). Áiarpáiar used to work in his garden and on leaving his brother at home he said to him, „You no hit drum, I go long way garden. That drum he long way hear, by-and-by you sing out people (cause people to come). Some Kíwai man, some Bóigu man he come, he kill you." The elder brother hid the drum underneath the thatches of the roof, and then he went away. But when he had gone, his blind brother began to search for the drum groping his way about. A rattle was attached to the drum, and when the boy shook the posts of the house the sound betrayed the place where the drum was hidden. The boy took down the drum and started to beat it, and on hearing the sound, the elder brother thought, „What name (why) be hit him? By-and-by somebody come kill him, take that drum." The blind brother sang,

„*Áiarpáiar djéipáiar Kóikorpáiar.*" (*Djéi*, Mawáta *hie,* means the west wind).

The elder brother returned, and on hearing his footsteps Kóikorpáiar hid the drum. „Oh, what name (why) you hit him that drum?" said Áiarpáiar. „Oh, brother, I no hit that drum, long time I sleep. I think from other island you hear him." „Oh, you gammon, I hear you hit him. No other man hit him, that's you. You look out, by-and-by some man he kill you!" At night when the little brother was sleeping Áiarpáiar again hid the drum, and in the morning he repeated his warning to his brother and went away. But Kóikorpáiar found the drum as on the previous day and beat it. Presently a man named Púipui came and killed him and carried away his head and the drum as well. Áiarpáiar heard how the sound suddenly broke off and thought to himself, „What name he cut him that noise? I think somebody kill him now." He ran home and there he found his brother's body, and he lamented and buried it.

One day he went to Daváne and bade the people there come and take revenge. „What name (what is) that noise me hear all time?" they asked him. „Oh, that drum," he replied, „Kóikorpáiar hit him, somebody hear, come kill him, take that drum too." Then the people sailed over to Sáibai, and on finding Púipui's abode they killed him and captured his head. They brought Kóikorpáiar's head back. The drum remained in Sáibai. (Námai, Mawáta).

X. TALES CONNECTED WITH CEREMONIES

(no. 279—290; cf. Index).



Dancers in one of the ceremonies. Drawn by Námai of Mawáta.

HOW THE MOGURU CEREMONY WAS INAUGURATED.

The *mogúru* which takes place in the *dárimo* (men's house) is regarded by the Kíwais as their most secret and awe-inspiring ceremony. It is primarily connected with fighting and is thought to incite the participants to become unconquerable warriors, but it is helpful in many other respects as well, as is generally the case with the Kíwai rites. The *mogúru* comprises two main elements, one of which forms part of the initiation of young men. A wild boar is killed and after it has been elaborately decorated is brought into the *dárimo* where it becomes the principal feature in the rite. It is placed on a platform close to the central post which is carved and painted in the shape of a man, the grown-up men stand in a line on the floor with their legs apart, and the young men have to crawl

between their legs on to the platform where they pass over the pig on all fours. Just as each one's head is above that of the pig, he is given a certain „fighting medicine" to swallow after the pig's head has been touched with the „medicine". Among the Kíwais the wild boar is the symbol of fighting, particularly its powerful head which it turns against the pursuers when brought to bay. After this rite the pig is cut up and eaten by the oldest people, some parts of the meat being reserved for purposes of sorcery.

The other principal part of the *mogúru* includes certain sexual excesses during which promiscuous intercourse takes place between the sexes. The purpose is to prepare „medicine" for the sago-palms, and to a less extent for other plants also, and the people too take a little of the same life-giving elixir (the semen).

Many minor rites and dances belong to the *mogúru*.

279. At first the Iása people used to live in holes dug in the ground. One day their great leader Marúnogére said to them, „No good you me (we) stop along ground; that place belong ant. More better you me go outside. Come on, you me cut him post." And they went and cut posts and built a *dárimo*.

When the house was completed, Marúnogére wanted to hold the *mogúru* ceremony, but as he did not know what thing to use in performing it he tried a bundle of arrows. The people tied the bundle to the central post in the *dárimo,* the heads pointing upwards, and beautifully adorned they danced all night to the sound of drums and trumpet-shells. Another night Marúnogére said, „You me start now go kill him people," for he wanted to try the effect of the *mogúru*. The Iása people set off to fight another village but were themselves badly beaten and some of them killed. They came back wailing over their dead, and Marúnogére said, „No good fashion we been find him now, no good take *térepátu* (bundle of arrows) make dance, that's why people he lose."

Next Marúnogére tried to make the *mogúru* with a bunch of coconuts, and when one had been brought into the *dárimo*, the people tied it to the same post and held a big dance as before. The bundle of arrows was put aside in the house. At daybreak when the dance ended Marúnogére said, „You me (we) to-morrow go fight another place." But instead of killing any of the enemy many of Marúnogére's own men were killed, and the survivors returned home wailing.

Then Marúnogére said, „That thing he bad, you me (we are) wrong. More better you me take him out that coconut, put him one side where bundle arrow he stop. You fellow go catch him sting-ray, any kind fish, put him along rope, bring him here." A long string of fish was brought home and hung up on the central post in the *dárimo,* and sounding their drums and trumpet-shells the people danced all night. The next morning they again went on the war-path but were repelled by the enemy with great loss as on the previous occasions. „Oh, that another thing," said Marúnogere, „my people he come short (few in numbers) now, I wrong all time." He ordered his people to place the fish where the bundle of arrows and bunch of coconuts were and decided to try another device. He rolled up a *tíro* (mat of pandanus-leaves) into a bundle and decorated it with a feather head-dress, breast-shell, groin-shell, and other ornaments belonging to a man, and then the people held the same dance. But in the next fight again many of them were killed, and Marúnogére shook his head lamenting, „My people close up finish, bad

luck every time." The mat was put among the other discarded things, and once more Marúnogére tried his luck, this time using a bundle of firewood beautifully ornamented. But again the people were defeated, and the result was also the same when Marúnogére used a basket of crabs and shellfish for the dance (abbrev.).

Beaten on every occasion Marúnogére thought over the matter all night. In the morning he sent the women to make sago and cook some of it for him, and when the sago was brought to him he swallowed the whole lump („like a cassowary") without breaking it up or chewing it In the morning Marúnogére picked up the husk of a coconut and went and sat down on a *wárakára*-tree for a natural want. He was relieved of the lump of sago which was still intact, but when Marúnogére looked at it he exclaimed, „Oh, that no *ne* (excrement), that's pig he fall down," for the sago had turned into a little pig. The animal grew very quickly,[7] but had no tail and no hair and could not grunt. Marúnogére threw the crooked fruit-stalk of a coconut at the pig, and it fastened to the animal and became its tail, and in the same way he made the hair out of the fibres of the coconut-husk. The long tusks as well as the smaller teeth were made of the white kernel of the coconut, and after breaking the coconut shell in two Marúnogére transformed the two halves into the ears of the pig. The hole in a coconut-shell became the mouth of the pig, and the two marks close by, its eyes. When the pig was there complete, Marúnogére patted its cheek with his hand and said, „Oh, good fellow pig, that my boy that," and the pig grunted its pleasure. Marúnogére named it *bóromo* which is the „big (general) name" of a pig, and also called it *onéanogóre, savádi, múmu, abíri, séseboí* and *búbu*, and he gave it his own name too, Marúnogére.

On leaving the pig Marúnogére said to it, „You sleep here, I send all people come take you where I stop. You no kaikai (bite) him (them), that (they are) all brother belong you." He returned home and sent his people to fetch all his dogs. The two principal dogs were named Bígama and Wáuri, and in order to make them fierce in fighting pigs Marúnogére gave them some „medicine" consisting of parts of mosquitoes and ants as well as bones of the *óriogoriúo* (which the people find in the bush, cf. no. 135), for these are „fighting thing". The names of the other dogs were Éamábu, Wóiworo, and Wápasíosío.

Marúnogére sent the people in quest of the pig which he had just made, but he did not tell them what kind of an animal it was, only said, „You fellow take that dog, you go there where dog he bark. You no kill that thing, you bring him." But the people did not find the right thing at first. The dogs started an *úme* (small iguana), which was brought to Marúnogére with the question, „This one?" „No this one," he replied, „you fellow leave him same place where bundle arrow (and the other things previously used for the ceremony) he stop. You fellow go back, he got one thing there, by-and-by you find him." Next the people caught a large iguana which they brought to Marúnogére asking him, „This one?" „No, you leave him where all thing he stop. You go, another thing he stop, by-and-by you find him." In the same way the people brought him a rat, wallaby, kangaroo, cassowary and *éterari* (monstrous wild iguana, cf. no. 2), but none of these animals was the right one, so they were left with the other discarded things, and Marúnogére told the hunters to try again (abbrev.).

At last Bígama and Wáuri, the two dogs, found the pig and started barking furiously. The pig grunted and moved a little, and the terrified people called Marúnogére. „No, I no can

come,“ he answered, „you no kill him, dog he catch hold him. You catch him, make fast two leg and mouth belong him, make tight. You no fright, that (is) small brother belong you, he no fight you, no bite proper. You bring him come.“ Then the people all made for the pig, and the two dogs, the *éterari* and the *warío* (large hawk which is Marúnogére's bird) all caught hold of it, and it was tied up with ropes. Just then Marúnogére's youngest son named Wápaópu came up carrying his bow and arrows, and he shot the pig dead with a bamboo-headed arrow.



How Marúnogére's pig was killed. Drawn by Námai of Mawáta.

The news was brought to Marúnogére, „Wápaópu been kill that pig,“ and the people all cursed at the young man saying, „Marúnogére want keep that pig, what for you kill him?“ Marúnogére was very angry and said, „No good you been kill him. I been tell you first time. Suppose you kill him that pig, by-and-by everybody he dead. That pig he dead, everybody he dead all same. No my fault, you fellow fault. I been make you fellow life-thing, I want you fellow keep him all time: man no dead.“

The pig was carried close to the *dárimo* and left there in the bush, and by Marúnogére's order it was beautifully decorated with all the ornaments worn by a man on festive occasions. Then it was carried into the *dárimo* and placed on a platform close to the central post. None of the women knew what took place, but the „new boys“ were initiated, and there was a great dance. The „big men“ were standing in a line with their legs apart, and the boys had to crawl along under the tunnel of legs and then over the pig from behind, and the same „fighting medicine“ was administered to them which Marúnogére had given his dogs.

As soon as the dance was over, Marúnogére and his wife, whose name was Dódi-ábere died. „People he kill him pig,“ the narrator said, „life belong Marúnogére he finish. Suppose they no been kill him, Marúnogére he life. Boy he no been listen Marúnogére, that's why he dead. Marúnogére want make him hard people, more strong, that's why he dead.“

Marúnogére's intention was that the pig should have been captured alive and brought into the *dárimo*. Then he would have rubbed the head of the pig with the „medicine“ and after-

wards given it to the young men. After the ceremony the pig would have been allowed so escape into the bush.

In the morning Marúnogére returned to life for a short time, but his wife remained dead. He told the people to cut up the woman and pig, and collect some of their blood in a bamboo tube and the rest in a basin. Some of the flesh of both was to be divided among the men and also fragments of the arrows, coconuts, firewood, and other things which Marúnogére had used in his former attempts to hold a *mogúru*. The people dried the flesh till it was hard as wood, and the mixture of the various „medicines" formed a „good poison", so much so that the smallest quantity of it was sufficient to kill any man.

At that time the women's vulva had no opening. In the night after the ceremony Marúnogére took a bone dagger and the bamboo tube full of blood, and lighting a torch went into the women's house. He bored a hole in each woman with the dagger and poured a little blood into the hole. The women's menstruation ever since then comes from that blood. When the women woke up in the morning one after another of them said, „I got blood! You got blood? you got hole?" „Yes," they all whispered, „no you one man (alone) — everybody." Marúnogére paired the people off, man with woman, and showed them where they were to sleep. The next night the whole house was gently rocking, and Marúnogére who knew what it all meant said, „Oh, *kobóri* (has connection with) woman now." The people did not know these things before, Marúnogére taught them. In the morning they were all very pleased and happy. After a time the women became pregnant and their breasts grew large. (Cf. no. 7).

The basin of blood was left in the bush, and after some time worms bred in it, and they had arms and legs. Marúnogére had set some men to watch the basin, but one day they carelessly went away, and the worms escaped. Some of them became men and women and others pigs. Since that time there are many pigs in the bush. Marúnogére's own people properly belong to Iása, and those who grew in the basin are the rest of the people on Kíwai island.

One night wings sprouted on the basin, and it began to fly about in the dark in the shape of a bird crying out, „*Óo, óo!*" That cry can sometimes be heard by the people, and it forebodes some very adverse event, generally a great sickness. The bird's name is *óo*.

After the *mogúru* ceremony had been performed with the pig, Marúnogére by way of trial sent his men to fight another people, and this time they were victorious, killing many of the enemy. Marúnogére was very pleased and said, „That right, first time I wrong. That good fashion I been give you, you carry him all time. Catch him pig, make dance, send him back — that fashion he finish now. This time you take fashion belong me, kill him pig."

Marúnogére told the people to cut up his body after his death and keep some of his flesh and that of a *mogúru* pig, for they were a strong „medicine". When mixed together and given to the young men they would make them great warriors and successful harpooners, and they could also be used as a poison for killing people. Later on the people also learnt to put a little of the same mixture (or a little of the pig's meat only) in the ground when planting their gardens, and it is further used for controlling the weather.

When Marúnogére died, the people cut up and kept his flesh, as they had been told, and in some places they have preserved small pieces of dried human flesh which is said to be that of Marúnogére's body.

It was not for the Kíwai people only that Marúnogére inaugurated the *mogúru* ceremony but for every people. (Námai, Mawáta).

A. Some parts of the *mogúru* include certain sexual orgies in connection with the initiation of youths and girls, and it is stated in this version that Marúnogére (who was a Máubo man) at first used to hold that part, of the ceremony alone with the boys and girls in a hole in the ground where they hid away from the rest of the people. Afterwards the ceremony was performed in the men's house. Marúnogére and another great man named Gibógo quarrelled as to the correct way in which to perform the *mogúru*. The latter wanted everbody to take part, while Marúnogére wished to keep the ceremony secret and to give prominence to the sexual aspect which were to take place in the dark. On account of the quarrel Gibógo and his followers left the rest and went up into the sky where they cause the thunder in order to frighten Marúnogére and his people. (Námai, Mawáta).

B. Máruu (or Marúnogére), a Máubo man living in Díbiri, at first held the *mogúru* in a hole in the ground with the grown-up boys and girls. Referring to this incident a verse of a serial song says,

„*Máruu hópu dárimo rémurúo*. — Inside ground *dárimo* belong Máruu he move him (when the people dance)."

He used a *tíro*-mat for the ceremony as in the first version. Máruu's intention was to „make people come long life", but when on the contrary many people died, he had to give up holding the *mogúru* in the ground and built a large house. Instead of the mat he used a live snake which after the ceremony was let loose in the bush, but that method too was no good. Then he made a pig as in the first version. The end of the snout was made of the sprouting end of a coconut (which curiously resembles a pig's snout). Máruu ordered his men to catch the pig alive but it was shot by his youngest son Wápoópubúro, and the people could hear afterwards the grunting of the invisible spirit of the pig. On learning of the pig's death Máruu said, „You fellow spoil him people. I want give him people long life, make him stop along world; you shoot that pig, people he go dead too." The *mogúru* was held with the dead pig. Among the ingredients of the „medicine" given to the young men was a small piece of the eyebrows of the pig, which would enable them to detect their enemies quickly. One of the *mogúru* songs runs,

„*Kóru máikópu éra máikópu*. — Me fellow dance now, you fellow light fire, look me fellow." Marúnogére's wife Kúe was the first person to die in consequence of the killing of the pig.

Marúnogére sent somebody to fetch a woman named Samáia to cook his pig: „You come cook him meat belong pig belong Marúnogére." „That talk all same 'medicine'," said the narrator, „that woman no can speak, 'I no want come,' — he come quick." This potent formula is still used by the Mawáta men when they go to another place and want some girl to come to them; they say, „Samáia — he no sing out proper name, he sing out that name he all same medicine — you come cook meat belong Máruu, meat belong pig." The girl is thereby compelled to come to them, and that is why the Mawáta men have married so many women from other places.

The dance which the boys and girls held in Máruu's *dárimo* made the ground shake so much that the house in which the parents lived fell into the water, people and all, and there it is still. At night the inmates light their fires in the house, and some people have seen the gleams in the Máubo river.

It is thanks to the power of the *mogúru* ceremony that the Kíwai people have always been victorious when fighting the „bushmen".

Máruu's pig was the first in the world, and the other pigs have arisen from the blood which was shed when the pig was killed. (Amúra, Mawáta).

C. Gíbogo wanted to hold the *mogúru* in a light place, Marúnogére in a dark hole in the ground. After a time the latter, however, left the ground. He made the pig as in the previous versions. Marúnogére married the boys and girls and bored a hole in each of the latter, pouring some blood into the hole. He also transformed a rat into a dog, and that was the first dog existing. The pig was killed contrary to Marúnogére's orders, and he said, „That pig make him road for all you me dead," and that is why the people do not live long. He caused his house to fall into the Díbiri river and sometimes in the night the fires can be seen shining in the water and the noise of the people can be heard from there („man he yarn, he laugh, play inside that house").

Gíbogo went up into the sky where he causes thunder and lightning; he said, „Marúnogére, you stop along dark place, I stop along light place, night, day he light." (Duáne, Mawáta).

D. At first Marúnogére intended to make use of a woman when performing the *mogúru* before he created a pig. The pig was caught alive and then killed in the *dárimo*, and the blood was collected in a large bamboo tube. Marúnogére bored a hole in each woman filling it with blood. The children born of the women were sent by Marúnogére to populate the different parts of the country. (Vasárigi, Mawáta).

E. Marúnogére bored a hole in each of the women and filled it with blood, as related before. (Gaméa, Mawáta).

F. Marúnogére sent a man named Sarárege to catch a pig alive and promised to reward him with a woman. The pig was very wild and unintentionally the man strangled it. Marúnogére said, „Suppose he life, you me life altogether; suppose he kill him, man he dead woman, pickaninny too." By means of the *mogúru* ceremony the people expect to „make him big life" for themselves. (Gabía, Ipisía).

HOW THE DUDI WOMEN GOT TO KNOW ABOUT THE MOGURU.

280. The Írago people in Dúdi were once preparing to hold a *mogúru* ceremony. Many days previously the women had been told to make sago, and early one morning the men went to the bush to kill a wild boar. But search as they would they could not find a single pig, and the same thing happened every morning when they went out with their dogs. At last the people became tired and decided to hold the ceremony with a tame pig. They caught a pig called Íragóma by the man and woman who owned it (the name is derived from that of the village). The pig was secured with ropes and the snout was tied up so that it could not grunt, and the people started singing as when returning from the bush with a wild pig,

„*Dóveamo ágibe dóveamo ágibe busére úramu ágibe dóveamo.* — We been find him pig now, belong altogether man and girl."

The pig was left for a while in the bush near the *dárimo* (men's house) and all the women and children were shut up in their houses. A wide red streak was painted lengthwise over the pig's head with a white patch on either side, and plumes of feathers were tied on to the head. A great number of arrows were stuck in the ground with the heads meeting above so as to form a roof over the pig. Each new boy was ushered to the place by his maternal uncle who showed him the pig. „That's one (thing) we make him," the men said. „You no speak woman, no speak pickaninny. You fellow no more pickaninny now, you come man now."

The pig was carried into the *dárimo*, and the people sang, drummed, and blew their trumpet-shells. It was placed on a platform close to the central post, and there it was left while everybody went to eat. Towards evening the people put on all their finery, and the ceremony began. They gave „medicine" to the young men consisting of a small piece of the genitals of a man and woman slain in battle, and a little flesh of a beheaded enemy cut from the gash in his neck. „That (is) medicine belong fight," it is said, „suppose he go fight, he no fright, heart he come strong."

In the morning when the ceremony was over the women were all let out of their houses. The woman who owned the pig used for the ceremony came out to feed it, and as she did not know what had been done with it she began to call out, „Iragomá, Iragomá, eh! eh! eh!" The pig inside the *dárimo* heard her voice and began to kick violently. It managed to wrench itself free from the ropes and came running to its „mother" still wearing all its ornaments. The woman was so astounded and terrified that she fell down and fulfilled her wants involuntarily. „Oh, my god," she shrieked, „I been think he go look some kaikai along bush. Them people been go take him along *dárimo!*" And all the women came and looked at the pig.

The old men exclaimed, „My god, that pig been run outside, humbug altogether! What name (what) you me (we) do now?" and they all sat down to think the matter over. „What name you me do now? Woman been look; my god! — that shame-thing!" At last one of the leaders said, „You me stop there (here), no go outside; you me yarn about woman. That's god come from Kíwai (the mogúru ceremony has been introduced into Dúdi from Kíwai), by-and-by noise (news) go all over, 'Írago man been show god,' people kill you me." So they remained indoors until early the next morning. Then they dug a large, deep hole in the ground, and when it was finished, the men who had been digging it were hauled up with a rope. Another rope was placed on the ground round the opening of the hole, and thorny shrubs were piled up in a great heap near by. The men provided themselves with food and ate apart, without having any communication with the women. The next morning the women and children were summoned to the bush and made to stand round the hole. At a signal from one of the men a pull was given at the rope, and the women and children were all swept into the hole. „Father, brother, husband!" they screamed, „you come take me up from that hole! What name (what is it) you make him?" But the men would not listen or take pity on them. They filled the hole with the thorny shrubs which they thrust down on the women and children, who were shrieking in terror and agony. Lastly the men put earth on top and then went home and wailed.

A few days later a Súmai party came to see the Írago people, thinking that the *mogúru* ceremony would be ended by that time. They were taken into the house and entertained with food. After a while one of them said, „What's the matter you no got no woman, pickaninny — where?" All remained silent. Finally one of the Írago leaders said, „Me been kill all woman, pickaninny, me make him *mogúru*," and he related what had happened (abbrev.). Another man said privately to the Súmai people, „No good we go life, more better you come fight we. You fellow come quick, before all people share out, go other place." „All right," answered the Súmai men. But only a few of the Írago people knew of that agreement, for they were still wailing over their women and children.

The Súmai men went home and sent word to Áuti and Iása, „You fellow come, we go fight Írago place." „What for go fight?" the others asked them, „before no fight along them people." „Oh, he no got no woman and pickaninny. He take grow (tame) pig make god, woman he look, man he kill woman. You me (we) go quick, before they share out go long way." The Kíwai men went first and arranged to wait for the others on an island called Áumamóko. Then they proceeded together, and early in the morning the attack was made. Only a few Írago men escaped, the rest were killed. After that the Kíwai people used to chase and kill the surviving Írago men whenever they saw any, and finally all were exterminated except a few who escaped to Ímudai. The people there too were attacked by the Iása and Súmai warriors. (Adági, Mawáta).

A. The Tabío people in Dúdi were once visited by some Kíwai and Mawáta men, and they prepared to hold the *mogúru* ceremony while their guests were there. But as they could not find a wild pig in the bush they decided to use a tame one named Íragóma, and they painted and decorated it beautifully. The pig was called in the morning by its owner, and all the women saw it as related in the first version. The Tabío men summoned the Kíwai people to come and kill the women, but the Kíwais thought that the Tabío men were implicated as well and killed them all, men and women alike, except a few who escaped. Ever since then the Kíwai and Dúdi people have been at war with each other. (Námai, Mawáta).

THE PUNISHMENT OF THE DAVARE PEOPLE WHO LET OUT THE SECRET OF THE MOGURU.

281. The Daváre men once held the *mogúru* ceremony, and when asked by the children what they were doing they deceived them, „We make him Ábere," they said, "long-time-woman name Ábere (cf. no. 45) stop there, we make dance, he go away." (The men used to call the *mogúru* „Ábere" when speaking to the women and children).

When the ceremony was over, some of the „new men" still wearing their ornaments went and sat down on the verandah of the women's house. Just then a tame pig came walking along, and one of the young men said, „Oh, mother, like that pig, one bush-pig father been kill him, learn (teach) me fellow." An old man who happened to hear these words went straight away and told the others, „One boy he yarn about, learn him woman." The other men flew into a rage and exclaimed, „By-and-by, two-three day that woman learn him altogether woman. More better you me go quick sing out (summon) people kill him." Two canoes were sent to Iása and Súmai with the message, „Next to-morrow me fellow take him altogether woman go Daváre-mánuka (a small island), you fellow stow away, kill him altogether. One boy been learn him woman about pig, that boy we take him too."

In two days' time one of the Daváre leaders said to the women in the house where the secret had been let out, „You me (we) go along Daváre-mánuka catch him crab, fish, no man (person) he stop home. All time you me been kaikai dry kaikai, mouth he dry altogether." And they paddled over to the island, the men taking care that no woman remained at home. When the Daváre people were occupied with catching fish, the Súmai and Iása people came on the

scene and forming two lines surrounded them. The Daváre people were all killed except the men and oldest women who had taken part in the *mogúru,* but even they were given some wounds for appearance. The people gradually found out why the attack had taken place and did not resist.

This incident is a comparatively recent one, for the fathers of some Mawáta men now living took part in the fight. (Námai, Mawáta).

A SIMILAR PUNISHMENT OF THE WIORUBI PEOPLE.

282. A certain married man of Wiórubi once fell in love with a beautiful girl, and one day he caught hold of her and wanted to have connection with her. But the girl called out, and in order to silence her the man said, „You stop quiet, I learn (teach) you good thing." When they had finished he told her about the *mogúru*, „Man he catch him pig, take him inside *dárimo* (the men's house), make dance."

Some time afterwards, when the women went to catch crabs, the same girl told a friend of hers, „I got good yarn, one man been tell me what name (how) they make him Ábere (as the *mogúru* is called to the women, cf. no. 281). Dog he catch him pig, they take him along *dárimo,* make dance." And the two girls talked and laughed together.

After a time the people held a *mádo* dance. While the dancing was going on the two girls started this song which they had made themselves,

„*Úpi óromo dárimo rtabógo túmu dárimo ére toribo ridia dúdo.* — Inside *dárimo* people stand up two line, one along bush side, one along beach side."

„*Úpi mótowato káratai ína rówomidúro dúbu dárimo góro ére toribo rárogódoro dúdo.* — Woman, you fellow inside house, you no savy, you fellow all same cranky sit down. Inside *dárimo* man make him dance along two line."

When the people heard the song they said, „Who belong that good sing (song)?" The men thought to themselves, „Uéi! that song no belong woman, that belong man. Who been learn (teach) him?" But they made as though nothing were the matter, and joined in with the others, „Oh, good dance!"

When the dance was over, the leading men said, „Come, you me (we) go catch him that two girl," and they caught them and hid them away. „That sing (song) you been make him along *mádo*, who been find him?" the girls were asked. The one girl said, pointing at her friend, „Belong that girl." And the men asked the other girl, „Who been learn (teach) you?" „One man been *kobóri* (have connection with) me, he learn me, 'Man take pig along *dárimo,* make dance.'" The men were very angry, and killed the two girls and cut off their heads. Then they went and killed the man who had let the girl into the secret.

The news spread all over Kíwai, and the people thought, „More better you me (we) go kill him altogether Wiórubi people, by-and-by (otherwise) he make same yarn again." And the other Kíwais went and attacked the Wiórubis, half of whom were killed. (Námai, Mawáta).

THE ORIGIN OF THE TURTLE CEREMONY (no. 283—284).

The turtle ceremony or *nigóri-gámo* is performed at the beginning of the north-west monsoon when the turtle copulate. The main feature of the ceremony is a long platform on which a row of whole turtle-shells are placed, the one behind the other, and in front of them all there is a stone called *ádi*. The platform is beautifully decorated and prepared with „medicines", and through a series of magical rites the natives ensure success in spearing turtle.

283. Once when the Mawáta people were fishing at Bíge, west of Mábudaváne, a man saw some peculiar thing approaching him in the water. At first he thought that it was a sting-ray and speared it, but on looking at it more closely he exclaimed, „Oh that no sting-ray, that nice stone he come, I been spear him all same fish!" [61] There were in fact two stones, one above the other like two copulating turtle, and they were called *ádi*. The man left the stones and went home. But the next night he dreamt that the stones came to him and said, „What for you been leave me two fellow? You put me along canoe, take me go along place, I give you good thing, show you."

In the morning the man went and picked up the two stones and brought them with him to Páho island. There he dreamt again that the stones said to him, „I show you good thing. Fast turtle time (in the turtle-breeding season) you take one *áuhi* (a certain root), rub me along that thing, you take him leaf belong *áuhi*, put him underneath me, that bed belong me. Some leaf you take him along canoe, rub him canoe too." Then the man was told how to make the platform on which the two stones and the shells of captured turtle should be placed, and how to perform the ceremony itself. The stones also taught him to equip his canoe in the following way. He was to fasten a piece of a dog's penis to the bow and a piece of its tail to the stern, a claw of each fore-paw to the front attachment of the outriggers, and a claw of the hind-paws to the attachments abaft. „That (is) proper medicine belong canoe," the narrator said, „dugong, turtle he must come. All same dog, that canoe walk about, look round, look round, find him. All same me fellow no see him pig along bush, dog he see him he smell — that canoe all same."

All this was told the man by the *ádi* stones. In the morning he got up and brought the stones to Mawáta. The turtle-breeding ceremony was held there for the first time, and the man who had found the two stones became their guardian. His name is not known, but after him they were kept by his son whose name was Ódai, and the same office was then handed from father to son down to the present generation, from Ódai to Káwai, and then to Ganági, Jábui, Old Gabía, and Káiri who is still alive. At the present time the ceremony is no longer performed. (Námai, Mawáta).

284. Long ago two Mawáta men named Wáugani and his brother Gabía were once travelling westward along the coast. Wáugani was left on Márukára island for a night while Gabía went on to another place. On Márukára there lives a local being named Ásai who appears to certain people in dreams. In the night he came to Wáugani and told him of a certain place where he had left a stone called *ádi*. Wáugani was to go and fetch the stone and build the

platform for it which plays an important part in the turtle ceremony. He was also told to spit a certain „medicine“ into the mouth of the first female turtle caught during the breeding season, for this would cause all the turtle to become „cranky“ so they could be easily speared. The shells of all the turtle harpooned should be placed in a row on the same platform as the *ádi* stone. Many other observances were connected with the ceremony.

In the morning Wáugani found the stone, and when Gabía returned he told him his dream. The two introduced the ceremony in Mawáta. This happened after the village of Mawáta had been moved to its present site from Old Mawáta. The people did not know of the Turtle ceremony previously. (Sále, Mawáta).

AN INCIDENT FROM THE PERFORMANCE OF A TURTLE CEREMONY.

285. Once while the Turtle ceremony was in progress the Mawáta men speared many turtle, and a great quantity of food was brought from the gardens and placed close to the turtle on the ground allotted for the ceremony. When the turtle were being cut up, a certain man who was a sorcerer handed a coconut bowl (*núku*) to a boy and said to him, „You take that *núku*, go bring him some egg belong woman-turtle. You no bring him straight along me, people he look; you go put him along one place I show you.“ The eggs of a turtle which has been used in the ceremony are a strong and coveted „poison“ which the man wanted for his wicked practices. All unsuspecting the boy went and collected some eggs in the coconut-shell, though no boy is allowed to go near the ceremonial ground. The men looked at him in surprise, „My god, all same big man he pick him up that egg!“ they exclaimed. „The boy was a fool,“ my informant interpolated, „he should have said to the people, 'No belong me, one man been send me.'“ But that he did not say, and this is why he came to grief.

On seeing the boy one of the great men who was versed in sorcery said, „That hand he pick him up that egg, to-morrow he no move. That mouth he kaikai that egg, to-morrow he no wake up. From (because of) that egg to-morrow he stink along burying ground.“ The man was beside himself with anger. The same night he killed the boy by sorcery, and the next morning when the people got up the youngster was found dead. Only then was it discovered that the boy had not eaten the eggs himself but had fetched them for someone else. The relatives of the dead boy said, „Life belong him he lose now. One man he been send him, that's why people been give him poison. No fault belong boy.“ And they went and „poisoned“ the man who had killed the boy, they „clear him that boy“. The conflict did not end with that, for the friends of the man thus murdered took their revenge by killing the man who had sent the boy for the eggs, since he was the real instigator. (Námai, Mawáta).

THE INAUGURATION OF THE MIMIA CEREMONY.

The *mimia* ceremony forms part of the initiation of the young men, during which they have to undergo a very severe bodily ordeal in order to become strong and fearless warriors. The most important of these rites takes place in the *dárimo*, and the participants burn each other with torches lighted from a specially kindled fire and otherwise fight among themselves. At Mawáta a stone figure, roughly

shaped like a man and regarded with great veneration, plays a part in the ceremony, but in Kiwai they use a number of wooden figures, male and female. The burning torches are put down for a moment on the figures before serving for the fight.

286. At Old Mawáta a certain man named Bóromobúro went out one morning to shoot fish with his bow and arrows. While thus occupied he saw a small stone swimming towards him like a fish, causing a ripple in the water. Bóromobúro thought that it was a fish and shot at it but the point of the arrow broke off.[61] „Hallo! what name (what is) that?“ he exclaimed, „I think that no fish,“ and he picked up the stone. „What name that thing come like fish? I no been see that thing before.“ Instead of going home he built a small hut on the beach and spent the night there. He chewed a little of a certain plant called *mánabába* and spat the juice at the stone. Then he lay down in the hut on his back with one hand under his head and the stone placed in the angle of his elbow. In the night the stone appeared to him and said, „My name *mimía*, you fellow no talk my name along woman. I come out from water, you pick me up, my name stone. That time you make *mimía* (the ceremony), you make me nice, good; red paint you put along me, make fast *dagúri* (head-dress of cassowary feathers), *amúra* (bird-of-paradise plume), take me inside house. When you make *mimía*, you make fire, fight him people along *pida* (torch). Young man he come, all he fright good that time he see my face. Any time you fellow go spear him dugong, turtle, you sing out my name first. When I come from water, I leave him all kind fish, you fellow go spear him dugong, turtle, you sing out my name first. Plenty kaikai along bush too I give you.“ The man was instructed how the *mimía* ceremony should be performed. On waking up in the morning he thought, „Oh, good thing I find him, good dream I got, I look plenty thing.“

Bóromobúro carried the stone home, put it underneath his house, and covered it with a turtle-shell. Without anybody knowing it he rubbed the stone with sweet-smelling plants and painted and decorated it carefully. Then he hid it under a mat and summoned all the men and grown-up boys to come and look, and when they were assembled, he drew aside the mat. „All Mawáta man,“ he said, „you fellow look that thing. What name (what is) that thing?“ „Me no savy what name that thing, me no been see before.“ Then Bóromobúro told them how he had found the stone in the water and shot an arrow at it, and how the stone had come to him in a dream (abbrev.). He also told the people about the *mimía* ceremony and taught them to beat each other with burning torches according to the rite.

When the ceremony was over, the people removed the leaves and other ornaments with which the stone was decorated and buried them in their gardens to make all the fruit and plants grow. Parts of the same decorations were also used as „medicines“ when spearing dugong and turtle. After the conclusion of the ceremony the *mimia* stone was taken outside through a hole in the floor; it was never carried out by the door, for that would cause some great disaster to the community. (Gaméa, Mawáta).

A. Bóromobúro found the *mimía* stone exactly as in the first version, and the stone had eyes, nose, and mouth. He left it in the bush and went home. In the night the stone turned into a man and came and taught him the same things as in the first version. Before striking each other with the

burning torches the people must first touch the stone with them for a moment. The people went to fetch the stone, and in the meantime it had grown very large. The ceremony was held according to the instructions Bóromobúro had received. (Amúra, Mawata).

TEE INAUGURATION OF THE HORIOMU, OR TAERA, CEREMONY.


„Spirit" appearing in the *táera* ceremony.

The *hóriómu*, or *táera*, ceremony, known by other names also, comprehends a series of pantomimic dances and rites in which the men, masked and dressed up to represent the spirits of the dead, perform before the women. A whole galaxy of different personages appear in the ceremony. There is even a kind of a stage arrangement consisting of two screens with an opening in the centre through which the performers come out to dance, and the ends of the screens overlap so as to prevent the spectators from looking into the shrine. After each dance the spirits retire behind the screens. The women, thinking that they really see the spirits of their departed friends, wail and bring them food. The ceromony is particularly connected with the spearing of dugong.

287. Once when the Dáru people were catching crabs, a woman found one which was at the same time a mythical being. The crab withdrew into a hole in the ground which was full of water, and try as she might to bail out the water the woman could not get at the crab. So she had to return home with an empty basket, while the other women brought in plenty of crabs.

The mythical being which had hoaxed the woman was Waímee, the local spirit of Dáru — „every place got one devil (spirit)." When night came, Waímee sent his *urío* (spirit) to the woman, and it passed into her, causing her to become drowsy. She thought herself ill and said to her mother-in law, „Oh, *áberebúro* (old woman), I got sick, I go sleep close to fire." „All right, you go sleep," said the old woman, and she was displeased with her daughter-In-law, thinking to herself, „Plenty woman bring crab, what for you no bring nothing? Pickaninny cry all time, no got no fish." The younger woman lay down close to the fire while the old woman slept close to the central gangway of the house.

In the night Waímee came into the house, scenting his way to the woman. He was no longer a crab but appeared in his right shape, that of a man. Everybody was asleep. Waímee found the old woman and taking her to be the one he was looking for he passed into her. She at once became „cranky" and began to jump and dance. The younger woman guessed how the transformation had come about and felt rather displeased. „Oh, that my thing he been come now,"

she thought, „follow smell belong me. What name (why) that old woman been sleep close to me? That my devil (spirit) been catch him now." The old woman kept on dancing for a good while, then she lay down to sleep. She dreamt that Waímee came to her and said, „You take all people go make him clean place along Ího (a locality in Dáru), make nice; you make dance." That place belonged to Waímee, and it was there that the woman had found the crab.

In the morning the old woman told the others what she had dreamt and they went to clear the ground at Ího, and after painting and decorating themselves the men and women held a great dance there. The boys and girls were left at home, and in the absence of their parents one of them said, „All father mother make him dance one place. You me (we) find him other fashion." They dressed themselves up to represent spirits of the dead and invented a new dance. The spririts announced their arrival with a whistling and assembled at a place partitioned off by a screen called *hóriómu*. When the pantomime was ended, the children threw away their accoutrements, and the parents on their return did not know what had taken place.

The next day the men went to spear dugong and the women and children to catch fish and crabs. But the grown-up people did not manage to catch anything at all whereas the children brought home a lot of fish and crabs. „What's the matter you me (we) no find him no dugong, no crab? Pickaninny, plenty fish and crab he find him." „I think," some of them suggested, „that dance we been make him he no good thing, more better you me (we) leave him."

A certain old woman who had stayed at home all the time[5] said to one of the men, „Next time you me no go, you me go watch all boy girl. I think good fashion pickaninny he find him." And while the rest of the adults went and held the same dance, that man and woman hid and set themselves to watch the children. They saw how the youngsters decorated themselves with young coconut-leaves, and as they looked on at the dance they said to each other, „Oh, good thing pickaninny been find him, by-and-by you me (we) go catch him (copy the dance)."

When the parents returned home, the children quickly threw away their decorations. The next day they all again went to fish, and again the adults did not get anything whereas the children were very successful. The man and woman who had watched the children said to the people, „More better you me (we) leave that thing me been make him. Altogether boy and girl, good fashion he been find him, that's why he catch him plenty fish." Then the men all hid in the bush close to the *hóriómu* shrine so as to watch what the children were doing. First a whistling was heard and immediately afterwards the spirits put in an appearance and began to dance. They were completely masked with leaves and held some *wárakára* branches in one hand and a rattle in the other (abbrev.).

When the dance was ended, the girls went home, and at the same time the men came out of their hiding-place and caught hold of all the boys. „Oh!" the latter exclaimed, „what name (why) you fellow come watch me? Me fellow got good thing." The men sent the little boys away but kept the elder boys there, saying to them, „This thing belong you me (us), good dance. No learn (teach) him mother, no learn him girl, you keep him quiet. Belong you me fashion." In the night the men and elder boys held the spirit dance over again. One of the men said, „My brother he dead, you go dance along *óboro* (you act as his spirit in the dance)." And another men said, „My wife and pickaninny he been die, you go dance along *óboro*." They also held a great feast in the *hóriómu* shrine.

After they had rested the men went to spear dugong and the women to look for fish and crabs. The former caught plenty of dugong, and the latter had not gone far from home before their baskets were full. Everybody said, „Oh, good thing all boy find him, good thing that dance you me (we) keep him." (Námai, Mawáta).

A. Very like the previous version. The old woman who became possessed by Waímee sang, „*Ngáina Wakímehe ngáina Wakímehe.* — That's me Waimee (Wakímehe)." This is said to be Sáibai language.
In Dáru there was a stone which really was Waímee, and the ceremony of the adults was held at that stone. In the meantime the boys invented their ceremony. They decked themselves completely with leaves so that the girls could not recognize them, and made the latter believe that they were spirits of the dead. After the rite was over the boys and girls caught plenty of fish and crabs whereas their parents failed to catch any. The children's dance was found out by the man who adopted it and thenceforth were successful in catching dugong and fish. (Amúra, Mawáta).

B. Another very similar version. The people who formerly inhabited Dáru were called Híamu. The dance of the adults was held at the stone which was Waímee. When dancing the boys did not beat real drums but kept time by hitting two shells together. They were found out by the older people who copied their dance. (Gibúma, Mawáta).

C. Waímeeére was a mythical being and also a stone which had the shape of a man. The adults of the Híamu (or Dáru people) used to decorate the stone for their ceremony which was known by the adults as told in the other versions. (Gaméa, Mawáta).

D. There are two more versions very like one or other of the previous ones. (Íku; Sále and Sáibu, Mawáta).

THE MAN WHO WAS THOUGHT TO BE DEAD AND WHO RETURNED AFTER THE TAERA CEREMONY HAD BEEN HELD OVER HIM.

288. Túdo or Tútu (Warrior island) lacked a good waterhole, so the people there had to fetch water from Yam island. Once when they were returning from Yam with water they saw a turtle floating on the sea. „You go fore," they said to a man named Gamíga, „turtle there." Gamíga had no time to seize his harpoon, for the turtle was quite near, so he jumped overboard and caught the animal in his arm. The turtle struck out with its flippers and dived down into deep water with the man holding on to its back. Gamíga found that he could not let go his hold, for his arms had fastened to the turtle, yet he was not drowned. At the bottom of the sea there was a hole, and „all people belong turtle" lived there. This was no ordinary turtle, for one of the *óboúbi* (mythical beings of the sea, cf. no. 132) had passed into it.

Gamíga's companions waited in their canoe but to no purpose. They tied a large stone to the end of a harpoon-line and threw it overboard by way of anchor. Everybody thought that a shark must have taken Gamíga, for none could imagine that he was still alive at the bottom of the sea. Finally they weighed anchor and returned to Túdo bringing the news, „Gamíga he

been go down, turtle take him," and Gamíga's friends all wailed. They held the *táera* ceremony and wept when his spirit came and danced.

Gamíga remained seven days with the *óboúbi*, or turtle people, then they let him return. The same turtle swam with him to Túdo, and he was still holding on to its back. They stranded at the island, and Gamíga got up and hauled the turtle on shore. He thought to himself, „No good I show my face first time, I think people been make something for me." So he went to the *hóriómu* shrine and looked round. „Oh, new coconut-leaf, green one!" he exclaimed. „Devil (spirit) belong me been dance now. They been call me devil now." He was very frightened: „By-and-by I come, people he kill me." For if he returned safe and sound after his spirit had taken part in the *hóriómu* dance, would not the women conclude that the dancers were no genuine spirits?

A certain Túdo man found Gamíga's turtle on the beach and followed his tracks to the shrine. Gamíga saw him and bent down his head. „Oh, Gamíga!" the other man cried out, „me been make devil-devil for you finish." „More better I stop here," Gamíga said, „no good I come along people," so he remained in the shrine. He taught the other man the ceremony connected with the spearing of turtle, for he had learnt it while he was in the water.

The other man went and said to the people, „I been see Gamíga, he stop inside *hóriómu*." Gamíga's relatives said, „Me fellow no can say nothing, you fellow been make devil-devil quick. You fellow do self." („They mean kill him," explained the narrator). One man took a stone axe which he sharpened and handed it to another, but he did not bid him, „You kill him Gamíga," he merely handed him the axe. But the other man pitied Gamíga, so he hung his head without saying anything, and so did all the others to whom the first man handed the axe, for none of them wanted to do the deed. Then the first man took his axe back and kept it during the night. In the morning he seized the axe and went to the *hóriómu*. On seeing him Gamíga thought, „Oh, one man he come, he got something, he want kill me," and he wept. He sat on the ground with his knees bent up and his arms and face resting on them. „What good I run away?" he thought, „I no want stow away all time, where find kaikai? Man he been make devil-devil, he spoil me." The other man came up and hit him once with the axe on the back of his head, and Gamíga was killed by the blow. The people buried him in the ground, but they did not tell his wife or any other woman of his return, so they all thought that he had been drowned at sea. In the night the men went and made payment to Gamíga's relatives, four arm-shells for his head, one for his nose, two for his arms, and two for his legs; one harpoon-handle for his penis and another for his backbone, and a string of dog's teeth for the intestines. They gave many other things too as his blood-price. All the presents were placed on the ground outside Gamíga's house, and near by they put the axe with which he had been killed and the stone with which it had been sharpened.

When Gamíga's relatives got up in the morning they wondered at all the things. The people did not tell them why the presents were given, and one of them said, „That time people been go Yam they lose him Gamíga. They fright family belong him, that's why they put him plenty thing." Gamíga's kinsmen did not know that he had been killed, and they wailed and accepted the presents.

N:o 1.

The man whom Gamíga had told of the turtle ceremony imparted his knowledge to the people. He also said, „Gamíga been see people belong turtle inside hole. He (they) proper man like you me (us). He show him Gamíga plenty thing, that's why he been stop long time. That people feed him turtle all same you me feed him pig.“ (Námai, Mawáta).

SACRILEGE AGAINST THE HORIOMU SHRINE.

289. Once while the *hóriómu* ceremony was being performed a small boy thoughtlessly threw a stick over the screen into the shrine. Immediately afterwards another boy who was a little older happened to enter the shrine from the same side. „Who chuck that stick!“ the men asked him angrily, „You been chuck him?“ „No, I no chuck him, boy there outside chuck him.“ „No, no,“ they persisted, „no other man chuck him, that you.“ The boy burst out crying, for he foresaw his fate. He took a dugong bone, stood up with his back against the screen, and stuck the bone into the screen, thus marking out his exact height. „Mark belong me here,“ he said, „you fellow watch all time.“ He knew that he would be killed, and this was the only sign or memorial he could leave behind. The others killed him by means of a certain „poison“ (sorcery), while the real culprit remained undetected. Since then the children are carefully watched by their parents when the *hóriómu* ceremony is in progress, lest they should throw something over the screen. (Námai, Mawáta).

AN INCIDENT FROM THE PERFORMANCE OF THE FIRST GAERA CEREMONY.

The *gáera* is a king of harvest festival. When determined to hold a *gáera* the natives prepare an abundant crop by working particularly hard in their gardens. At the festival itself a tree is put to stand with the stumps of the branches still remaining, and various kinds of vegetable produce are hung all over the tree which is also gaily decorated. A continuous series of magical rites accompanies the erection and decoration of the tree, and a particular importance is attached to the placing of the first few roots or fruits on the tree.

290. The Wási people long ago held the first *gáera* ceremony, and when the large *gáera* tree was erected they wanted someone to hang up the first few yams on it before any other food was placed there. So they sent the *sései* (a cassowary with brownish feathers) to Máo in Kíwai to fetch a man named Bubúa who lived there with his wife Dódiábere, for they wanted him to hang up the yams. And the *sései* ran off. In his absence the people began to think that someone else than Bubúa could perform the office of putting the first food on the *gáera* tree, and they asked the wallaby to do it. But the wallaby answered, „I no savy,“ and squatted down beside the people. Then they called the iguana, „You come put kaikai along *gáera*.“ And the iguana came and scratched the ground rather embarrassed, for it did not know how to hang up the food. But the *époo*, (wild fowl) flapped its wings and said, „What for you send him that man (the cassowary) long way, what for you no speak along me?“ And it flew up, caught two yams in its claws, cried out, „*Tóu, kíou, ko-ko-ko-ko!*“ and hung up the two roots on two

stumps of the tree. When that was done the people all went and hung the rest of the food on the *gáera*, and they said, „Oh, no good you me (we) been send him that casssowary, by-and-by he wild that time he come back. That man (the cassowary) he too much strong, he kick."

The *gáera* was, covered with all sorts of food and beautifully decorated, and the people began to dance. In the meantime the cassowary had run half-way to Máo, and soon he was at his journey's end. He said to Bubúa, „You come, wife belong you too, go along Wási." Bubúa called his two wives and they all set off to Wási with the cassowary. „I old man," said Bubúa to the bird, „you no go quick." „All right, I no go quick."

The people were dancing and singing a long serial song which begins with telling of Adíri, the abode of the dead. It was night, and many fires were burning. Meanwhile the cassowary with his companions was on his way back. „People he fool," the narrator interpolated, „humbug that cassowary; what for he no been speak first time along wild fowl!" The travelling party spent the night at Mábudaváne.

At dawn the singing and dancing ceased. The ceremonial ground with the *gáera* tree was deserted except for an old man who was set to watch the tree, the rest of the men all withdrew to hunt in the bush or catch fish.

The cassowary when approaching Wási saw the *gáera* tree from a distance. „Oh, *gáera* there!" he exclaimed, „full up kaikai on top! All he been put him that kaikai finish, make dance." And the bird became furious („throat belong him no good altogether"). He made for the *gáera* tree, snatched up some fruit and roots which he swallowed and then kicked at the tree and scaffold, so that the whole *gáera* fell to pieces. The old guardian called out, „Look there, cassowary he kick him altogether *gáera!* You go sing out man, *gáera* he fall along water!" The women and children tried to hold up the *gáera* shouting, „Cassowary kick him *gáera,* he go now!" They blew a trumpet-shell to summon the people. The wild fowl flew up crying out, „*Kióu kekó kepokó ko-ko-ko-ko!*" and seized the same two yams which he had placed on the *gáera* tree at the beginning. But all the rest fell into the water.

There was a great commotion, and the people were all yelling at the top of their voices. The *gáera* tree sank to the bottom in deep water, and when the men came home nothing was to be seen of it. The people quarrelled as to whose fault it had been, and formed two parties, that of the cassowary and that of the wild fowl, and they began to shoot at each other. When the fight was over, they all parted in different directions.

The cassowary said, „I no want stop this place, I go walk about all over country. I no make house. Suppose I stop one place, by-and-by you fellow send me go some place again (as they had just done). Every way I walk about, swamp place, dry place. I no want nobody, I no want make friend, that's all one man (alone) I go walk about. Any fruit I kaikai, any water I drink, along swamp, along creek. Raw fish too I kaikai, like cranky I walk about." Ever since then the cassowary roams alone all over the country. It swallows fruit whole without biting it so that the seeds grow up from its droppings, and in this way the bird has spread many plants all over the country. For this reason the people when planting yams and other roots put a piece of a cassowary's sinew underneath for a „medicine", for „cassowary been carry kaikai along other place, plant him all over."

The wild fowl said, „I no want stop, more better I run away along tree. Sundown, middle night, morning time, I sing out from tree. Altogether rubbish I go kaikai, I fly on top tree, *ne* (dung) he fall down from on top."

The wallaby said, „I go run alongside where small bushes, I got any kaikai (I can eat anything). No got no house, any place I go sleep."

The rat said, „I go alongside house, inside any kind thing I sleep, inside where roll up banana (inside the leaves in which the people wrap up the ripening banana bunches), inside any hole I sleep. Some bone, people he chuck away, I go kaikai."

The Wási people who had held the *gáera* festival remained in the same place, but the Dábo, Búdji, Pábo, Árakára, Págara, Sánani, and other peoples withdrew after the fight to their present villages.

The *gáera* tree remained in the creek at Wási and can sometimes be seen there at low water. When holding the *gáera* ceremony the people still place the first articles of food on the *gáera* tree by means of the claws of a wild fowl which they hold in their hands. And if a man wants to deprive an enemy of his good luck in gardening he goes and steals some food from the other's garden, snatching it away with the foot of a wild fowl, and replants the stolen things in his own garden. (Námai, Mawáta).

A. Once while the Búdji people were holding the *gáera* ceremony, the men all went away one day to hunt in the bush, leaving the decorated *gáera* tree in the village with a cripple to look after it. [5] The tree thought, „What for you fellow leave me? What for you no take out all kaikai first? Me too heavy." And it began to wriggle to and fro, till all the wood-work broke and fell into the water, and too late the guardian sounded a trumpet-shell to call the people back. Just when the tree was falling the wild fowl caught a few yams in its claws crying out, „Kepokó, krr!" When the people nowadays present someone with food, they place all the things before him and then take back one yam or something else with the foot of a wild fowl so as to avoid giving away their own good luck. (Gaméa, Mawáta).

XI. COMMUNICATION AND TRAVEL

(no. 291—311; cf. Index).

A. LEGENDARY METHODS OF TRAVELLING (no. 291—293; cf. Index).

291. One morning the mythical people (*ororárora*, cf. Introduction to no. 102), who formerly lived at Kubíra went out to defecate and mounted a large tree which had been washed up on the beach. While they were sitting and talking together with their faces turned towards the water the tide carried the tree away, and not until after a good while did one of them notice what had happened. „Oh, you me (we) long way!" they shouted. „What's way (how) you me go? No can swim, by-and-by lose along water." The rising tide floated them a long distance from home, and lying down on the tree they saw many places as they passed on their way. They were very frightened and thought, „By-and-by people look, take canoe, come kill you me." They were hungry, for their journey lasted a long time.

At last the tide turned floating the tree back, and the people thought, „My God, what time you me catch him shore?" The wood was washed up at Daváre, and the *ororárora* went on shore. That place was inhabited by some other *ororárora* who used to sleep inside a large bamboo, closing the tree behind them when they entered it. The new-comers followed their tracks to the bamboo close to the road. They heard the voices of the Daváre people and after some hesitation concluded that somebody was inside the bamboo. One of them called out, „Man there he stop?" [10] „Yes; where you come from?" „Oh, me come from Kubíra, all me *ne* (defecate), that tree take me go," said the Kubíra people, „You look out, me split that bamboo." They cut the bamboo open, and the Daváre *ororárora* came out headed by their chief man Waríu. „No good you stop inside that bamboo," the Kubíra people said, „more better you me make house." Then they cut posts, built a house, and thatched it with leaves. The Kubíra and Daváre *ororárora* stayed together. But the Kubíra women cried bitterly at home, „Oh, all man belong me, what place he go?"

Ever since that meeting the Kubíra and Daváre people have remained friends. After the Kubíra people had finished the house at Daváre they returned home in a canoe. The women all called out, „Oh, where you fellow come?" „Oh, tide he take one big tree, he fast; he take me go along Daváre. Me find him all Daváre man he stop along bamboo." The Kubíra people went after a time to visit their friends at Daváre, and some of them remained there for good. (Duáne, Mawáta).

292. A certain Ímióro man in Dúdi was looking round for a suitable tree on which to travel about on the river. He found a large tree which had floated down with the current. „Oh, that good fellow canoe belong me,“ he thought. Holding his basket, spear, and a rope in his hand he jumped on to the tree and was carried away by the ebbing tide. He sang to himself,

„*Négebúro yánorúdo wáuro nátikóro.* — That wood, tide he take him out, I go along.“

Finally the tree was washed on to a reef near Paráma. He got down, caught some fish and went back to the tree. After a while the rising tide floated the tree back to Ímióro, and he sang the same song. On reaching his native place he went on shore, and his dogs came running towards him crying out, „Father he come, father he come! He got plenty fish!“ „You no talk, you stop quiet,“ said the man, and cooked some fish for himself and the dogs.

In the night when the tide was going out the man set off on the same journey on the tree, and again he sang his song. He was heard by a shark and a sting-ray. After catching fish on the reef off Paráma he returned with the rising tide, placed his spear, rope, and basket on the tree and stood up singing the same song again. The large shark came swimming towards him and started to cut off the branches of the tree and split the trunk. The man sought refuge at the end of the tree but there was the sting-ray, who turned him back. When only a little part of the tree remained, the man fell into the water and was swallowed up by the sting-ray excepting his head which was cut off by the shark. The man was dead, and his spirit returned home. „Oh, father he come, father he come!“ his dogs called out. But on noticing that it was his spirit they went in, closed the door, and set fire to the house, burning themselves to death. (Ábai, Mawáta).

293. Wáwui lived at Noóradámera, a little way up the Bínatúri, and Ídamári lived in the bush at the mouth of the river.

Wáwui and another man named Sása used to work in their garden. One day a strong tide was running down the Bínatúri. Wáwui wanted to get to the mouth of the river. „What's way I swim?“ he thought. „Suppose I swim, alligator catch me. More better I take one thing.“ And he took a large bamboo, placed it on the water and passed into it. The tide carried him away, and he sang inside the bamboo, „Oh, Wáwui Sása Wáwui Sása.“ Finally, the bamboo was washed up on the beach.

Ídamári who had been working in his garden went to the shore to swim. He found the bamboo without knowing that a man was inside it. Wáwui saw him and thought, „Oh, man there he walk about, he go swim. I been think he no got no people here.“ After swimming in the water Ídamári went back to his abode, and the rising tide carried Wáwui upstream. He sang inside the bamboo,

„*Oh, Ídamári Sása, oh, Ídamári ngóde rórowáme, oh, írevo írevo.* — You come close to me, I see you, you no see me.“

On reaching his native place Wáwui passed out of the bamboo and went on shore. „Oh, I find him good play now,“ he said, „what I make him to-day, to-morrow I make him all same. I watch that tide; what time he go down passage (the creek) I go too.“

Both the men slept in the night, and the next morning Wáwui brought home food which he cooked, and so did Ídamári also. When the tide was going out Wáwui travelled in his bam-

boo down the creek singing, „Wáwui Sasa, oh-äh, Wáwui Sásà." He was washed on to the beach and sang, „Oh Ídamári Sása, oh, Ídamári Sása."

Ídamári heard the voice and thought, „What name (what is) that thing he sing out my name? I think that pigeon (bird) he sing out. I think that pigeon he see me, I no see that pigeon. What bad pigeon he find him this place?" He ran to see where the voice came from and stepped over the bamboo. „Nobody here," he thought, „no wood he float, no wood he lie along beach, that's all that bamboo. I don't know, somebody stop along that bamboo?" Instead of going to swim, as he had intended, he remained by the bamboo. „I split him that bamboo," he said, „I think some man he stop inside." [10] Whereupon he broke the bamboo open, and Wáwui came out. „Eh, who you? where you come from?" said Ídamári. „My place there, Noóradámera. Where place belong you?" „My place here, I stop along bush. You been call my name, that's why I come outside." Ídamári asked Wáwui to come to his place, but the latter wanted them to go to his first, and both said, „Place belong you he no good, my place he good." At length Ídamári said, „You me (we) go take kaikai along my place, by-and-by you me go place belong you." And the two fetched food from Ídamári's garden and ate, and then they went to Wáwui's place. They found the country there so beautiful that Ídamári too decided to come and live there.

There is still a bamboo grove in the same place where long ago Wáwui found his bamboo tree in which he floated down the river. (Amúra, Mawáta).

A. Damári (also called Ídamári, Dabári, and Ídabári) who lived at Noóradámera on the Bínatúri travelled in a large bamboo with the tide to Wáwui's place at Ídárowárogábo and sang on the way, „*Wáwui sása, Damári sása.*" Wáwui noticed the bamboo and heard the voice but could not make out where it came from. Damári was floated back to his place and sang, „*Damári ngóde róroáme sása.*" On his next journey Damári again saw Wáwui and inside the bamboo he bit his fingers not to burst out laughing. Wáwui kicked at the bamboo, it broke, and he found Damári. They made friends and had an argument as to who should visit the other first. They went to Damári's place at Noóradámera, and after visiting Wáwui's home at Dárowárogábo they settled down together in the former place with their wives and remained there. They can sometimes be seen in the shape of snakes. The large bamboo grows there still. (Ábai, Mawáta).

B. ANCIENT COMMUNICATION BETWEEN NEW GUINEA AND THE TORRES STRAITS ISLANDS (no. 294—296; cf. Index).

THE CANOE WHICH DRIFTED FROM DARU TO YAM.

294. In olden times no trees grew in Dáru only brushwood, and the two screens *(hóriomu)* of the *táera* shrine which the people had erected there could be seen at a great distance. The Híamu or ancient Dáru people prepared to celebrate the *táera* ceremony, and as an introduction they held a race with small toy canoes. The men were all standing in a line by the water holding their canoes in their hands, and at a signal given with a trumpet-shell they let go. Everybody ran along the beach after the racing canoes, and some pursued them in

real canoes. Two of the leading men took part in the game, Kenóra the son of Wúitamo, and Ébogúbu the son of Dagúri. Ébogubu ran after his canoe, but it went too fast, and although he even swam after it some distance he could not reach it. For a good while he stood gazing at his canoe which was carried farther and farther away by an easterly breeze past the large reef till it was lost to view. On his return his father asked him, „Where canoe?" „Oh, father, from my hand he lose him, too much run, I no can catch him." After a time Ébogúbu forgot all about his canoe, and the people began to play the *kokádi* or *pári* (a kind of hockey) by way of preparation for the *táera* ceremony.

The little canoe kept on sailing till it reached Yam island. At that time there was no Túdo island, only a sandbank surrounded by breakers, and the people lived in Yam. A man of that island called Ébogúbu like the Dáru man went one day to swim and saw the canoe. „What name (what is) that? *sóko* (nipa palm), any kind wood he come float? That shark? I think *dabáe* (a wader with a long beak) sit down along wood." The thing headed straight for the island against the tide like a living being. A cloud shut it out from sight for a while but soon it came in view again looking like a white bird. „No, no," thought the man, „that other thing he come. My god, that *makáro* (toy canoe) he come now." A wind-rose was spinning round at the stern of the canoe. Ébogúbu summoned the other people to come and see the thing. They tried to catch it but the canoe evaded them and steered straight for Ébogúbu who picked it up. Holding the canoe in his hand Ébogúbu pointed its bow in different directions, but it always turned towards Dáru from where it had come, and gave Ébogúbu's hand a jerk in that direction. „Oh, more better me go look!" exclaimed the people, „he want me go."

The people made a log-canoe ready, which consisted of a solid trunk of a tree and was provided with two outriggers, a little platform, and mat-sails. As they were sailing along a man standing on the trunk held the toy canoe in his hand, and it indicated the direction in which they should go. They saw the breakers at Túdo, and taking them to be some *ebihare* (mythical beings in the sea, cf. no. 131) kept away from them and headed straight for Dáru. They sailed for a long time until they perceived the two *hóriomu* screens in Dáru. „What name (what is) that he float along water?" they thought, and the little canoe directed their course straight towards the place. „Oh, what name that two thing (the screens) he stand up?" they wondered, „people he there full up." The women and children on the beach suddenly shouted, „Ah! father, who belong canoe he come? Wúitamo, Dagúri, you come!" and the people all came running to look. The Yam islanders landed, and Ébogúbu held the toy canoe in his hand. „Oh, that canoe I been make him for Ébogúbu," thought Dagúri, and Ébogúbu said, „Oh, that canoe he lose from my hand." „Who you?" the new-comers were asked by the Dáru people, and the Yam island Ébogúbu replied, „Me Ébogúbu, I come from Yam island." „Me Ébogúbu, I been lose him that canoe," said the Dáru man. „Me Ébogúbu, I been find him along my island." The visitors were received by the Dáru people, and Ébogúbu of Yam was entertained by his namesake of Dáru.

The new-comers were brought to the *táera* shrine, the screens of which were decorated with small model canoes. „Oh, what name (what is) that thing?" they exclaimed, „look, all small *makáro* (toy canoes) alongside *hóriomu!* My God, what name (what) them fellow make him two thing stand up? Look, he got another room inside, another room outside!" The Yam

islanders were asked to sit down outside the screens, as the ceremony was new to them. They were given food, and after a while the dancing of the masked spirits began. „My god, all face they stow away along bushes (they cover themselves with leaves and branches)! My god, plenty nice thing (ornaments) he got! By-and-by you me (we) make all same.“

When the dance was over Dagúri asked the visitors, „You fellow go away to-day? What time you go, you make me fellow know what time you ready.“ „No, what thing you make him, me want see good,“ they replied, „me want watch that good dance you make him.“ So the Yam islanders stayed on and watched the whole *táera* ceremony very carefully in order to be able to reproduce it at home. The Dáru people provided them with two dug-out canoes, and said, „That's no proper canoe you got, I give you good canoe.“ In the mornings they worked at the canoes, and in the afternoons the *táera* ceremony was resumed, and thus the time passed. At length the two canoes were ready, the ceremony concluded, and the Yam islanders sailed away in their crafts.

The women in Yam were waiting for the return of their husbands and brothers and looked out for them from the mountains of the island. On the same day as the canoes left Dáru they could be seen from Yam. „Oh, two canoe there he come up all same man (living beings),“ the people said, „all same two pigeon (birds) he fly he come. Another canoe — what canoe they been go (the one canoe is the same in which the people left). Another canoe — somebody been give him; two pigeon he fly.“ On looking at the canoes closer the islanders thought, „Oh, two canoe he all same (are alike), I think that wood (the log-canoe) they been go (in which they went), they leave him there, two proper thing he come.“ The women and children waded out in the water up to their chests, and when the canoes came sailing in, they caught hold of the outriggers. But they soon were obliged to let go their hold, for the canoes raced at a great speed. „My God, what good thing they bring him he come!“ they exclaimed. The delighted women threw themselves over their husbands and kissed their faces and noses. Looking at the canoes they said, „Oh, what name (how) they make him that hole (excavation) along canoe?“ „That proper canoe,“ answered the men.

All the things were brought on shore, and then the new-comers said to those men who had remained at home, „Another good thing me find him. What people he die, you me (we) go make him dance.“ Whereupon they prepared a *hóriomu* shrine with two screens, and held the *táera* ceremony, keeping it secret from the women. From Dáru the practice came to Yam, and thence it spread to Nágiri, Móa, Bádu, and Mábuiag.

This story is told to the young men at their initiation into the *táera* ceremony. (Námai, Mawáta).

A. Some Dáru boys once left their toy canoes on the beach, and from there they were carried away by the rising tide, and one of them drifted over to Yam island. It was found by the people there who determined to go and see where it came from. After constructing a log-canoe two men named Kenóva and Ébogúbu with some friends sailed over to Dáru. They attached a wind-rose of coconut leaves to the little toy canoe and pointed the bow of the latter in various directions. As long as they held the right course the wind-rose kept on whirling round, and thus they were directed over to Dáru. There they saw the *hóriomu* screens and were received by a man named Dagúri, and the toy canoe belonged to his son. The Dáru people used dug-out canoes, and the men from Yam wanted

one of them. While they were staying in Dáru it happened that two men from Óbiri in Dúdi went in a dug-out canoe to catch pigs at a place close to Old Mawáta opposite Dáru. On landing there they did not fasten their canoe properly, so it floated away and drifted over to Dáru. Ébogúbu seized the canoe, and as it had only one outrigger he provided it with another. He and his companions returned to Yam in the canoe. There he procured a number of arm-shells and said to the people, „That thing belong buy him canoe, *mabúo* (arm-shell), big thing. I come, I take him go now what place that canoe he come from."

He and his friends sailed over to Dáru, and there he took Dagúri on board and went on to Kátatai in search of the owner of the canoe. He asked the Kátatai people, „That canoe he been float, where he belong?" They could not tell, so he proceeded to Súi, and thence passing by Kíwai which was uninhabited at that time, to Wáboda. There the voyagers found the maker of the canoe and gave him an arm-shell in payment for it. Then follows the episode telling how the Wáboda man thought that the arm-shell had been stolen back and killed one of the visitors, (cf. no. 295). (Sále and Sáibu, Mawáta).

B. Long ago no trees grew in Dáru, and the people fetched their firewood from another place. Once a small toy canoe which belonged to a certain man named Dagúri and carried a wind-rose made of a coconut leaf drifted over to Yam. A Yam islander named Kenóra found it and built a log-canoe in order to go and see where it came from. The wind-rose directed his course as in the previous versions. The first white men who came to the country, said the narrator, also used a wind-rose to show them the right way. Kenóra and his companions saw the *hóriomu* screens in Dáru and were received by Dagúri. A canoe floated over from the mainland to Dáru as in the previous version and Kenóra took it, provided it with a wash-strake and two outriggers and sailed back in it to Yam. After that a regular communication began between the New Guinea people and the islanders in the Torres straits, the former selling canoes and garden produce to the latter and receiving arm-shells, stone-axes, harpoon handles, and dugong and turtle meat in payment. (Amúra, Mawáta).

C. While Nága was living in Tudu (cf. no. 53) a canoe once floated away from Súi in Dúdi, and drifted to Túdo. Nága was delighted in finding a dug-out canoe and with twelve companions decided to go and see where it came from. He was the first man to use a sail made of a plaited mat. In Dáru he met Ébogúbu and asked him where the canoe had come from. The latter did not know, and then Nága went on and met Máiru at Kátatai, and subsequently Hamána at Geávi, and Maráva at Dóridóri, asking them the same question and receiving the same answer. At length he came to Sínai in Súi who was the owner of the canoe. Nága gave him six arm-shells in payment for the canoe. He bought twelve canoes in Súi, and the people there summoned the east wind to carry him and his companions home. (Gaméa, Mawáta).

D. In Rep. Cambr. Anthrop. Exped., vol. v. 48 sqq. *Naga, the Instructor of the Death-Dances.* Naga and Waiat performed a death-dance in Daru. They floated a small toy canoe in the sea, and it sailed over to Tutu all by itself. It was found by two men named Kebra and Waier who determined to go and see where it came from. They made fast two logs of wood side by side and paddled away, at length arriving in Daru. There they returned the toy canoe to Naga, and he gave them a large proper canoe with mat sails. The two visitors saw the death-dance and then returned to Tutu. After that Naga went to Stephen island and showed the people there how to perform the death-dance.

THE EPISODE OF THE ARM-SHELL IN WABODA.

295. (Continued from no. 294 A). The Wáboda man who had sold a canoe to Ébogúbu and Dagúri for an arm-shell went to the bush with a Dáru man named Geréa. While occupied with digging a ditch in his garden the Wáboda man stripped off the arm-shell and passed it on to a small banana shoot close by. Without his noticing it the arm-shell and banana shoot became buried under the earth cast up from the ditch. After a while he went to swim and on his return he searched in vain for the arm-shell. „I think you been take him back that arm-shell," he said to Geréa. „He was a great fool not to seek for it properly," interpolated the narrator. Geréa said, „No, I no been take him, what's way (how should) I take him back?" But the Wáboda man was enraged and killed Geréa with his digging stick after which he cut off his head; („he fool, kill that man for nothing"). He also cut off one finger of the dead man, for he wanted to induce the Wáboda people to kill all the visitors. For this purpose he went to the place where the people were sitting together and pushed his friends stealthily with the cut off finger whispering to them, „I been kill my friend, you kill him altogether them people." „No, we no go kill friend belong me fellow", they answered, „we no go catch yarn belong you fellow (no take up your cause). You go look good." They all set out to look for the arm-shell, and in the meantime the rain had washed away the earth, and there the shell was found in the same place where it had been put. „Oh, my friend!" moaned the Wáboda man, „no good I kill my friend for nothing, my fault!" and he smeared his face with mud in his sorrow. Geréa's head was placed back on his shoulders, and the body was buried. Dagúri and Ébogúbu prepared to go home and were presented with food. They were full of sorrow but did not want to fight, and the Wáboda man gave them payment for Geréa. On their way home Dagúri and Ébogúbu called in Kíwai. By way of proving which of the Kíwai canoes were heavy and which not, they lifted them up, and as their own canoes were the heaviest they exchanged them for those of the Kíwais and gave the people some presents.



Arm-shells.

On continuing their journey they sang the following mourning song which is nowadays sung in connection with the *táera* ceremony:

1. „*Oh, Wáboda páwa, oh, Gíbu páwa, oh, Turáma páwa, oh, Kiása páwa, oh Gebárubi ngíla nágo djápunita póidána ívirintpa, eh, tánamúlu páwa jéreke mámuríma káke lúmána ngái bísilumána bisínta kéida útídja.* — I leave him Wáboda, Gibu, Turáma, Iása, Gebárubi, I find him bad thing. Oh, I been leave him my friend along burying ground. Island he go down (sinks below the horizon). I been find him bad fashion."

2. „*Nági máutatía nagáwa Manúguntáti Nága ngápa gúiga kubía Kiása pápeupa mái sipáewa mátuisipa máisipáe jútaisípa.* — Nági, man belong Yam island, Manúgu, another man. My father been go this way. Fair wind along Iása. More better you me (we) go find him good canoe there, this canoe too heavy. You me take him."

3. „*O-wa, Geréa, oh, Geréa, táradáiba.* — Oh, Geréa, me leave you now, no more see you (your) face."

4. „*Píamasára píamatáiba sára jávarkimá píamatáiba jávargáina, eh, kímae píamasára píamatáiba.* — Take that canoe from Kíwai, canoe take you me (us) go all same pigeon (bird)."

5. „*Náigaingápa wárawiáda wúigiatéidja kádabadingápa Tábiapasía Múría Múría taiána Múría wáramiáda.* — Come inside passage, sandbank there outside come up, wind he come straight along aft now."

6. „*Ái inupúia in inpúi ngápa djángapúia djángapúia in ngápa ínupúia.* — Crew he look that wood, he think, 'That man? that wood? No, that no man, that wood.'"

7. „*Nágatáta imáwa nágatáta imáwa saráwa gimía búibui jabáwa.* — I look Dáru backside now, turn round, look other side." (Sále and Sáibu, Mawáta).

A. The Dáru people headed by their leaders Ébogúbu, Gerámu, and Dagúri once went to Wáboda where they bought a canoe and gave an arm-shell in payment. While Gerámu and one of the Wáboda men were in the bush the arm-shell was buried in the ground as in the previous version, and Gerámu accused of having stolen it was killed. The murderer cut off his finger and secretly pushed his friends with it in order to incite them to kill the rest of the visitors. But they did not obey him, and after a rain the shell was found. The Wáboda people gave a large canoe and two girls in compensation of Gerámu's death, and the Dáru men chose for themselves the best canoe in Wáboda after trying which was the lightest by lifting them up. The east wind was summoned, and the visitors sailed away. They sang,

„*Gére táradáibo ebára.* — I sail now, go home — I leave you, I sorry."

When they came to Kátatai and saw Dáru ahead one of the men said, „What name (what is) that tree stand up along Dáru?" „Oh, that *djángápu,*" answered another. Then they made this song,

„*Djángapúi inúpúi ngápa.* — That *djángapúi* tree me been look every time me come."

The Dáru people were informed of the incident in Wáboda, and they all wailed and afterwards held a mourning feast. (Gaméa, Mawáta).

B. Some Dáru men once went to Kíwai, and one of them, Ébogúbu by name, gave an arm-shell to one of the Kíwais. The ornament was buried as in the previous versions, and the Kíwai man killed Ébogúbu, cut off his finger and wanted his fellow-villagers to kill all the Dáru people. But they refused to do so, and the Dáru party returned home wailing on the way. (Íku, Mawáta).

THE HIAMU PEOPLE EMIGRATE FROM DARU TO THE TORRES STRAITS.

296. The Gémeidai and Ágidai people time after time used to come and attack the Híamu of Dáru. Once when some Dáru people were away in Bóbo island fishing, the enemy again put in an appearance and killed those who had remained at home. After cutting off the heads of their victims they sounded their trumpet-shells, which awoke alarm among the Dáru

people in Bóbo. On their return home they were told by the few survivors, „Oh, you no can see people — all Kíwai man been kill him.“

Shortly afterwards the Wáboda people killed Geréa (cf. no. 295), and it was not long before other evil tidings came, for another Dáru party was killed by the Másingára people (cf. no. 349). Then the Hiámu people determined to leave Dáru and go and live elsewhere. They brought all their belongings out from the houses, but when the canoes were launched, it was found that they could not carry all the people and their things. Some of the men said, „You fellow go, I no good man, got *úma* (ulcerated sores). I stop, somebody kill me — all right. You good man, more better you run away.“ The strong and healthy children were put in the canoes, but those who were sickly and weak were left behind. Some people remained in Dáru and others went over to Bóbo and stayed there, but the rest set sail and went away. They wailed on their way,

1. „*Ngáigai ngápa, eh, Wúigira túidja Tabía Pasía.* — East wind he come straight from Wúigi (Paráma). Two point belong Bóbo, Tábi and Pási.“

2. „*Gúlulu gúlae, eh, múlulu wútípa kúrka kúrka láe (laigo) múlu pápáe.* — Canoe he go along deep water, sleep along canoe. You me (we) go along (to) outside island people, keep off alongside deep water.“

The departing Híamu people did not call at Yam, for they wanted to go far away from the place where so many of them had been killed.

3. „*Ádiabúia Sídaiabúia, eh, Múri táiána Múringauláqo Múri táiána.* — You me (we) go now road belong Ádi (a mythical being?), road belong Sído (cf. no. 37), you me go Múrilágo.“

They settled down at Múrilágo and introduced the *táera* ceremony there. The songs above are nowadays sung in connection with that ceremony. (Námai, Mawáta).

C. SAILING AND TRAVELLING ADVENTURES (no. 297—306; cf. Index).

297. Báira, a Sáibai man, and Wimári, a „bushman“ of Dábu, were friends, and once when the latter went to visit the former he lighted a fire on the coast to signal his approaching visit, and Báira sent his son Navía to fetch Wimári over to Sáibai in a canoe. Wimári brought all sorts of presents with him, and they were distributed among the people in Sáibai, and a great feast was held. The next day the Sáibai people gave presents in return which were placed on a mat in front of the visitors. Wimári said to the Sáibai people, „I no want no present for my thing, I been give for nothing. My father before no savy sail about along canoe, I first bushman I come. Báira take me for look outside. You fellow want anything, fish, you come side belong me. You no more fright, I no more fright. Anything you fellow want kaikai you come take him my place.“

On the voyage back to the mainland the canoe capsized, and some of the bushmen were drowned. The Sáibai men and two of the bushmen, Wimári and Gáidji, climbed up on the bottom of the canoe. The accident had been seen from Sáibai, and five canoes hastened to the

rescue, and the men on board stood up to look for the shipwrecked canoe. A great number of sharks had assembled round it after devouring the flesh of the drowned bushmen, and the shipwrecked people had to sit with their legs drawn up not to be caught by the ferocious monsters. At last they got on board the canoes, and the two bushmen wished to be landed on the coast. But the Sáibai people said, „No, you been lose you (your) thing along water, and we want pay that dead man too." So they pulled down the mat-sails and paddled back to Sáibai, and there the bushmen were given payment for their lost friends and property. Wimári and Gáidji received nothing for themselves, for the Sáibai people said, „By-and-by (later on) give you. You go back (with) nothing; suppose you take him thing, by-and-by people belong that dead man he kill you."

Then the people sailed over to the mainland in five canoes so as to be safe in case one should capsize. On their landing some of the Sáibai men accompanied Wimári and Gáidji to Dábu while the rest remained with the canoes.

The Dábu people were given a detailed account of the death of their friends (abbrev.), and Báira offered them compensation saying, „Suppose you fellow take — that's all right, good friend." Wónígo, one of the Dábu leaders said, „All right, Báira, you no go back, you sleep here, me take that thing. We savy you no been kill him. Everybody go one road now. Nobody go kill you, nobody go humbug you." They all wailed over their lost friends.

Báira sent two men Úbai and Wáidúa beforehand to the coast asking the people there to make the canoes ready, and he said, „You go, by-and-by (otherwise) them fellow go back Sáibai think bushman been kill me fellow." On their way to the coast Wáidúa said to Úbai, „What you say, you me (we) go make fool them people there?" „All right, you me go make him fool," and they determined to frighten their friends on the shore.

The men on the shore were occupied with eating crabs, fish, and oysters when Úbai and Wáidúa arrived. The two first spied out what their friends were doing, and then they came running down to the water as if in a panic flight. Their friends looked up and exclaimed, „What name (why) them fellow come who been go along bushman place? I think bushman he come now!" And they all rushed away, leaving the canoes, and some of them jumped into the water. It was only after a good while that they ventured back and asked the two men who lay panting on the ground, „Where all them people now?" „We no savy," they lied, „we look bushman he hold bow-arrow. We fellow run, we think all he been kill them fellow." The others believed them and scolded them for their cowardice saying, „What name (why) you two run away? You two no got no wife, you bad man he come! What name you leave them fellow behind — kill you two all right too." The people were very angry, and some even attacked them with sticks. „Oh, we make fool along you," said the two men at last, „we been make friend, bushman he no wild. That's why we make you fellow laugh." And the people all laughed and said, „Oh, suppose some puripuri-man (sorcerer) here, he kill you."

After a time the Sáibai people all arrived from Dábu, and everybody made merry. The canoes were launched, and the whole party returned to Sáibai. The next morning all the presents were brought on shore and distributed among the people. Báira said, „You fellow listen good what I go speak along you fellow. All bushman he speak, „All right, Báira, he (the people who were drowned) been lose along water, you no been kill him, you no cut him head." You no

fright, bushman he no make fight, no wild. That's no my talk, that's all bushman he speak, I speak again along you."

Since that time the Sáibai people and bush-people have been friends. (Sáibu, Mawáta).

298. Once a certain Mábuiag man named Gátori was asked by his wife to get her some dugong meat, for she was tired of always eating vegetable food. He went to spear dugong with seven companions, and his wife brought food, firewood, water, and other requirements to the canoe. But she was great with child, so her husband should not have gone out harpooning at all, and that caused the disaster which befell him on the way.

Gátori speared a female dugong which was pregnant, and his genitals became entangled in the harpoon line and were cut clean off when the rope tightened, and he sank dead to the bottom. The canoe drove before the wind, for Gátori's friends on board were so absorbed in wailing that none of them thought of using a paddle. The canoe drifted over the reefs and some stretches of deep water till it came to a small uninhabited island, and there the crew landed. They lighted a fire, cooked some food, and ate, and then set sail again. But unable to beat against the wind to Mábuiag they were driven to Daváne, and there they met Kogéa (a mythical man, cf. no. 48).

Gátori's wife waited for his return. She climbed the hill in Mábuiag to look for him, but no canoe was to be seen. When three days had elapsed, she thought him lost an wailed over him.

Kogéa invited the Mawáta men to his house and asked them where they came from. „We come from Mábuiag, we been lose Gátori along reef," and they told him how the accideut had happened. „You fellow go away to-morrow," said Kogéa. He gave them food, and they slept there. But early in the morning Kogéa got up and thought, „More hetter I kill him, I can't let him go back along Mábuiag." And he killed them all except two men who fled into the canoe, drew out the pole and drifted down to Bóigu. There they were received by a man named Kíba. He gave them only dugong meat to eat, for Bóigu at that time, as in the present day, boasted of very few gardens. Kíba raised a favourable wind, and in one day the two men reached Mábuiag. They met Gátori's father Wúiwa and told him about his son's death, and the old man was so enraged that he seized his stone club and killed them both, for without them Gátori could not have gone to the reef and would not have perished. Wúiwa also clubbed Gátori's wife who was the real cause of his death. Then he rushed up on a hill, decked himself with leaves and branches and danced there alone. When he came down he asked his wife to light a big fire, and when it was burning he placed a spear in the middle of the flames point upwards and threw himself on to it. The weapon passed right through his body, and he was consumed in the fire. On the same day Gátori's body floated ashore in Mábuiag, and was buried there. (Vasárigi, Mawáta).

299. One night Vasárigi and three of his friends were spearing dugong when a gust of wind capsized their canoe. Sitting in the bottom of the canoe they drifted with the tide. Vasárigi wanted to try to swim ashore but the others said, „You no go swim, by-

and-by shark he come, catch you.“ It was night, and nobody heard their cries. In the morning another canoe came, and their craft was turned on an even keel and emptied, but the sail and mast were broken, and they had to be towed ashore.

In spite of this accident Vasárigi and his friends sailed back the next day to the reef where they speared two turtles. Again their canoe capsized, and the two turtles were lost. The men fell into the water, and none of the other canoes were near. One of the men said, „More better you me (we) swim go catch that high reef there.“ But they wanted to save the sail first, so Vasárigi dived down and cut it lose with a knife. In the same moment a shark came up, and the man only just saved himself by climbing up on the canoe and drawing up his legs. The men waited a long while until the shark had gone away, and then they swam to the reef, Vasárigi dragging the sail with him in a bundle. Thinking of the shark he said, „Suppose he cut me, no matter — I got no canoe, what's way (how) I go home?“

They remained three days on the reef feeding upon fish which they ate raw. At length a canoe arrived, and the people on board asked them, „Where canoe belong you fellow?“ „Oh, canoe belong me lose, he float along water, tide he take him go away.“ The shipwrecked people were taken into the canoe, and on their way home they found a turtle floating dead on the water, it was one of those which they had speared a few days before. (Vasárigi, Mawáta).

300. One day a man named Adági and several other Mawáta people were sailing home from Dáru. When they came to Méreovéra they lost one outrigger, and Adági called out, „Down sail!“ A man named Kómuhóru who was standing aft in the canoe tried to swim to the outrigger in order to tie it up with a rope, but the canoe was sailing so quickly that he was left behind in the water. Adági threw the steering board towards him, but he did not catch it. They were a long way from shore. „You fool there, you finish now, you go sink there!“ Adági shouted to Kómuhóru. Then he said to his wife and brother in the canoe, „You look out (after) my pickaninny good.“ Kómuhóru sank under the surface snorting, „Ptruu-ptruu!“ and only his hands could be seen. Then Adági jumped overboard, held a steering board with his one hand, dived under water and caught Kómuhóru with the other. The canoe was a good way off. Adági placed Kómuhóru across the board and tied him up with his loin-cloth. Holding on to the board with one hand Adági swam with the other, and when he was tired he changed hands. Another canoe came sailing along, and Adági called out, „You come, pick up me, I got one man here!“ but the people sailed on, for the sea was so heavy that they could do nothing. One more canoe sailed past them without making any attempt to come to the rescue (cf. no. 307—311). Adági's canoe reached the shore. Again and again the seas rolled over the two men tossing them about. At last they were thrown on to the shore, Adági carried Kómuhóru on dry land, and there they were received by their friends, who lighted a fire. Kómuhóru was placed close to the fire. His belly had swelled out from all the salt water he had swallowed.

When the outrigger was repaired the people went back home. Kómuhóru who was Adági's maternal uncle wanted to pay him, but Adági's mother said, „You no pay him, I sister belong you, mother been born me before you.“ (Adagi, Mawáta).

301. Once when the Ipisía people were fishing in Abaúra a heavy wind prevented them from returning home for a long time. They ran short of food, and soon had nothing to eat except fish and crabs. The women asked their husbands to launch a canoe and try to sail over to Ipisía, but the craft was driven back by the waves. One day two women died of hunger, and were buried. The next day three women died, and then not one day passed without a death. The survivors were all worn out and haggard. They swore at the wind saying, „No good me humbug along wind, no good you me (we) finish here altogether.“ The children all died.

A new moon came up, and at length the wind abated. The people at Ipisía loaded four canoes with provisions and sailed over to Abaúra. None came to meet them on their landing, for the people on shore were too exhausted. „You fellow all right?“ the new-comers asked them. „No, me no all right, some man he die.“ They were so weak that they could not go and fetch food, but after eating they gathered more strength. Early the next morning they all sailed back to Ipisía. The people there wailed saying, „Oh, no good some man he die there, I got plenty kaikai; wind he humbug.“ They collected food for a great mourning feast, and some people went to Abaúra to catch fish and crabs. On their journey home a canoe ran on to a sandbank and was wrecked, and the people perished. The crews of the other canoes said, „Oh, that's *obísare* (mythical beings in the water, cf. no. 131) he been catch that canoe,“ and no one dared go near it. When the people heard of this fresh disaster they said, „No more you me (we) go along Abaúra. First time some people he die along Abaúra, this time some man he lose along water.“

The Wiórubi people had caused the strong wind in order to take revenge upon a certain Ipisía man who had not paid sufficiently for a canoe which he had bought from them. (Bíri, Ipisía).

302. Long ago the Ipisía people once went to Sagéro to make sago. When they were ready to return a very high wind sprang up, and they had to wait. After some days they managed to sail over to Aibinío, but in the night the wind increased again. Some evil man had raised it. The people had to wait in Aibinío several days, and once when making an attempt to leave, a man named Dábi lost his canoe and was drowned. At last the wind abated, and some people sailed over to Abaúra while others went straight home to Ipisía. The people there heard of Dábi's death and learnt the name of the man who had caused the wind. The man was still at Abaúra, but on his arrival at Ipisía the people straightway shot their arrows at him. He crept into the canoe and they called out to him, „Suppose you man, you come shore; suppose you woman you no come!“ The man thought to himself, „I man, no good you call me woman,“ and he went on shore and defended himself. When the fight was over he gave payment for the men who had perished. (Bíri, Ipisía).

303. An Ipisía canoe was once sailing across the mouth of the Fly to Abaúra, but the wind ceased, and as the crew had no means of anchoring, the current swept the canoe on to the open sea out of sight of land. It was no use trying to paddle against the tide. The men slept

two nigths on the open sea, and on the following day they managed to reach Úmudo island. They were received by a Wáboda party who gave them food. At length they came back to Ipisía. After that it was six months before the Ipisía people dared to sail over to Abaúra. (Bíri, Ipisía).

304. Some Mawáta people were once returning home from Mábudaváne walking along the coast. Among them was a pregnant woman named Sówa, and when they arrived at Wáda-pebéna her delivery was fast approaching. „Oh, he no got no kaikai here, what's way (how) he born him that pickaninny here?" lamented the people. In the evening Sówa gave birth to twins, and the people determined to rest there the following day. Some of them caught fish and crabs and others went to Djibáru to procure vegetable food. One of the women made a basket of coconut leaves, and when the people resumed their journey Sówa carried her two babies in the basket. She did not notice that after a while one of them fell out and was left behind on the beach. „Where other pickaninny he go?" she exclaimed at length on looking into the basket. „Oh, you run, go look!" she called to her husband Sirówi. He ran back, found the baby, and brought it to the mother. They put a mat underneath the two babies in the basket so as to prevent them from falling out. But next day on their arrival at Mawáta the little baby who had dropped from the basket died. The parents wailed over it, and after the burial a mourning feast was held. Sirówi said to his wife, „You look out (after) good that pickaninny he (who) stop." (Sáibu, Mawáta).

305. The Mawáta people once went to Kúra to catch fish, and when they returned a man named Adági found that his dog had remained behind. He was sent by his mother to fetch it and went back alone. At Kúra he saw his dog together with five others. When he tried to catch it all the dogs ran some distance away, but when he stopped and came back they followed him. Then Adági shot an arrow at a certain large dog called Múiere, and the dog ran out on the beach with the arrow dangling from its back. Múiere started to swim across the Kúra creek, but the current carried it a long way out of its course. Adági swam after the dog in order to recover his arrow, but he too was swept away by the current. After a while the dog reached the beach on the other side, but Adági was carried right out to the open sea. He held on to his bow and bundle of arrows and tried to swim towards the beach, but the tide was too strong, and he nearly got drowned. He floated on the bow and arrows and swam with one hand till he became tired, and then he changed hands. The sun had passed a long way on its course when at last he reached the shore and lay down exhausted with his face on his arms.

Adági's wife, after waiting some time for her husband, came to look for him. „I no see nothing there along sandbeach," she thought. „What's that come up there along water? I think somebody been capsize canoe, lose him, he come swim along outside? I no savy, some pig, come cassowary he swim along water?" Lastly she saw that it was a man and thought, „I go back, by-and-by that man he kill me." But then Adági called out, „You come, that's me." She came back and said, „What's way (how) you go along water, swim? Me think about you there along Kúra." And Adági told her what had happened (abbrev.). His wife wailed and they returned home. (Adági, Mawáta).

306. Some Mawáta people once arranged to go to Kúra the following night, and a certain little boy wanted to accompany his mother, a woman named Taváni. „No, no, you stop,“ she said, but as the boy went on begging she at length conceded. During the night the people got up and sailed away in their canoes, but as Taváni found her son sleeping she left him behind.

Some little time afterwards the boy woke up and finding that his mother had gone set off to run after her along the beach. He was pursued by a very wild dog named Gísúri and wailed to himself,

„*Taváni Gisúri ógopíari mogórebai.* — Taváni you lift me up, Gisúri come kill me.“

Some people in the last canoe heard the boy crying, but thought that his mother was with him. He tried to get away from the dog but was soon overtaken and bitten to death, whereupon the beast ate part of his body and then lay down to sleep by the side of it.

After reaching Kúra some of the people started to fish and others, Gísúri's owner included, went out hunting. But the owner of the dog did not shoot anything, for the spirit of the dead boy, although invisible, came and humbugged him, and prevented him from shooting any pig. This action of a soul belongs to the phenomena which are called *mábuáre.* The man, however, thought that Gisúri had been taken by a crocodile and that different kind of *mábuáre* was the reason of his bad luck.

The next day the people went on their way back to Mawáta and found the boy lying dead on the beach with the dog by his side. „Uéi! who belong that pickaninny?“ they exclaimed, „belong bushman? belong what place? Uéi! where Taváni? That pickaninny belong Távani!“ Taváni wailed and explained how she had left the boy at home. The body was buried, and the people killed the dog.

Taváni ought to have awakened the boy when she went away, as she had promised to take him with her, said the narrator. (Námai, Mawáta).

D. THE TREATMENT OF SHIPWRECKED PEOPLE (no. 307—311; cf. Index).

307. Long ago a certain married woman at Mawáta named Kúmi, the wife of Tabáia, used to bestow her favours upon a boy named Wárawía. One day a man said to Tabáia's father whose name was Yángána, „*Éterera* (daughter-in-law) belong you he like some boy; he stow away kaikai all time, give boy,„ and Yángána said nothing but kept the information to himself.

Once when the people were preparing to go to the reef Yángána procured a powerful „poison“ from a man named Músu who was versed in those things. In the night prior to sailing Músu applied the „medicine“ to one of the canoes saying, „You make him that canoe he sink.“ The next day the Mawáta canoes all set sail and went away. One of the great men named Máiári travelled in the canoe, which had been prepared with „poison“, and was accompanied by Jogóva, Ónii, Áudo, and a Dáru man named Táradára. The canoes sailed past the Ótamabu reef and landed at the large reef called Mádjaía or Áuo-mádja, where the people started to catch fish.

On the same day a certain Túritúri man named Kakába raised a rain-storm in order to make his garden grow. The Mawáta people saw a black cloud rising and hastened to return home. Between Mádjaía and Ótamábu the canoe which had been given „medicine„ capsized. The people on board called out to the other canoes, „Come here, canoe he sink! You come, give him rope belong dugong, pull me fellow along (to the) reef!“ They wanted to be towed to the reef, holding on to the rope in the water, and after reaching the reef be distributed among the different canoes, for one canoe could not hold them all. But the wind was very strong, and the people in the other canoes were afraid and thought, „By-and-by them fellow come along canoe, canoe he sink down,“ and none of the other canoes came to the rescue. After a while the shipwrecked men began to fight among themselves. On seeing Táradára the rest thought, „He no belong this place, he Dáru man. More better you me (we) kill him before me lose, before shark he get me. You me lose now; me kill him first.“ So they ran Táradára through with a spear, and the weapon remained sticking in his body. After that all of them perished.

The other canoes returned to Mawáta, but none of the crews cared to tell the people at home that one canoe was wrecked. When all had arrived the father of one of the missing boys came and asked the people, „Where boy belong me canoe he go?“ He received no answer. At last a man named Káivai said, „Oh, canoe he sink altogether, he lose. Me fellow leave him middle Ótamábu and Mádjaía.“ Then the old man in an outburst of rage set fire to the men's house, and he wailed. None of the others dared to say anything, for he was a great man.

Some time afterwards three great men named Mípi, Áudo, and Óma, called a small boy named Góboi, who had been on board one of the canoes, aside into the bush, and said to him, „Me three man no kill you, Góboi, you talk straight. How long way away (from) that canoe he lose other canoe he been stop?“ „Oh, father, he no been stop long way, he go alongside. The people sing out, 'You come give rope, take me go along Ótamábu. Small boy you take him inside along canoe, big man he swim behind along rope, no come inside canoe.' They sing out, sing out. No man he sorry, go give hand.“ The three men said, „You no tell him no man (that) you been learn (teach) him me fellow. Suppose you tell, by-and-by, give you puripuri (magic poison).“

The Mawáta men knew that Kakába had caused the fatal rain-storm. Without telling anybody Óma went to Túritúri and killed him and cut off his head. The Túritúri people did not dare to do anything, for they were afraid of the three great Mawáta men who had lost their children and friends on board the canoe.

Upon this the three men took revenge on the Mawáta people. (Continued in no. 335 B; Námai, Mawáta).

A. Some Mawáta men once sailed out to a reef, and among them were Djogóva, the son of Áudo, and Wárawía, the son of Óma. A strong wind arose, and Djogóva and Wárawía's canoe sank. The men cried out fur help and gesticulated („sing out along hand“) to some other canoes which were passing by, but those on board thought, „No, we go take him, by-and-by he break him outrigger belong me fellow, altogether lose.“ Wárawía speared a certain Dáru man named Sávokári who was with him; for he thought, „By-and-by I dead, I spear him first.“ All were drowned, but the canoe with Sávokári's body drifted ashore and was found by some Mawáta people who guessed what had happened. They cut off his head and said, „That bad man, belong other island. All good man he no come, he

been lose." Óma prepared to take revenge upon the Mawáta people. (Continued in no. 335 A; Gaméa, Mawáta).

B. Once on the return journey from a reef a certain Mawáta canoe capsized and the crew was abandoned by their fellow-villagers in the other canoes. Among the shipwrecked was a Dáru man, and he was killed by the rest who thought, „That man belong other island more better you me (we) kill him before you me dead self." The survivors swam ashore in Dáru and were killed by the people there who found them in a state of great exhaustion. Óma's son was among those killed, and the father found out the truth from Góboi as in the first version. Some Kíwai men recognized Óma's son among those slain in Dáru and brought the news to Óma. He planned revenge. (Continued in no. 335; Sáibu, Mawáta).

C. Some Mawáta people used to boast how fast-going their canoes were. „Canoe belong you he no much run, canoe belong me he run," they said. Once when returning from a reef they arranged a sailing-match to find out which canoe was the fastest. In the middle of the race one canoe capsized. The crew called out for help, but were deserted by the people in the other canoes. The tide first carried them and their craft towards Sáibai and then turned and brought them to Dáru, where they reached the shore. They were discovered and killed by the Dáru people who thought, „Oh, he been lose him canoe. Mawáta man he think altogether he been lose along water, he no savy me fellow kill him." A certain Mawáta man who was staying in Dáru brought the news home. Mípi, one of the Mawáta leaders, then went to summon the Kíwai people to fight the Dáru people. „Pig there he stop along Dáru," he said to the Kíwais, „me come take you fellow go kill him," and by that he meant the Dáru people. The Kíwais launched their canoes, and when they came to the Óriómu, they entered the mouth of the river and waited there. In the night they paddled over the passage to Dáru and attacked the village at dawn. The Dáru people had been made „cranky" by means of a magic medicine sent out in advance, and a great number of them were killed. The Mawáta people gave payment to the Kíwais for their service. (Sále, Mawáta).

308. It happened once on a harpooning expedition that a Mawáta man named Arúsa speared a dugong which dragged him as far as Kíwai, he and held on to the line all the time. His friends in the canoe thought him to be lost and returned home. The dugong ran ashore in Kíwai and died, and Arúsa coiled up the harpoon-line on the animal and sat down to wait. The news spread among the Kíwais, „I see one man there sit on top dugong. I no savy what place he been come." A number of Kíwai men came with their bows and arrows and clubs and began to argue as to what was to be done. „More better me take him house, give kaikai," some men said. „No, more better I think me kill him," said the rest. Thus Arúsa was killed and his head cut off. After a time the secret leaked out to Mawáta, and the people launched a great number of canoes and went to fight the Kíwais. (Sále, Mawáta).

309. A Yam island canoe once capsized off Gímini sandbank not far from Mawáta, and all the crew were drowned except one woman who managed to swim ashore. She was very afraid lest the Mawáta people should kill her and hid in a hole in the ground. There she lived three months stealing food from the plantations of the Mawáta people. Once on climbing a tree to look out for her people she saw six Yam island canoes coming in search of the one which was wrecked. She was very glad and put on her grass petticoat and a tail of feathers which

she had stolen from the Mawáta people. When the canoes entered the mouth of the river, the woman ran towards them but was pursued by two Mawáta men who wanted to kill her, for it is the custom everywhere to kill shipwrecked people. The woman managed just in time to jump into one of the Yam island canoes. Her friends said, „Oh, he been catch him canoe, you fellow no kill him," and she was spared. A great dance was held, and the Mawáta people gave their visitors food. Early next morning the Yam islanders returned home and told the people there of the loss of the canoe, and everybody wailed.

The reason why shipwrecked people are killed is that their friends „no think about them fellow been kill him, all he think about he been lose along water." (Gibúma, Mawáta).

310. The narrator of this story who was an old man had been told by his father that long ago a Kíwai canoe once capsized when sailing to Wáboda. The crew held on to their floating craft, and two other canoes came to the rescue. But the shipwrecked men said among themselves, „More better you me (we) everybody dead along water, no good some man he life." So they broke off the outriggers of the two canoes, although the rescuers tried to stop them, and thus all the canoes capsized, and all the people were drowned. They were seen from another canoe a long distance off. Ever since that occasion nobody cares to help shipwrecked people. (Gaméa, Mawáta).

311. The Ipisía people know of many instances of shipwrecked people being killed.

The canoe belonging to a certain man named Dádu once capsized off Úmudo island, and the people swam ashore. A little girl who had gone aside into the bush saw how a Wáboda party came and attacked Dádu's people. The poor fellows called out, „You no kill me, me capsize along canoe, you give me kaikai!" But Dádu was shot with an arrow, and his people were also killed. The girl hid in the bush and was not found. After a time a great number of Ipisía, Ówósudái, and Águbara men came in search of the missing canoe and found the bodies of their dead friends on the beach. The girl recognized the voices of her fellow-villagers and came out from the bush. She was given food, and when she had eaten she told her friends what had happened. The Kíwais went to fight the Wáboda people and plundered the houses, bringing home a large booty.

Long ago when the narrator was a child the canoe of a man named Sívi capsized and the crew swam ashore at Áibinío. There happened to be some Wiórubi people fishing, and they killed those who reached the shore. The incident came out, and the Ipisía people went to take revenge. They killed a number of Wiórubi people as well as their pigs and dogs, and then returned home with many captured canoes and other things as well as food. Some Wiórubi women too were carried off and married at Ipisía.

A lugger with a native crew was once wrecked off Ábaúra. The men got on shore but were killed by some Wáboda people.

Once an Ipisía canoe drifted to Máipáni and the people landed and camped on the beach. They were seen by a Máipáni man who stole away and brought a number of other men to the place, and the Ipisía party was killed.

It is universally believed that shipwrecked people are dangerous to those to come to rescue them. They are thought to be „wild“ and possessed of the desire to kill someone else before dying themselves and to cause as many as possible to perish with them. Therefore a man before helping someone who is struggling in the water will call out, „You no break canoe, I come take you, I sorry you.“ (Káku, Ipisía).



XII. HUNTING ADVENTURES

(no. 312—331).

A. ADVENTURES WITH PIGS (no. 312—316; cf. Index, Pigs).

312. Adági and some other Mawáta men once sailed over to Súmai in Kíwai in a canoe and arrived there after a very stormy passage. While they were staying at Súmai a man named Bíama one day said to Adági, „You me (we) go along that small island call him Bóromomúba, plenty pig there." Bíama, Adági, Máubo, and two other men sailed over to the island taking their dogs with them. On their landing two of the men were left to look after the canoe, while Bíama, Adági, and Máubo went into the bush with their spears. At first they crossed the island together without finding any pig, and then they separated, Bíama and Máubo walking round the island in one direction and Adági alone in the other. After a while Adági felt very drowsy and thought, „What's the matter I no can move now? Me sleep or what I go do?" He sat down and laid his spear on the ground at a little distance from him. All of a sudden a large pig came running along a track, halted in front of Adági, and looked at him. The man could not get at his spear which was close to the pig. He seized a piece of wood and threw it at the animal hitting it, and the pig ran away. Then Adági rushed to seize his spear, but the pig was gone. If he had kept the spear all the time he would have got the pig. After a while he met another very large pig with two protruding tusks. The beast looked so fierce that Adági became frightened. There was no small tree near, and the large trees were impossible to climb. When the pig came near, Adági nevertheless threw his spear at it but missed, and the pig grunted and rushed for him. Adági ran a little distance off and jumped on to a nipa palm seeking shelter behind the large leaf-stalks. The pig tried to get at him, foaming at the mouth. „Bíama, Máubo, you come quick! Close up pig he kill me!" Adági shrieked. Bíama was the first to run and set the dogs on to the pig, „Go on, catch him!" The dogs attacked the beast, and Bíama speared it first and then killed it with his axe. The men carried the pig to the canoe. Adági who had a narrow escape wept and his friend Bíama wept with him. They returned to Súmai where they cut up the pig and ate it. (Adági, Mawáta).

313. It happened once at Mawáta while the *táera* ceremony was going on that a woman named Kávee saw the spirit of her husband Onéa while he was still alive. The spirit entered the house where she was, picked up a bow and some arrows and went out. After a little while

Onéa came in the flesh and did the same thing. Kávee got up in surprise. „My God, what name (what) that first time he come take bow-arrow?“ she wondered. „Same man again he come, take that thing.“

Onéa went to the bush and found a pig at a place called Bísusúri. The bush was very dense there so he did not get a chance to shoot, but when he came to a clear place he let fly. The pig attacked him, bit his legs, and knocked him over, and Onéa's hands slid down along the trunk of the tree without finding a hold. The large tusks bored a hole through his temples and his side killing him.

Onéa's dogs came and ate a part of his body, and then they returned home. There they vomited up the flesh, and the people looked at it thinking, „Oh, that no meat belong kangaroo, that all same skin belong man.“ When all the dogs had returned without their master the people thought that something was wrong with Onéa. They went to look for him and finally found him: „Oh, pig he been fight him now!“ and they carried him home crying. The dogs had torn away part of his cheek and arm, but not because they wanted to eat him, their object was to bring the people a proof that their master was dead, and therefore they vomited up the flesh on their arrival home as if to say, „Father he dead now, you fellow see him.“ Onéa was carried home and buried.

According to another version he had been killed in revenge by some Másingára men while hunting (cf, no. 333; Námai, Mawáta).

314. Once at Mábudaváne two dogs called Wáela and Sagáremegámu which belonged to a Mawáta man named Mápa hunted a pig in the bush of their own accord. A man named Kesáve heard the barking and ran unarmed to the place where the dogs were attacking the pig. The latter had taken refuge under the root of a fallen tree. Kesáve got up on the tree, jumped on to the pig and landed right on its back, holding on to it with both hands. The pig rushed up and ran away carrying Kesáve on its back, and the man lay down passing his arms round the chest of the animal. The terrified beast forced its way through the dense shrubbery, and Kesáve had to bend down not to be knocked off by the overhanging branches. Trying to prevent the pig from breathing he pressed in its chest with his arms. The pig foamed at the corners of its mouth and gradually reduced its pace, for it „got short wind“ (shortness of breath). Kesáve was afraid to let go his hold lest the pig should bite him. Finally the beast was forced to walk, and then the man caught hold of its two hind legs and let himself glide down to the ground. He put his knee on the pig's back, lifted up the two legs sideways and dislocated the joints by breaking them upwards. The hind legs were now useless, and the pig dragged itself along on the fore-legs. After resting a little Kesáve broke the pig's head with a piece of wood and called some people to come and carry the beast home. (Kesáve, Mawáta).

315. Once the Kíwai people went to Sagéru to make sago. After working all day in the bush a certain great man and his wife went home to the camp in the evening. The next day they returned to the same place to continue their work. In the meantime a large pig had taken refuge under a fallen sago tree close by. It was early in the morning, and the woman asked her husband to kindle a fire while she stepped up on the sago tree to defecate. The pig

which was right under her got up and bit her. „You fellow come!“ the woman screemed out to her husband, „pig he been catch me!“ The man came but the pig looked so fierce that he was frightened and called the other people to come to the rescue. They came running with their weapons and started to shoot at the pig, but no arrow penetrated its skin which was as hard as stone. The pig crushed all the bones of the woman. The people had to take refuge in some trees, and after a while the pig went away and they came down. They all wailed over the woman and carried her home where she was buried, after which a great mourning feast was prepared. (Bíri, Ipisía).

A. An Ipisía woman was once killed by a pig at Sagéru under the same circumstances as in the first version. The pig was killed by the people and carried to the camp where it was cut up and eaten. The dead woman was placed on a burial platform, and when only the bones remained the people brought them back to Ipisía and buried them there. (Duába, Oromosapúa).

316. At Purútu a hunter once killed a pig which was carried home hanging under a pole to which its legs were attached. The meat was distributed among the people, but one man was neglected and received no share. He felt hurt, and in the middle of the night went out on his own account to kill a pig. He wounded a pig with a bow-shot but was himself killed by the enraged animal. His friends found him after a long search, and he was carried home and buried. There was a fight in the village, for his friends who knew why he had gone to the bush accused the other people of being the cause of his death. When the fight was over, the first hunter who had neglected the man when distributing his game came and gave a necklace of dog's teeth in compensation for his death. (Káku, Ipisía).

B. VARIOUS HUNTING ADVENTURES (no. 317—321).

317. The Kubíra people used to catch birds which they distributed among their friends, but a certain man was never given a bird. Once he went out to catch some on his own account. He provided himself with a *bto* which is a long pole with a hook at the end, and climbed up a tree in which there were many nests of the *suéremére* bird. He hooked in the branches of the tree with the *bto* and threw down the nests with their contents of young birds. Some of the people asked him to share the birds with them, and although they had showed him little kindness before, he let them have some.

Another day he again climbed a tree with his *bto* and hooked in the branches on which the birds were nesting. Once he pulled at a large branch, but it did not bend, and he lost his footing and fell. He remained hanging by the *bto* and called out to the people, „Yoy sorry me, you come up, catch hold me!“ But the people who had some grudge against him did not care to help him. The man kept on calling till he was tired, and then he let go his hold and fell to the ground where he was crushed to death. His friends were informed and carried him home. He was buried, the people held a great kaikai, and his widow was married to another man. (Bíri, Ipisía).

A. A similar adventure happened to a Ágiadái man who was catching the nests of the *suére-mére* bird with a *bío*. None of the passers-by came to the rescue, for they did not like the man. He remained hanging all night, and in the morning was helped down by his friends. He had great difficulty in bringing his arms down to their natural position after hanging so long. (Mamatúa, Súmai).

318. A certain man once wanted feathers for a dance and asked his friends for some, but they did not give him any. Then he went to shoot some birds on his own account. He came to a large tree in which there were many birds, and tying his bow and arrows on to his shoulder he climbed the tree. When he came to a suitable branch he started to shoot at the birds, and flapping their wings they fell to the ground. There was one large bird which remained hanging by its claws although wounded. As the man climbed after the bird the branch broke, and man and bird fell down, and the former was crushed to death.

After the people had waited in vain for his return they thought that he had gone in a canoe to another village. His wife wailed over him. In course of time the dead body decayed, so that only the bones remained. One night the woman dreamt that her husband came to her and said, „You no sorry me?“ „I sorry you,“ she replied, „I no kaikai, no can drink water, I sorry you. Where you stop?“ „Oh, I go shoot pigeon (birds), I fall down, me finish. You go look me, you no find, bone he stop.“ The woman woke up in the night and wailed. She called out to her mother, „Mother, mother, you sleep?“ but the mother was sound asleep and did not hear anything. Then the woman touched her with her hand and awoke her. „Wake him up father too,“ she said. They lighted a large fire. „Man belong me he no been go along canoe,“ the woman related, „he come along dream: he go bush, he fall down tree, bone he stop.“ And the woman and her parents wailed together.

Before daylight the mother cooked a little food and gave it to her daughter, but the latter said, „You no give much kaikai, I sorry man belong me.“ In the morning the people all went to look for the dead man. They wanted to follow up every fork in the path so as to be sure to find him, but the woman said, „Yoy no go other way, you go along me; I been dream that place.“ And they sought for the large tree. The woman went first, and at length she found the tree, and there were the bones. The people all wailed. Then the woman put the bones in a basket to carry them home. One of the leading men said, „You no take bone inside house, by-and-by you fellow get big sick.“ So they dug a hole in the ground and buried the bones there.

Since then it is a rule among the people never to refuse to give feathers to anyone who asks for some with which to decorate himself for a dance. (Nátai, Ipisía).

319. A certain Iása man had promised to give his friend some feathers the next time the people held a dance. But he forgot his word and gave the the feathers to somebody else. His friend felt hurt and went by himself to find some birds. On seeing a white cockatoo in a large tree he cautiously climbed up and caught hold of its legs. While he was sliding down the tree the bird pecked at his wrist with its powerful beak till his hand was cut off. The man fell down dead, and the bird flew away. After a time the people went to look for him in different directions, and not until the next day did they find his bow, and shortly afterwards the man himself. They

guessed how the accident had happened. His friend who had promised him feathers was accused of having caused his death, and there was a fight after which he gave payment to the relatives of the dead man. After that incident the people made it a rule not to promise anybody a present a long time beforehand but to give it at once. (Káku, Ipisía).

320. At Daváre in Dúdi a man named Sái was once caught in a pig-trap which had been set by another man namet Soréa. The latter thought that he had caught a large pig in the trap but found that it was a man. He was blamed for Sái's death, and after a fight had to give payment for him. (Japía, Ipisía).

A. A certain Daváre man once got into a pig-trap and when struggling to get free he and the trap fell into a creek and were carried away by the current. The owner thought that somebody had stolen the trap and was very angry. (Mánu, Ipisía).

321. Gúbu, a Sagéru man, and his wife had a son named Mánu. When the boy grew up his father made him a small bow and arrows, and he went out and shot some fish which he brought to his father asking him whether they were edible or not, and Gúbu instructed him in this respect.[9] After a time Gúbu made him a large bow and arrows, and Mánu started to shoot pigs and other game in the bush, and each time he asked his father whether the animals could be eaten or not. Later on he began to kill people who belonged to different tribes, and brought home their heads. At first he killed one man but gradually as many as four at a time. In the end the enemy came to retaliate, and Mánu was killed.

There is a similar tale by the same narrator referring to a Díbiri man named Kagáro, his wife Ebía and their son. The boy used to shoot fish and later on different animals and birds in the bush, bringing them home to his father to ask him whether they were edible. He also started to kill people and cut off their heads and genital organs. Many people came to fight him but could not conquer him. One day he found a man who had two daughters and he remained with them, married the girls, and also brought his parents to live there. He taught the people to plant gardens and make canoes. Once when they were sailing about the canoe was wrecked, and the people all perished excepting him. Thenceforth he spent his time wailing over his wives and friends who were drowned. (Duába, Oromosapúa).

C. ADVENTURES WITH CROCODILES (no. 322—326 cf. Index, Crocodiles).

322. Some Iása people were once sitting on the bridge over the Óromotúri creek. They did not know that there was a crocodile down in the water. They were warned by some people on the shore but thought that the water was too shallow to harbour a crocodile. Gradually the tide rose bringing the crocodile higher and higher towards the men. All of a sudden the beast raised its head out of the creek and caught three of the men dragging them under water. There they disappeared, and the people on shore cried out, „Oh, I been tell you finish, you big fool stop along ladder (bridge)!“ The wives of the three men wailed. The next day the people resumed the

search, and the mutilated body of one of the men was found and carried home. Another body was discovered the following day, but the third man was never seen again. After the mourning feast had been held two of the widows were married to the two men who had found the bodies of their dead husbands. Many men wanted the third woman, but she said, „No, I no want, I no been find man belong me.“ She worked by herself in her garden, and many people pitied her saying, „I very sorry you, no good you make work one man (alone). You no man, you woman, more better you marry.“ She did not want to marry, as the body of her previous husband had not been found. There was even a quarrel among the people who wanted to compel her to marry: „What's the matter you no marry? More better you marry, you good (good-looking) girl, no good you stop single woman.“ As a matter of fact she was fond of a certain man, and under the pressure of the people she once asked him to stay with her and help her to work. The man said, „Yes? true you want me?“ They were married, and the people all rejoiced. The parents of the woman said, „More better you pay me,“ and the man gave payment for her. (Bíri, Ipisía).

323. The Dorópo people were fishing with a kind of trap called *káro* which is a small conical basket provided with thorns on the inside to prevent the fish from escaping. There was one man who was very shy and did not care to mix with the people and was left without a share in the fish. Finding himself neglected he thought, „I got hand, I got leg, I man, go by-and-by self, catch him fish.“ He provided himself with a few *káro* traps and asked his wife to get him some bait to put into them. Then he hung them up on sticks in the water and caught plenty of fish. But one of the sticks broke, so the man could not find the *káró*. He did not know that there was a crocodile in the water, and when he waded out to find his *káro* he was taken by the beast. His wives waited in vain for him and concluded that he had fallen victim to a crocodile. The people all went to look for him in their canoes but could not find him, and they wailed. But the two women said to the brothers of their dead husband, „You fellow no cry. You no been give him no fish, that's why he go look round fish himself, alligator catch him.“ (Bíri, Ipisía).

324. The Wápi people once held a feast, and during the night one of the women went to the creek to fetch water. There was a large crocodile, and on seeing the woman it thought, „That woman come close to, I catch him.“ While the woman was filling her water-carrier the beast came and dragged her under water. The people armed themselves and looked round for her without knowing where she had gone, but she could be found nowhere. After a time her husband held a morning feast. „I sorry my woman,“ he said, „this time I no want take new woman quick, I stop six moon. Six moon he finish, I find him another woman.“ (Nátai, Ipisía).

325. Two Mawáta women named Ísai and Wóipa were one day digging for crabs at the mouth of the Bínatúri river. Suddenly Ísai was caught by a crocodile, and Wóipa ran on to a fallen tree from where she saw how her friend was hauled under water. The people were informed of the accident and began to wail. In the morning the crocodile was found. It had devoured the greater part of the woman's body and held the rest between its jaws, but as she

was very large and fat it could not dive but remained floating on the surface, and there it was speared. The crocodile's body was opened and burnt in the fire, and the remains of the woman were buried. (Dagúri, Mawáta).

326. Once an Ipisía woman Náva while occupied with catching crabs was taken a by crocodile and dragged under water. Her husband, Káige, happened to come at the same time and attacked the crocodile from his canoe until the beast gave up its prey. Káige put his wife in his canoe and managed to kill the crocodile. The people carried the woman and crocodile home and there the latter was cut up and cooked, and the people ate the flesh. The unconscious woman was bled and returned to life for a short time, and her husband held her in his arms. The next morning at dawn she died. The people wailed, dressed her in a new petticoat, and buried her. A mourning feast was held, and two days afterwards the widower took another wife. (Gabíro, Ipisía).

D. HARPOONING ADVENTURES ON THE REEFS (no. 327—331; cf. Index, Hunting).

327. Five Mawáta canoes once sailed out to a reef and built there three platforms for spearing dugong. At sundown the platforms were mounted by three of the men, Adági, Ábai, and Sáima, and only two, Kópa and Bági, remained in the canoe. „No much crew along canoe," Adági remarked, „that's all two man;" but Kópa said, „Two man he enough." Standing on the platform Adági soon heard the puffing and snorting of a dugong, „Tah! äh!" and when the animal was sufficiently near he speared it throwing himself into the water. The dugong rushed off with the harpoon-line, and Adági's leg nearly got caught in it, but he managed to free himself. At that time it was not the custom among the people to tie up the end of the harpoon-line to the platform, and Adági was towed away on to the deep sea. Kópa and Bági could not come quickly enough to the rescue. Then Ábai and Sáima swam from their platforms to the canoe and helped the two to paddle. Adági called out from a distance, „Me lose altogether now, you fellow no can find me no more. You look out (after) my boy. You tell my people suppose you go back home." Kópa began to cry, but Ábai said, „You no cry! Suppose you me (we) no find him, that's all right, time enough for cry." It was quite dark. The paddlers exerted all their strength and called out to Adági all the while to encourage him. At length they got tired and said, „More better you me put him sail," and they hoisted a sail and followed the course of the tide. Adágis's strength failed more and more. The canoe had taken a wrong direction. Adági heard the voices from far away but thought that they were the cry of some birds. Again the men called out, and then he answered, „Oh, good man, good man, save my life!" „You listen!" cried Ábai to the others, „him he there sing out." „No, that pigeon (bird)," said Kópa. Adági shouted again, and then they heard him: „Him he there!" and they turned the canoe in that direction. „Good, good!" they shouted paddling as fast as they could. After a hard struggle they came near and caught hold of the end of the harpoon-line, and Adági was helped on board. The waves had washed over him all the time, and „belly he close up burst, full salt water." He lay down on his face exhausted, and the water ran out from his mouth.

After a rest the men hauled in the harpoon-line and secured the dugong. Then they discussed whether they should return to the platform and fetch the harpoon handle or go straight home, and decided for the latter. They arrived home in the middle of the night, and the dugong was cut up in the morning. (Adági, Mawáta).

328. A harpooner standing on the platform in the sea often sees all sorts of extraordinary things and apparitions during the night. Sometimes a snake comes swimming along shining in the water like fire, and sometimes he sees one of the *óboúbi* (mythical beings in the sea, cf. no. 132) which swim like a frog with their short limbs and stout body. On recognizing one of these beings a harpooner will instantly warn his friends on the other platforms, and they all put down their weapons as long as one of the spirits is about. The *óboúbi* are generally followed by a great shoal of dugong.

Once a Mawáta man named Arúsa and his companions built a platform on the so-called Mangrove reef. Arúsa mounted the platform and asked the others to keep a sharp look-out. At first he speared one dugong and shortly afterwards another, and they were caught in the usual way. Next came an enormous female dugong which was pregnant, and as Arúsa speared it he got caught in the line which twisted itself round his waist. The people in the canoe waited anxiously to hear him call out, but Arúsa was dragged under water, and not a sound was heard. The crew paddled round to look for the line, but did not find it anywhere. They kept on paddling this way and that until they came out on deep water but saw no trace of Arúsa. The tide began to ebb, and the reefs appeared above the surface. The men all wailed for their lost friend, and everybody was dead tired. When daylight came, they started to seek for him again sailing all round the reefs, but there was no trace of him. When the sun had risen high all hope was over. The two dugong were secured to the side of the canoe — at that time the canoes had only one outrigger — and the crew made for home. The people in the village heard their wailing and understood that someone was dead. They seized their weapons, and when the canoe landed, they heard of Arúsa's fate. Everybody started to wail, for Arúsa had been a great man. His four wives went and set fire to the men's house saying, „All time you fellow stop along house, you no follow Arúsa along reef. Arúsa he every time he go one man (alone) spear him dugong for altogether people, that's why he foul along rope." And the house burnt down. Arúsa's brothers cut down his coconut trees saying, „Him (Arúsa) he no go stop here kaikai that coconut; more better cut him down." They also burnt his garden and killed his dogs and pigs. It was customary before to destroy part of the property belonging to a deceased person. The two dugong were cut up, and the people held a mourning feast. (Arúsa's death is also mentioned in no. 334; Gaméa, Mawáta).

329. Once when the Sáibai people were out spearing dugong at a place called Áubióni a man named Gabima saw an enormous *kurúpi* („rock-fish") swimming towards him in the water. He thought that it was a dugong and tried to spear it but failed, and the *kurúpi* swallowed him up in one go. There were rings of water on that spot but nothing was heard from the man. The people in the canoes came to look for him along the whole length of the reef, but he was nowhere to be seen. In the morning when the reefs were dry the search was resumed but

in vain, and Gabímas' father started to wail. At last the people returned home, but Gabíma's harpoon-handle and other things were left behind, for in accordance with custom nobody wanted to take the belongings of a man who had perished. A dugong speared by him was also left on the reef. There was a great wailing when the villagers learnt af Gabímas's death. His mother threw off her grass petticoat and sat by herself on the beach and wept, rocking her body to and fro. It is an old custom that a woman whose child has died takes off her dress, wishing to show thereby that the child has originated from her hody.

Once more some of the people went to the reef for a final search for Gabíma, and at low water a woman named Gáta found the large *kurúpi* fish lying dead there. Its belly was very large, and as the people ripped it open they found the decaying body of the man which they wrapped up in a mat and brought home with the fish. There he was buried, and the fish was burnt in the fire. Shortly afterwards the *táera* ceremony (cf. Introduction to no. 287) was held over the man as well as the others recently dead. (Sáibu, Mawáta).

330. Three Mawáta men, Amúra, Isúa, and Mámusa, once went to spear dugong and turtle and were accompanied by Amúra's son Bíza, and Isúa's son Sagéva. During the night Amúra speared a dugong, and in the morning the men started to sail about looking for turtle. After a while Mámusa speared a turtle, and Amúra and Isúa hauled in the harpoon-line. When they were near, they too plunged into the water and caught hold of the animal. But the two boys who were left to take care of the canoe were not strong enough to paddle it against the wind and drifted further and further away. The harpoon-head had come off the turtle. „Oh, that turtle he go kill me," Amúra thought, „I no go back along my wife, I sorry wife and boy." He could not speak but signalled to the others, „You stop, I swim along canoe." Mámusa too wanted to swim, but Isúa said, „Suppose you two leave him turtle, you get down." The men held on to the flippers of the turtle preventing the animal from diving, and floated on it. Bíza, Amúra's son, hauled the harpoon-line back to the canoe and called out, „I strong little bit, I take end belong rope, come swim, give you fellow." He succeeded in swimming along, and the three men caught hold of the rope and held on to the turtle as well. Bíza swam back to the canoe and shouted, „Father, you three man catch hold him strong that rope; suppose some man let go, he lose." And Bíza started to haul in the rope alone, for Sagéva was too small to help him. When the men were near they tethered the turtle with a rope round one of the flippers, and the other end was tied to the mast. On reaching the canoe, the three men were obliged to rest on the outrigger for a good while before they had strength to climb aboard. There they lay down again to rest. Finally the turtle was hauled on board, and Isúa said, „Me no want go look turtle no more, by-and-by lose altogether, that boy he no strong enough. You me (we) go home." And they sailed home and told the people there of their adventure, „Close up me fellow lose." (Amúra, Mawáta).

331. Some Paráma men were once spearing dugong and turtle when they saw an enormous sting-ray in the water, the body of which was as wide as the floor of a house and the tail as thick as a post. The men thought that it was a turle, and one of them tried to harpoon it in the usual way, throwing himself into the water at the same time. But the sting-ray lifted

up its terrible tail and ran the man through with its spear ripping up his belly. As the man did not return to the surface his friends started to haul in the harpoon-line, and after a while they got hold of the man's intestines as well, which were floating in the water. The man was brought on board dead, and the people sailed home and buried him.

Before leaving the place where the accident had happened the men marked it out and said to the sting-ray, „You no go other place, you stop one place. By-and-by I come, I sorry first that man.“ When the burial was over, the people returned to the reef in order to kill the fish. They found the spot and formed a ring round the sting-ray in their canoes. Everybody was warned to beware of the formidable tail. They speared the fish from their canoes, and finally an old man ventured into the water and tied a rope to the head of the fish, and it was hauled to the surface. The tail was secured to an outrigger, and its spear was removed with an axe. After the fish had been lifted up on the platform the people sailed home, and there they cut it up. (Bíri, Ipisía).

XIII. WAR AND FIGHTING (no. 332—364; cf. Index).

FEUDS BETWEEN DIFFERENT GROUPS OF PEOPLE IN A VILLAGE; OTHER TRIBES ARE EMPLOYED FOR TAKING REVENGE

(no. 332—336; cf. Index, War).

332. Long ago there was at Mawáta a great man, Áuo Óta by name which means „Big Tree", for in olden times the people were very tall like trees and not short of stature as the people of the present age are. One day Áuo Óta and three other men named Sávokari, Sáubíri, and Góboi went to Búai not far from Mábudaváne to hunt pigs. They first killed a large pig, and then Áuo Óta caught a little pig alive which the dogs had chased. Góboi, his brother-in-law, said to him, „Come on, you me (we) keep him, sister belong you he look out (after) that pig, make him grow before me kill him." So Áuo Óta gave him the pig, and Góboi carried it to Mábudaváne in his basket. There they cut up the large pig and baked the meat.

The next day they went on their way back to Mawáta, and when they came to the coconut grove not far from the village they met a man named Músu and his wife Kínou. Músu said to Góboi, „You give me that pig, I look out (after)," and Góboi gave it him saying, „You keep him, make him grow." He omitted to say that the pig belonged to Áuo Óta, and the latter thought, „No matter he give him Músu, he belong me all same."

So Músu and Kínou kept the pig, and when it was full grown the men said, „Pig he come old now, too much fat. By-and-by he dead self, you me (we) more better kill him." Whereupon they decided to kill the pig and hold a feast. One evening Góboi invited a certain great man named Mípi to come and drink *gámoda* with him, and after Mípi another great man named Máiri also came there. One of the young men prepared the *gámoda,* and after Máiri had drunk some, Kémésu drank, and then Tatía, Hamána, and Kéri, and lastly Góboi, all using the same bowl. They all belonged to the cassowary totem group.

The men thought that Góboi had caught the pig, and that is why they invited him and his kin to come and drink *gámoda,* while Áuo Óta, Sávokari, and Sáubíri, who belonged to the dog totem group, were left aside. Áuo Óta wondered why the men drank *gámoda* without inviting him.

The next morning Góboi and his friends killed the pig, cut it up and distributed the meat among the people who had been drinking *gámoda* with them on the previous evening, and the women wrapped up the meat in banana leaves and baked it in the earth oven.

The angry Áuo Óta felt a lump in his throat („throat belong him he go other way now"), but he did not say a word, he simply kept a strict watch. The cassowary totem people feasted upon the pig. When Áuo Óta came out from the *dárimo* (men's house), he found one of the banana leaves which had been used in baking the pig, and picking it up between his great toe and the next one he put it in his basket which he hung on the shelf over his fireplace. The next day he called Sáubiri, Sávokari, and the rest of his people and said, „You take out (launch) my canoe, I go along Kátatai, see my people."

The party sailed away, passed by Dáru and Kátatai and proceeded to Súmai without stopping on their way. On landing at Súmai, Áuo Óta took the banana leaf, put his beheading knife on it and handed it to a great Súmai man named Segéra who was his friend. This is a manner of summoning the people to fight, and the banana leaf denoted the cause of the trouble. Áuo Óta said, „You go along that high hill there, break him," he meant them to go and attack the people of Daváne which is a high and rocky island. He did not speak straight out, for „old-time-fashion he too crooked altogether," as the narrator said. Segéra who was a very cunning man understood his meaning and said to his people, „You me (we) go one place kill him," and his men shouted out in their delight. Áuo Óta's people who did not know what their leader was designing, asked him, „What name (why) Súmai man he sing out?" and he only answered, „Oh, I think something good thing belong them fellow, I think that nothing." The reason why Áuo Óta wanted to kill the Daváne people was that they were the friends of Mípi and his kin, having the same totem as they.

On leaving Súmai, Áuo Óta said, „I go catch Daváre, sleep there. To-morrow you start. I catch him Kátatai, you catch him Daváre. I catch him Mawáta, you catch him Kátatai. I sleep along Mawáta, another night I watch you." He and his people sailed away and were followed the next day by the Súmai men. On his arrival at Mawáta, Áuo Óta was asked by the people where he came from, and he lied saying, „Me come along Kátaitai." His companions heard what their leader said and repeated the same thing.

On the day after his return home Áuo Óta saw the Súmai party coming. He went towards them in a „half canoe" (cf. p. 9) and called out, „Where Segéra?" „Me here." „You no go close to shore," said Áuo Óta, „you go long way outside. Along Wódahío you catch him shore before you go along Daváne." And the Súmai men did as they had been directed, and thus the Mawáta people were kept in ignorance of their journey.

The Súmai canoes landed at Mábudaváne, and the men decked themselves with their war accoutrements. A little before sundown they steered over to Daváne. They had stopped the wind and used the paddles for propelling their canoes. They landed on the far side of Daváne, and the canoes were hidden hehind a cape. Segéra went to reconnoitre and returned saying, „All he stop, close up daylight you me (we) go." When the morning star arose the Súmai men advanced in two lines, one along the beach and the other through the bush, surrounding the village. Segéra attacked the enemy first, and his people followed him shouting out, „*Bóromo túbu rúbi dipo!* — People belong pig (the symbol of battle?) he come fight." Men, women, and children were killed, and only a few of the Daváne people escaped. The Súmai men put the captured heads in their canoes and sailed back. When they came to the passage between Sáibai and the mainland they raised their cry of victory, „*U-u-uuu!*" sounded their trumpet shells and

beat the sides of their canoes with the paddles, thus producing a great noise. „Oh, what place he been kill him?“ thought the Sáibai people, „I think Súmai man been kill him Daváne man.“

Áuo Óta was waiting on the beach for the return of the Súmai party, and when they came they gave him back the banana leaf and beheading knife now dripping with blood. „Me fellow been kill Daváne man,“ they said. They gave him a great quantity of sago in payment for the heads they had taken. Áuo Óta hung the knife and banana leaf on a stick, and the sago was put on the ground close by. He did not want to be found with the Súmai people and went home. By agreement he signalled to them with a lighted torch as soon as he had reached the village, and then they let their noise of victory be heard as they passed Mawáta in their canoes. The Mawáta people started out of their sleep, and Áuo Óta pretended to be as terrified as the rest. They thought that someone was killing the Túritúri people, and two or three men went to investigate the case. They found the Túritúri men wide awake thinking that the Mawáta people had been attacked while sleeping. „Noise he been come from you fellow side,“ said the Máwata men, „he been go Dáru side. I think Kíwai man been kill bushman.“ When daylight came they saw the Súmai canoes sailing eastward.

In the morning the stick with the beheading knife and banana leaf was found on the beach, and the Mawáta people wondered what that meant. When Áuo Óta threw away the leaf and kept the beheading knife, the people guessed the whole story (abbrev.). „That's me,“ said Áuo Óta, „I been sing out Segéra and people belong him. He go kill him Daváne man.“ The Mawáta people did not say anything but thought, „Man been humbug Áuo Óta, people belong Mípi been kaikai pig belong that man.“

Mípi's people kept their anger within themselves. „No fault belong me fellow,“ they thought. „What for Áuo Óta no been speak? Me fellow no savy, that's why me fellow been kaikai pig. Me been think that pig belong Góboi, that's why me no been sing out Áuo Óta.“

Mípi and his people went away in a canoe taking a beheading knife with them. They lied that they were going to Tabío but sailed instead to Súmai. There Mípi gave the beheading knife and head-carrier to his friends Maríba and Géra and asked them to go and kill the Dáburu people who were friends of Áuo Óta and his kin. Then he returned home, and Maríba, Géra, and their men went and attacked the Dáburu people. On arriving near Dáburu the leaders went to reconnoitre and as proof of having been in the hostile village they brought back a little of the thatching of a house and some cinders from an outdoor fire. The scouts said, „Pig he stop there clear place, to-morrow we cook him,“ and by „pig“ they meant the Dáburu people. Just before daylight (which is called *dípo-báni, dípo* meaning „fight“ and *báni* „dawn“) the attack was made, and the leaders directed the different groups of warriors to the different houses saying, „Belong you fellow, belong you fellow.“ The great warriors started the fight, and men, women, and children were slain alike. When the battle was over, the young Súmai warriors were given „medicine“ for similar coming occasions. Some of Mípi's Mawáta men had taken part in the attack and gave the heads captured by them to the Súmais, and in return they received a great quantity of sago. When the Súmai people parted from their friends, they invited them to come to Súmai and receive additional reward for the victorious fight. A great war dance was held at Mawáta.

Some time afterwards the Mawáta people went to Súmai where they were very well received. In the night when nobody saw them the Súmai men gave payment to those Mawata warriors who had presented them with the heads after the fight. They did not want anybody to know that they had not themselves captured the heads. They also gave payment to the Mawáta party at large who had taken the initiative in the successful fight. In the end the Súmai people returned the beheading-knife and head-carrier to Mípi saying, „Finish now, you fellow take back.“ (Námai, Mawata).

333. Two groups of people at Mawáta were quarrelling over a cocoout tree at Bárumúba. One man was killed and his friends employed some Másingára men to take revenge, and they killed a man named Wódime. The dead body was placed under an *ábe* on *mipári* tree which has edible fruit, and one branch of the tree was broken off to suggest the idea that he had fallen down of his own accord. Wódime's friends, however, found out from the tracks that it was murder. A woman of Wódime's kin was married to a certain man named Onéa, and she tried continuously to incite him to take revenge. „All time I carry pickaninny, make garden, bring water,“ she said to him, „next time you no ask me; what place I want I go self (she would not obey his orders). You no been kill some bushman, pay back my brother.“ Onéa who was ashamed once saw a bushman in the act of climbing down from a coconut tree and killed him with the aid of a friend. They left the coconuts lying on the ground and also the rope which is tied round the ankles to facilitate climbing. The bushmen came in search of their friend and found him, but somehow concluding that it was murder they took revenge upon Onéa. One day he shot a pig in the bush and summoned some bushmen to come and cut it up for him, but they slew him and let it appear that he had been killed by the pig (cf. the story of Onéa's adventure, no. 313). Onéa's widow, Kávee by name, said to the Mawáta men, „Who man go pay back my husband — I go along that man.“ A certain man named Gabía went and killed Úbu who belonged to the same „blood“ as Onéa's murderers, and Kávee became his wife. (Námai, Mawáta).

334. One day a certain great Mawáta man named Mípi and his wife Gómukéamu went to their garden accompanied by Mípi's son Arúsa and his wife. The pigs had routed in Mípi's garden, and Gómukéamu said in the hearing of the others that the cause of this was that somebody had had connection with his wife inside the fence, for pigs scent out such things and are attracted by them. Arúsa thought that she meant him, for his wife was pregnant at the time. He felt ashamed and returned home at once leaving his wife in the garden. On his arrival in the village some canoes were just about to leave for the reefs. A man named Magúbi was occupied with mending a steering board which had broken. He had dreamt that Arúsa was going to perish on that expedition, so he told him his dream and asked him to remain at home. But Arúsa did not listen to him, and joined the party in the canoe. They built three platforms at the Kópokópowío reef. Two of the harpooners, Míría and Góboi by name, speared several dugong, but the animals managed to escape every time, and the men began to suspect that something was wrong (abbrev.).

Arúsa who had mounted the third platform speared a dugong but got entangled in the harpoon-line and was drowned. He could not be found anywhere, and the people sailed home wailing (abbrev.). (Cf. the story of Arusa's death, no. 328).

When the people at home heard the lament they understood that someone was dead and ceased playing. On learning the news everybody began to wail, and Mípi, Arúsa's father, set fire to the *dárimo* (men's house) and wanted to burn himself to death inside. He was a great man, and therefore nobody dared say anything, although their things were burning in the house. All of a sudden somebody said, „Where Mípi?“ and as he could not be seen anywhere they concluded that he was in the burning house, so they opened the floor from beneath and managed to drag him out. „You no go lose self,“ said they; „you no miss that way, by-and-by you die (you will die anyhow), everybody same way.“ The people kept on talking of the incident, and taught the young men how to avoid being caught in the harpoon-line.

Some men were afraid of Mípi and wondered what he was going to do. The leaders said, „Me fellow been (try to) stop him Arúsa. From bush he come, no answer nothing. Me no savy, something wrong along bush.“ Mípi's wife related what had happened in the garden, and then the others said, „No fault belong people; mother belong him been talk hard along garden, spoil him Arúsa.“

Mípi was angry with Magúbi and thought that he had prepared the steering board with some „poison“. „I no been make poison,“ Magúbi protested, „what's way (how) I been make poison? From my sister that boy (Arúsa) been born.“ But Mípi went to Túritúri, at that time situated in the bush not far from the Bínatúri river, and asked the people there to kill Magúbi. When the latter in his ignorance went there he was killed.

After that Mípi went to Áripara asking the people there to kill a certain man named Óma together with his wife and children. He thought that Óma had put „poison“ in the harpoon-line in which Arúra had been entangled. Mípi was all the time trying to trace how the „poison“ had reached Arúsa; „leave him Magúbi now, catch him Óma,“ said the narrator. Shortly afterwards the Áripara people killed Óma, his wife, and two of his children.

A little later Mípi went to Tógo and told the people there, „When people belong Mawáta he come, you kill him altogether, man, woman, pickaninny.“ Mípi did not know for certain who was guilty of his son's death, and therefore wanted to kill as many as possible of the people. Everybody was in great terror of him.

The Tógo men asked the Djibáru men to come and kill a Mawáta party at Áugaromúba, but a certain Djibáru man imparted this plan to a Mawáta friend of his named Hamána, the narrator's father. He hastened to warn his friends at Áugaromúba, but another man named Ésue laughed him out of countenance. „You look, I think to-morrow somebody cook you,“ Hamána replied, „I give you life, you no want. I go, to-morrow I hear another yarn.“ He took a certain little girl named Tábaiáni by the hand and said to her, „You belong life; you me (we) go,“ and they returned to Mawáta.

The Mawáta people at Áugaromúba were all killed by the Tógo men, and Hamána and his people were clearing away the grass in their garden when they heard the tumult of the fight. „What thing I been speak yesterday he come now,“ said Hamána. „People he cry, all same wind cry he come. Man he call me liar — he find him now.“

From every quarter news came of Mawáta men and women being killed. Those Mawáta people who were staying at Gídogábo, Áumoúro, Dogaái, and Kúra fled back to Mawáta proper. Mípi incited all the bushmen against Mawáta, and when visiting them he used to bring his wife with him. The woman lay down on the ground, and Mípi placed a beheading-knife on her body saying, „You go pick him up *tiere* (beheading-knife) from wife belong me.“ The bushmen went and took the knife and had connection with the woman at the same time. A task accepted in that way is absolutely binding.

By the same method Mípi raised the Páráma people against Mawáta. At Kátatai the people heard that the Páráma men planned to kill any Mawáta visitors who would come to them, and they brought the news to Túritúri. One day shortly afterwards some Mawáta canoes passed Túritúri on their way eastward. One of the Mawáta men abused the Túritúri people on shore, and as it was calm the latter heard him distinctly. They were angry and said among themselves, „That news me been hear from Kátatai, me shut him mouth. No good me learn (teach) them fellow.“ One of the Mawáta canoes went to Páráma, and the rest to Kátatai, and there a great dance was held.

The Mawáta people who had gone to Páráma were all killed except one man named Dáda who was saved by some friends of his in the village. Then the Páráma men went to Kátatai to kill the Mawáta people there. A fight ensued, the Páráma people shooting on one side and the Kátatai and Mawáta people on the other. After the fight the Mawáta people returned home. The people condemned Dáda for fleeing away and said, „No good that man come back one man (alone), make friend belong some Páráma man.“ Dáda was afraid of his fellow villagers, thinking that they would give him „poison“, and it was quite a long time before he dared to tell them his adventure straight out.

At Mawáta lived a Páráma boy named Ósu, who was killed by the Mawáta party on their return home. The same fate some time afterwards awaited another Páráma man who thinking that the feud was forgotten came to Mawáta to see his sister who was married there. After a time a number of Páráma men once visited Mawáta while another party of them went to Túritúri. The Mawáta people killed their visitors and cutting off the finger of one of the dead bodies went and showed it to the Túritúri people saying to them, „Me fellow been kill Páráma man.“ And the Páráma people at Túritúri were also killed.

Gradually the whole plot was disclosed. The Tógo men said, „From Mípi that talk, he want me kill Mawáta man, me fellow no kill self.“ The same news came from Áripara and Páráma. The truth now became clear, and Mípi was found to be at the bottom of all the trouble. This caused some Mawáta men to ask the Dírimo people to kill Mípi, and one day he was poisoned by them at Túritúri and died there. Thus the chain of the events had turned back to its source and stricken Mípi, the instigator. His body was brought home and buried. But the revenge was not yet complete. The people killed Médei and Savía who were Arúsa's children, and Wógori who was his sister, but they spared Arúra's wife, for she belonged to another family.

At last the feud was considered to be settled, but then Mogúbi's family brought up the trouble afresh. Mogúbi had been killed by the Túritúri people, and therefore his kinsfolk wanted to kill a Túritúri man. At that time the Túritúri people lived at Sáuri close to the Bínatúri river

and had coconut trees at Yómusa or Bínadódo. Some Mawáta men went and stole coconuts there, and the Túritúri owners guessed from which village the thieves came and started a fight. Yánga, Gáribu, and some other men who belonged to Mogúbi's family were continually thinking of revenge, and they were the first to use the opportunity of resuming hostilities. (Continued in no. 339; Námai, Mawáta).

A. Addition to the episode of the fight between the Mawáta and Párama people: Once a Mawáta canoe went to Párama, and the people on board were killed. The Párama people cut off their heads and the forefingers of their right hands. Then they went to Gerávi close to Kátatai where some more Mawáta people were, and producing the severed forefingers asked the Gerávi people to kill their Mawáta visitors, but the Gerávi men refused to do so. On another occasion the Mawáta people took revenge and killed three Párama men and women in Dáru. Once a great number of Párama people came to Túritúri, and a certain man there named Báinamu came and informed the Mawáta people of their visit. The Mawáta men all went to Túritúri, and their great leader Máinou said to the Párama people, „You been kill four Mawáta man along Párama. I (we) no all same dugong, I no all same turtle, what's the good you kill me? I man all same you. You, Párama man, you my kangaroo, I shoot you now, you no go back along Párama.“ There was a great fight, and all the Párama people at Túritúri were killed. (Gaméa, Mawáta).

335. (Continued from no. 307 B. Some Mawáta people, the son of Óma included, were shipwrecked and abandoned by the other Mawáta canoes, and afterwards they were killed by the Dáru people).

After finding out the truth Óma went to his friend Gábeu at Másingára and planned with him to kill a certain Párama boy named Kítuáre who was living at Mawáta. Once when the Mawáta people were fishing in a swamp Óma and Gábeou shot Kítuáre without the rest of the people knowing of it. The body was carried home attached to a large bamboo pole and buried. The Mawáta people were argry, and Mípi who was Kítuáre's guardian went and shot Óma's wife Múrue.

Óma, however, had not yet satisfied his desire for revenge upon his son's murderers, so he went and summoned the Kíwais to fight the Dáru people. Early one morning the Dáru village was surrounded. Alarm was given by a man who happened to come out from one of the houses to defecate,[14] but his people did not believe him, so he ran away by himself and was almost the only one who escaped. Óma was the first to rush into one of the houses. He caught the wrists of one Dáru man and woman in a powerful grip with his one hand and brained them both with his stone club. There was a great bloodshed, and not only the people were killed but the dogs and pigs as well, and the houses were burnt down and the canoes destroyed. The Kíwais returned home with a rich booty, and Óma who had not taken any of the heads of the people he had killed promised to come to them in a month's time to receive payment for the heads.

One day a bushman came to see Óma, and the latter said to him, „You go see friend belong you inside house. You go sit down, by-and-by I come behind.“ The bushman went into the house, and a Mawáta man handed him a bamboo pipe to smoke. Presently Óma entered, carrying his stone club and hit the bushman on the back of his neck, and the man „he no smoke, head he fall down, he dead,“ and Óma cut off his head. Shortly afterwards Óma went to Kíwai

and received his reward for the captured heads, the Kíwais presenting him with a canoe and a great quantity of sago (abbrev.). Again Óma treacherously killed some bushmen, but then a number of Dírimo, Gówo, and Írimísi men paid him out. He was visiting Áripara village, and there his his wife and little son were shot, and the rest of his companions ran away. Óma had brought only five arrows with him, and when they were finished, he too was killed.

The old people at Mawáta often refer to this story and warn their children saying, „You no go walk about too much along other place, by-and-by you finish, bushman kill you. You look out (after) kaikai, feed pickaninny belong you, no walk about." (Sáibu, Mawáta).

A. (Continued from no. 307 A). In order to take revenge upon the Mawáta people for the death of his son, Óma gave the Áripara people a beheading knife and asked them to kill any Mawáta man or woman who came to their village. He gave the same order to the Gúruru, Gówo, Kuníni, Párama, Daváre, and Paára peoples, and they all did as they had been told except the Paára (Súmai) people who were friends of Mawáta. After a time another Mawáta man went to the Gówo people and instructed them to kill Óma. At that time Óma was an old man, not strong enough to draw his bow properly, and he was killed with his companions excepting a few who escaped. The Mawáta people killed some Párama, Kuníni, and Daváre men in revenge of the friends they had lost. (Gaméa, Mawáta).

B. (Continued from no. 307). Seeking revenge for their children who had been abandoned while shipwrecked Mípi, Áudo, and Óma went and induced certain neighbouring tribes to kill any Mawáta people they came across. The three men also ruined the Mawáta gardens by means of sorcery. The Súmai and Iása peoples alone remained friends with the Mawáta people who used to provide them with stone axes.

At length the three men stopped the fighting, removed the bane from the gardens, and used good „medicine" in order to make them grow. At the same time the village of Mawáta was shifted from the bush to a place near Gánarai creek, and some piles of the old buildings can still be seen on the former site. (Námai, Mawáta).

336. Sáisu of Manávete and his wife were once making sago in the bush. He left his wife alone for a little, and in his absence another man came and „humbugged" her. There was a fight, and afterwards Sáisu went to some bushmen living at Matáru and gave them a beheading knife wrapped up in a grass petticoat belonging to his wife. He asked them to kill any man, woman, or child of the other fellow's kinsfolk when they came to Matáru. Then Sáisu induced the offender and his friends to go to Matáru, and there they were killed. (Nátai, Ipisía).

THE FIGHTS OF THE MAWATA, DJIBARU, SAIBAI, KUNINI, GOWO, TURITURI, AND OTHER PEOPLE (no. 337—338).

337. At one time there was a great drought at Mawáta, and the people were very hard up for food. Some of them who were staying at Mábudaváne had nothing to eat except the fruit of a certain tree called *bóo*, for the coconuts had all dried up. The children were crying for food, and one of the women named Atáia said to her husband Dídi, „What name (why) you sit

down like that? What name (what) pickaninny belong you he kaikai? What for you no go along bushman find kaikai from them fellow?" Then Dídi got up and decided to go and find some food. The people constructed a raft and ferried themselves over to the other side of the river; they intended to go and steal in the bushmen's gardens. Some went to the gardens of the Tógo people and others to those of the Búturáigo and Áriki peoples. Dídi determined to go and try the Djibáru gardens, and he was joined by his son and another man named Gádudu as well as the son of the latter named Gáige.

Dídi and his party were seen by some Másingára men who said to the Djibáru people, „Me fellow see people he come from outside, I think he come steal garden." Then the Djibáru and Másingára men went and lay in ambush in the gardens. Dídi intended to go to a garden belonging to a certain Djibáru friend of his named Ídu, but in the darkness he missed the right way and came to a garden belonging to another clan. If he had not made that mistake he would have escaped the disaster which awaited him, said the narrator. When the Mawáta men were about to go back, Gáige said to Gádudu, „Father, my rope belong basket he no proper fast yet," and Gádudu stopped and tied it up. Dídi and his son went on meanwhile and passed over the Dúedji creek. It was there that the bushmen lay in wait, and on seeing the man and boy they let fly their arrows. „Oh, father, me die now!" the boy called out and fell down dead. Dídi went down also. On hearing the noise Gádudu and Gáige dropped their baskets and hid in the creek up to their necks in water, and keeping thus out of sight they slowly made their way in the same direction as the current. After cutting off the two heads the bushmen went back towards their village singing their war song and shouting with joy, „*U-u-u! Ŏu-ŏu-ŏu!*" They found Gádudu's and Gáge's baskets but knew that the rest of the thieves would be far away after hearing all the noise. Gádudu and Gáige listened to the voices and thought, „Oh, he finish now, he go back." So they came out of the water and went on towards the coast.

On their way they found a glowing firestick which Dídi had left close to the path in readiness, and they started to wail at the thought of their dead friends. After a while the spirits of the two dead men put in an appearance, harassing the two wanderers from behind and in front. Now they would disappear for a moment and now try to frighten the men with their hands lifted up as if ready to catch them. Gádudu said to the spirits, „I no small boy, I no fright. You no man, you no come kill me, that's all you gammon come." At last the two spirits went away for good.

When it grew light Gádudu and Gáige recognized Dídi's footprints of the day before and resumed their wail, „Oh, track belong him no more come back. He lose altogether. Pickaninny too no more come," and they smeared their faces with mud.

Gádudu's brother Táe was waiting at Mábudaváne and perceived Gádudu and Gáige alone on the opposite bank of the river. The two signalled to him to fetch them over and showed by gestures that their two companions had been shot dead. There was great lamentation when the news came, and many of the people who were sitting on the ground rocked their bodies to and fro in their sorrow or even rolled themselves about on the ground.

Ígu, Dídi's friend at Djibáru, guessed who had come to steal food, and on seeing the body he recognized Dídi at once. „Oh, my friend," he wailed, „what for you no come straight along me? That fault belong you, you been go other garden steal," He broke off the shafts of

the arrows which stuck in the dead body, tied them up in a bundle, and hid them inside a cover of bark. One day he and his clansmen went to Mábudaváne to see the Mawáta people. He had the bundle of arrow-shafts with him. „How much man he come back?" he asked the Mawáta people. „Two man, Gádudu and Gáige." „Fault belong him" said Ígu, „he been lose road belong me, that's why he find him bad. I been bring that arrow." He handed Táe the bundle of arrow-shafts hiding them from the sight of his companions so that they should not know. Ígu said, „I sorry my good friend, I take body belong him, go dig him ground," and he went back to Djibáru.

One day a great Sáibai man named Káiási came to Mábudaváve, and Táe gave him the bundle of arrow-shafts and said, „Káiási, when you go, you kill him Djibáru man, people belong Ímu," for Ímu was the head of the Djibáru clan who had killed Dídi and his son. Ígu had asked the Mawáta people not to take revenge themselves, for in that case he would be suspected as a traitor by his fellow-villagers.

Káiási and his men went up the river in their canoe and landed at Kúraére, and from there they proceeded to Djibáru. He met Ímu and heard of the murder of the two men. „He (that is) good, you fellow shoot him good," he said approvingly, „fault belong them fellow come steal garden. Every time Mawáta man he come, you shoot them fellow, me fellow glad too." „That proper stow-away-talk," interpolated the narrator. Káiási's companions were beside themselves with rage and thought, „All right, next time Ímu he no stop, no people belong him," but they took care not to say that aloud.

Once long before that in a fight, a certain Sáibai man had carried away a little girl named Káwa from Djibáru and brought her to Sáibai where she grew up. Later on she had been given in marriage to Ímu in payment for a friend of his who had been killed by a Sáibai man.

When Káiási and his party were leaving Djibáru, the former said to Ímu, „Me fellow take Káwa go along Sáibai. Me find him dugong and turtle, by-and-by come back. You fellow take him dugong and turtle, wife belong you too." And Káwa went with the Sáibai people.

Táe and Káiási arranged to lie in ambush for Ímu and his people at a place called Gído on the coast. After six days the Sáibai men came back and landed at Áugaromúba from where they walked along the coast to Gído. But in order that Káwa should not become suspicious when seeing so many canoes and people, Káiási went in advance with her and on their landing he provided her with some dugong and turtle meat and sent her alone to Djibáru with the message to Ímu and his people to come and meet the Sáibai men at Gído in order to receive more meat.

Táe with the Mawáta people were encamped near Gído, but his companions were kept ignorant of his designs towards the Djibáru people, for some of them had friends at Djibáru and would most likely have warned them. The Mawáta people did not even know that the Sáibai men were in their close neighbourhood waiting for the Djibáru people to come.

Káwa brought Ímu the dugong and turtle meat and gave him Káiási's message, „To-morrow you me (we) go along Gído, get him plenty meat." The next day Káiási sent two boys to hurry Ímu and his people up, saying, „Ímu and people belong you, come quick now! Wind he good, time now, Káiási want go quick. High water he start he come." „All right, you me go,"

answered Ímu. He and his people started on the way to Gído taking with them a great quantity of garden produce. The two messengers returned first and said to Káiási, „All he come now," and the greater number of the Sáibai people hid in the bush waiting for them.

When Ímu and his people arrived, Káiási and some Sáibai men went to meet them and the Mawáta people were there too. Káiási asked the new-comers to put their weapons down at the camp of the Máwáta people, which they did, and then they all went to Káiási's canoe. In the meantime the Sáibai warriors came out from the bush and seized the weapons of the Djibáru men. Their unexpected appearance caused such a terror among the Mawáta people that the latter involuntarily relieved themselves and rushed away thinking that they would be killed. The Sáibai men tried in vain to stop them calling after them in a whisper, „Sh! sh! you no run away, me no want kill you!" Káiási turned round and seeing the crowd thought, „Oh, all he run away, Djibáru man he make out now!" He told a man named Báira to catch hold of Ímu, and two other bushmen were captured in the same way. When the rest of the Djibáru people saw the enemy, they threw down the food they were carrying and in a terror equal to that of the Mawáta people relieved themselves also unawares. There were no means of escape, and men, women. and children were killed.

Táe ran up to Ímu and said, „You been kill my brother. You man, me man too, I do all same along you." Ímu answered, „Masingára man been learn (teach) me fellow go kill you (your) brother." Táe struck him down, and his head was given to Báira who had captured him. Káwa wanted to run away, but Káiási said, „You no go, no more belong Djibáru. Man belong you he dead, you me (we) go back Sáibai now." But another man who had not captured any head killed Káwa, although Káiási tried to stop him, and her head was cut off too. Someone removed her grass petticoat, and on seeing her naked body a number of men, one after another had connection with it, but they took care that the semen should not pass into her and decay with her body, for that would cause some disaster to befall them, and therefore they emptied the semen on the ground. Some of the people were angry with the man who had killed Káwa, for she was a beautiful woman. (Námai, Mawáta).

338. (Continued from the preceding tale). The Mawáta people fled from Gído on their way home. One man named Nánu was in advance of the others and came to Bamío where three men, Hamána, Kémésu and Kéri as well as Hamána's wife Máiai were encamped. Nánu spent the night with them, and waking up in the darkness Máiai saw a strange light radiating from his body. He seemed to be covered with blood which shone like fire, and the same light emanated from his mouth and anus. This phenomenon forebodes the death of its bearer. It is explained as the blood from his death-wound which appears as a light beforehand or, according to a parallel explanation, it is his soul which before his actual death passed out of his body in a sort of presentiment and shines in the dark.

During the night some Mawáta people passed Bamío on their way home from Gído, and on seeing their torches Nánu joined them. Not before morning did Máiai tell her husband of the apparition she had seen, but then Nánu had gone, and Hamána scolded his wife for not having warned him.

Shortly afterwards a Mawáta party went on foot to Dírimo under the leadership of Sávokári and Áuo Óta. The Gówo and Kuníni people saw them passing by and determined to kill them on their way back. A certain Dírimo man named Mípa heard of this plan, and without speaking straight out advised the Mawáta people to return by another way, but they did not listen to him. All of a sudden the Gówo and Kuníni men who lay in ambush shot at them, and Mesède who was leading the way fell after having been hit by several arrows. The next one who fell was Nánu, and after him Áuo Óta. Sávokári was wounded but escaped into the bush, and Inávi would have been killed had not a friend of his among the Kuníni men saved him. The Kuníni fellow streched out his bow in front of his companions to prevent them from shooting and stopped them by calling out, „*Ka-ka-ka!*"

Ever since that incident the old people have warned their children not to go and seek food from distant places even in times of famine; „You stop, little bit kaikai you plant him, by-and-by he grow," they say.

Sávokári, with an arrow in his body, straggled homewards right through the bush, for he was afraid of the Túritúri people too, but Inávi came out on the beach. He was seen by a Túritúri man named Sáe who hailed his friends, and they started to pursue Inávi who ran before them. A certain Mawáta woman named Báina who was married in Túritúri saw the chase and called to two great Túritúri men, Abári and Báenámo, „You get up, one man there like Inávi he come, close up people he kill him!" The two got up and seized their arms, and just as Sáe was about to spear Inávi Báenámo struck him with his stone club between the shoulders and broke his spear. „Sáe, look here me!" he cried, „you know me big man along this country, Túritúri. You cranky altogether? You want me one man (alone) go kill you, all family belong you to-day? Good job I stop here! Suppose I stop along bush, that time you kill him, all lot belong you I kill behind (afterwards). Good job I stop, I give you life!" And to Inávi he said, „You no fright! You me (we) go along my house; you no fright, nobody go alongside no more. That dog and pig belong me (they are my dogs and pigs), all them fellow." Thus Inávi was saved.

The wounded Sávokári met a Túritúri friend of his who was working in the bush. „You stop here," said the Túritúri man, „you got arrow; I go cook him food for you, fetch water." But he meant to kill Sávokári, so he asked some friends to bring their weapons, and he shot Sávokári first, and his friend followed his example. This incident is still well remembered at Mawáta, and even at the present day, said the narrator, if some Mawáta man referring to this old feud would call upon the others to go and fight Túritúri, the people would go.

After Inávi had been saved, Báenámo and Abári brought him to the bank of the Bínatúri, and from there they were ferried over to Mawáta. Báenámo related Inávi's adventure in the following words. „High water belong Kuníni, belong Gówo, belong Túritúri been cut off Mawáta man. All people he down along water, that's all this man we been bail him out." The Mawáta people all wailed when they heard that Inávi alone came back from Dírimo. After a time the famine began to cease at Mawáta, and the people recovered their strength. They planted more gardens, collected plenty of food, and began to gain flesh. But they still thought of revenge. One night Báenámo came to Mawáta and entered the men's house terrifying the people who thought that the enemy were upon them. „You fellow ready now for something?" he asked

them. „Cut him new rope belong bow. You fellow been forget?" „No me no been forget, me wild yet." It was then arranged that Báenámo should bring the Túritúri people to a certain place in the bush where they should be attacked by the Mawáta men.

The next day Báenámo called upon the Túritúri, Gówo, and Kuníni people to go and fight the Mawáta people, and the latter lay in ambush for them at the appointed place. Báenámo marched first, and at the root of a certain *neére* tree he saw the mark which had been put there by the Mawáta people to let him know that they were ready. On seeing the mark he drew a little aside. Two Mawáta men named Kémádu and Kérai let fly their arrows first, and the former hit a Túritúri man behind the ear. The Túritúri people and Báenámo with them fled but many of them were killed, and their heads were cut off. The Mawáta men showed the heads from a distance to the Túritúri people and called out to them, „Bush and outside (the bushmen and Túritúri people), what name (what) you been do before, I clear him now. How much you been kill, I got more now." Another night Báenámo came to Mawáta and received payment for his services.

The feud was continued, and the Mawáta people who had regained their strength killed the Túritúri people one after another. The latter who had originally lived together with the Mawáta people shifted their village further and further away from Mawáta. The war lasted up to the time of the present generation. There was very little prospect of a settlement, for many men did not content themselves with merely avenging the death of their friends but said, „No matter I been kill one man already, I went kill other one, go same place again, kill him." When the missionaries arrived, they tried in vain to stop the fighting, said the narrator, but the government had a stronger influence in that respect. (Námai, Mawáta).

THE FIGHT BETWEEN MAWATA AND TURITURI.

339. (Continued from no. 334). Mogúbi had been killed by the Túritúri people, and his kinsfolk at Mawáta were anxious to take revenge. Some Mawáta people headed by Yánga, who belonged to Mogúbi's family, were once collecting coconuts when they encountered a Túritúri party. Yánga sent some women and boys to get help from Mawáta, and the people in the village sounded their trumpet-shells and called out, „Túritúri man make fight now, you me (we) go!" Gáribu was the first to run and help his kinsman Yánga. The two pursued a certain Túritúri man named Írigi, trying to kill him. Írigi's brother Wáiru, who was hiding in the bush, saw his brother's danger and drawing his bow shot Gáribu in the temple and brought him down. As Yánga turned towards the fallen man, Wáiru let fly another arrow and hit him in the side, and Yánga too fell. Dáuba, Gáribu's brother, came to the rescue but Wáiru shot him from the bush hitting his foot. After that Wáiru and Írigi ran away.

The three wounded men were carried home to Mawáta, and the people scolded them for starting the fight prematurely, before the bulk of the warriors had arrived. A bone-headed arrow had penetrated Gáribu's skull, and as the point had broken, it could not be drawn out, and he died, but Yánga and Dáuba survived.

Some time afterwards a great Mawáta party went to take revenge, but they found the Túritúri village deserted, so they burnt down the houses and brought a quantity of booty home. Gáribu's people still brooded revenge. „Me fellow want pay back before me can sleep good," said they, „me wake all time." They wanted one man to fall on the Túritúri side as well. One day they went to attack Túritúri but met a number of the enemy on the beach marching against Mawáta. After some shooting on both sides the Túritúri men fled into the bush.

Then a man named Madávi and some friends of his determined to go and find out where the Túritúri people were encamped after they left their village. They paddled some distance up the river and then penetrated into the bush looking round all the time. At last they saw some Túritúri people, and following them discovered their camp. The Túritúri people were afraid of revenge and therefore Wáira and his clan were left to sleep alone at one end of the camp. After watching the enemy for a while the scouts returned home, and the next night a few men went to try a surprise attack. Only seven men took part, lest the Túritúri people should hear them and run away.

The seven started off in the afternoon, and at sundown they sat down to rest thinking to themselves, „Let them fellow sleep first." During the night they resumed the march, and when they came to the enemy's camp they stuck some pieces of *ti*-tree skin on their bone-headed arrows and lighted them to see their way. They perceived the forms of the sleeping enemy, and each of them chose one for a target: „That man belong me — that man belong me." All at once they let their arrows fly, and „arrow he go inside, body blow him out fire". Gabía shot Wáiru in the stomach and the arrow-head penetrated at his throat, and he died on the spot with his intestines frightfully torn. Ána's arrow hit Sísa in the back, and the point came out on the inside of the hip-bone. Gubúru likewise shot Íwoi through the body, and Míruu hit Kérai in the foot. The Túritúri people started up shrieking, „*U-u-u!*" bud the attackers escaped into the darkness. On their return to Mawáta they woke up the people and said, „Finish now, you me (we) all right, lay down head, no more wake up (they could sleep peacefully after that)."

The next day a Túritúri man came down to the Bínatúri river and shouted over to the Mawáta side, „What man you been shoot him, two man he dead, they bury him ground; two man he cut (bleed) him, he come all right. I learn (teach) you fellow."

After that peace was made. The Túritúri people said, „Side belong you fellow one man fall down, side belong me fellow two man fall down. Finish now; next time no more fight." The Túritúri people gave a woman in payment for Gáribu, and his brother married her, and the idea was that in the course of time their child would replace Gáribu. But the Mawáta people did not give any payment, as they were so much stronger than their adversaries.

Some time afterwards Gáribu's son Nánu revived the same feud. He went to some bushmen on the other side of Túritúri, gave them some payment and asked them to kill Sónai and Dogáre who were Wáiru's brothers. And the two were killed by means of sorcery. Írigi, the brother of the two men, found out the truth from the bushmen, and by way of revenge caused Nánu's two brothers, Násai and Kárumo, to be killed in the same fashion. Again the two murders were detected, and the bushmen were asked by some Mawáta men to kill Írigi.

Once more after much palavering a great settlement was made, and the cause of the trouble was to be buried for ever. But if the government and mission had not been established in the country, said the narrator, the feud wold probably have been kept alive to the present day. For every man who was killed there was another to take up his cause, „All same plant him garden: take away head, root he grow again.“ (Námai, Mawáta).

A. Three Túritúri men once „stole“ two Mawáta women in the bush, and in revenge six Mawáta men went and did the same to four Túritúri woman. The Túritúri people were in a rage and challenged the Mawáta men to come and fight, saying, „You no man, you woman!“ Three Mawáta men Gáribu, Pái, and Yánga started the fight. Gáribu first shot two Túritúri men. Yánga was wounded by Írigi of Túritúri and died a few days later. Wáiru, Írigi's brother, shot an arrow through Gáribu's temples, and another man named Sónai shot Pái in the leg, and the two died. The Mawáta and Másingára people went to take revenge, and finding Túritúri village deserted burnt the houses down and destroyed the gardens. The nightly attack is related in the same way as in the first version, only the names of the people differ somewhat. The barbed arrows could not be drawn out from the people who had been shot through with them, only the shafts were broken off and the victims were buried with the weapons sticking through their bodies. At length the fight was ended, and both sides gave payment for the people they had killed. At the conclusion of peace the Túritúri people came to Mawáta to „put out the fire“, as the saying is. The Mawáta people did not want to go to Túritúri to make peace there, for in that case there would have been peace at Túritúri but Mawáta would have remained the scene of continual fighting, so the people believed. (Gaméa, Mawáta).

B. The Mawáta men used to steal Túritúri girls and marry them and vice versa, which caused much fighting between the villages. Once a Túritúri sorcerer put on a large wooden mask and kept on dancing till he fell down in exhaustion and thereby caused the death of a Mawáta man. This was repeated several times. The Túritúri people were compelled to move their houses further and further away from Mawáta, till they settled down in their present village, and much fighting took place. (Gaméa, Mawáta).

FIGHTS BETWEEN THE MAWATA PEOPLE AND THE BUSHMEN (no. 340–348).

340. A certain Mawáta man named Jángána, his wife Sáramádo, and some other people were once making sago at a place on the Óriómu river, and with them was a bushman named Paivére. Sáramádo was a beautiful woman, and Paivére thought to himself, „Oh, good (good looking) woman, amo (breast) he stand out,[67] nice, fine body, very young yet, he no been born pickaninny.“ Whereupon he pushed Jángána's foot with his own, and the latter understood that the bushman wanted his wife, but he did not give way to his wish.

The disappointed Paivére left the camp returning to his own village, and there he asked his people to make ready for war. Then they went to attack the Mawáta people. The latter did not suspect any danger, and it was only when Jángána's old mother noticed the fine arrows and new bow-strings of the bushmen that she understood. „Oh, fight he come, that fight that!“ she called out. The others did not believe her, but presently Paivére seized his bow and shot Sáramádo and after her Jángána. They were not dead and managed to get into the river and swim over to the other side, but their companions were all killed.

Jángána came to Dórogóri in the bush where he had friends. The people there brought the news of the fight to the Mawáta péople, but Jángána waited at Dórogóri for his wife. At length she arrived, and he caught her in his arm, but she blamed him saying, „Jángána, you no strong for fight, you leave me behind.“ An arrow had hit her in the small of her back, passing right through her body where it was still sticking, and she had only broken off the shaft.

The wounded man and woman went staggering on their way to the coast. After a while she said to him, „Jángána, better you carry me.“ His thigh had been pierced by an arrow, and he had broken off the shaft but left the rest of the arrow in the wound, for otherwise his leg would have been too „slack“ for walking. Jángána carried his wife some distance, but then she died. He made a platform of branches and placed the body on it out of reach of the pigs covering it with grass and leaves. Then he struggled on towards the coast and finally came to his friends. They were greatly surprised at seeing him, and he told them his adventure (abbrev.). „By-and-by body belong wife he rotten,“ said he, „I bring him head and jaw, bury him along beach.“ The people bled his leg and drew out the arrow-head. That time my leg he dry (has healed),“ said Jángána, „I go fight, pay back my people.“ „Oh, you stop,“ said the people, „we go fight.“ „Four hundred“ canoes were launched, and „eight hundred“ men made ready and sailed up the river to fight the bushmen. After landing they sent some scouts to reconnoitre. The bushmen were celebrating their recent victory with a dance. „Oh, I go kill you,“ said the Mawáta people, „to-morrow you dead altogether. You no can see, *báidamu* (shark) he here? You look, all shark he come.“ The hostile village was surrounded, the attack was made just before sunrise, and the Mawáta people raised their war-cry which was like the grunting roar of the wild pig. The men threw aside their bows and arrows using only their stone clubs. Neither sex nor age was spared, and only a few of the enemy escaped. After the fight the Mawáta party returned home with the captured heads, and a great feast was celebrated. The skull of Jágána's wife was brought home and buried. (Menégi, Mawáta).

341. At the time when the narrator of this story was a small boy a certain Másingára man named Gábeu and his son Úepa used to visit the Táti people bringing them some presents and receiving some in return. Every time they came they also stole from the Táti gardens. The Táti people were very angry and suspected Gábeu of the theft, and once when he came, some of them laid in wait in their garden. There he was caught in the act of stealing, and the enraged people shot a great number of arrows at him and struck him with their stone clubs. The body was left in the garden, but in accordance with the custom of the bushmen the Táti people did not cut off the head. Úepa fled and brought the news home. The next morning the Másingára people set out to fight Táti, but as they felt rather faint-hearted they stopped midway and shot off their arrows at a tree and then returned home.

After three days Gábeu, supposed to be dead, got up. He had once been taught by a spirit how to heal any wound inflicted by an arrow, and accordingly ate a plant called *dárai*, and then the arrows all came out of his body of their own accord. He rubbed himself with some of the juice and completely recovered. Leaning on a stick he came back to Másingára. On seeing him the people at first thought him to be a spirit and wanted to run away, but he called them back saying, „You no fright, me no devil (spirit). I been take out arrow.“ So they

brought him into his house and took care of him. But the Táto people thought him dead and abandoned the garden where his body was supposed to be decaying.

Gábeu brooded vengeance and drawing his bow said, „Next moon no more Táti man." He went and summoned the Mawáta people to come and help him, and Máinou, the great Mawáta leader, went and fetched the Sáibai people as well, and they were joined by the Daváne and Áita men. Gábeu said to the assembled people, „Pig there along clear place, you me (we) go kill him, make 'kopamauro' (bake them in the earth-oven, cf. p. 229, foot-note)," he meant the Táti people. The men all prepared for fight. The Túritúri people had noticed the Sáibai canoes, and they too came to take part in the fight. When all were ready, they set out for Táti with Gábeu at their head.

On arriving near Táti village the people stopped to rest, and at sundown some of the fighting men proceeded to the village leaving the rest to look after the fires. There each of them chose the house he intended to attack, and then returned to the camp and said to the rest of the people. „You me (we) all right; pig he there clear place." Some men spent the night talking, and some sleeping. Just before daylight all the strong men moved on preceded by the scouts who lay down at the different houses they had chosen for their attack. At dawn the onslaught was made, and the noise resembled that of a strong wind. The great leaders rushed the houses first, striking with their stone clubs right and left, and after them came the rest hammering the wounded till they were dead whereupon they cut off their heads. The houses were plundered and burnt down, and the dogs and pigs were shot.

After the return of the war-party Gábeu was presented with a great many things as a reward for the good luck he had given the people, for such is the custom after a victorious fight. The Mawáta and Sáibai men kept the captured heads, because the Másingára bushmen do not cut off the head of slain enemies. (Námai, Mawáta).

342. While Gaméa, the narrator of this story, was a young man he was once sent by his father to summon the Sáibai men to come and kill the Táti people. The Sáibai warriors put on their ornaments of war and came to Mawáta, and the Másingára people too prepared to take part in the forthcoming fight. The first night was spent at Másingára. Just beyond the parting of the ways to Bádu and Táti a number of observances were held calculated to foretell the issue of the approaching battle and to make the weapons unfailing, and care was taken to direct the effect of the rites towards Táti leaving Bádu aside (abbrev.).

A great warrior of Sáibai named Japía was so eager for the fight that he went in front of everybody else, and when the Másingára people tried to keep him back, he nearly went for them.

Máinou advised the people not to attack the village during the day but to wait till dawn, next morning. A few scouts, called *óboro-rúbi* (spirit-people), were sent in advance, and they lay down at the different houses to watch. The Táti people did not suspect any danger. When the birds began to cry at dawn, the houses were surrounded and the fighting men rushed in. The rest of the people who waited some distance off could hear the hammering of the stone clubs and the yelling of the Táti people, „*Au-au-au!*" mixed with the war-cry of the Mawáta men, „*Oo-oo-oo!*" Japia caught the arms of two bushman in his one hand and killed them both with

his stone club, and Máinou killed the leading Táti man named Djáru, his wife, and four other people. According to custom no one was spared.

When the fight was over Máinou performed certain rites through which the bushmen became „cranky", so that they should be easily killed in the following fights also. Certain other ceremonies and „medicines" were calculated to make the young men great warriors. At the return of the war-party a *pipi* dance was celebrated, and the women held a dance called *nékede*. (Gaméa, Mawáta).

343. When the Mawáta people first settled in their present village (cf. no. 19) they had no gardens and very little food, and therefore used to steal from the gardens of the bushmen. The owners did not know who the thieves were and accused other bush tribes of the theft. One night a certain bushman sat up to watch his garden and caught a Mawáta man there in the act of stealing. „Eh, I find out now!" he exclaimed, „I think about some bushman he steal; that you, Mawáta man, come humbug me fellow." He shot the man in the small of his back with a blunt arrow which is used for stunning birds. The Mawáta man seized his bow and wanted to kill the bushman, but the latter said, „No, no, you no shoot me, I pull him out taro for you, give you." And he gave him some taro and said, „You take that taro, no more come steal." The Mawáta man returned home with the taro. He did not warn his fellow-villagers by telling them what had happened to him.

Therefore it occurred some little time afterwards that three Mawáta men again went to steal food. They met a bushman and lied to him that they were looking for kangaroo. But he did not believe them and summoned some of his friends to come and watch. The Mawáta men quickly pulled up a number of taro and ran away by another path. The bushman found their taro stolen and knew who the thieves were. „All time them fellow come steal," said they, „good me find him out. I think me kill one, suppose next time he come." On their way home they said to one another, „Suppose you find him Mawáta man, you shoot. „No poor people," some others said, „no good you fellow shoot. That's new place belong them fellow, no much garden he got. You fellow leave him alone that man."

The north-west season began, and the Mawáta people came to steal the fruit of the *góro* and *ábe* trees belonging to the bushmen. It is generally the business of the women to fetch down the fruit, but when stealing the men climbed up so as to do it quickly. The bushmen found out that the thieves came from Mawáta and decided to try and catch one of them and burn him in the fire as a punishment.

One of the Mawáta men had no fruit and in vain asked the rest to give him some. Then he went to steal from the bushmen and was caught. They burnt him with a firebrand all over his body and head, including his nose and tongue, and the poor wretch shrieked and struggled with all his might. At length they let him go, and he staggered away groaning with pain. On arriving home he told his adventure, and as he could not sit down because of his sores, the people flattened out the trunk of a banana tree and made it into a bed with some leaves on the top.

The Mawáta people made their weapons ready and set out to take revenge. The bushmen met them on the way, and there was a fight with bows and arrows. After one of the Másingára men had been shot dead the fight ceased, and when peace was made, the Mawáta people gave

payment for him. Some of the Másingára men refused to take payment, and once when Soráre, a certain Mawáta man, ignorant of danger, went alone to his garden a bushman who was climbing a tree at a distance saw him and together with some of his friends came and shot him. Soráre shouted for help, and his people came and carried him home where he died, but the Másingára men ran away. After the dead man was buried the Mawáta people debated whether they should take revenge or claim compensation, and they decided for the latter. Two men went to Másingára and were given a girl in payment by Soráre, and she married his brother, whose name was Móre, and their child should in time come to fill Soráre's place. In addition to the girl the Másingára people presented the family of the dead man with a great number of bows and arrows.

But Móre's desire for revenge had not ceased, and after a time he and some friends laid a trap for one of the bushmen. They asked him to fetch down some coconuts and when he was climbing down, they caught hold of him and killed him by dislocating his limbs and neck. Then they left him under the coconut tree, making the people believe that he had fallen down by accident. After a time the bushmen came to ask for their missing friend, and the Mawáta men said that he had gone back to Másingára. The bushmen's attention was drawn to some fresh coconuts lying on the ground and on going to investigate they heard the buzz of the flies swarming over the body of their friend and smelt the stench, and thus found him. He was carried home, but the truth was never discovered. (Sáibu, Mawáta).

344. When hunting pigs in the bush the Mawáta people once came across the tracks of some Bádu bushmen with whom they were at enmity. The bushmen were busy stealing the coconuts of the Mawáta people. Cautiously following the tracks the Mawáta hunters stole upon the enemy, and when sufficiently near they shot at them, and some they struck with their clubs. A certain Mawáta man named Kanári shot one of the Bádu men in the eye, and in the frenzy of the fight the bushman became „cranky", so he drew out the arrow and handed it back to Kanári, and the next time the latter shot him dead with the same arrow. The heads of the dead bushmen were cut off. Whoever had killed many people was formerly regarded as a „big man", said the narrator. (Amúra, Mawáta).

345. Once a certain Másingára man came and told the Mawáta people that some bushmen were stealing their coconuts. The Mawáta men armed themselves and went to fight the bushmen. Áuda, the narrator's elder brother, caught hold of a bushwoman and called his brother saying, „Námai, you come fight (strike) him that woman here." And Námai ran up to her with his stone club but felt reluctant to kill her as she was a woman. „I no want head belong woman," he said. „I want head belong man." Another man then came and killed her and out off her head. The Mawáta people returned from the fight with two captured heads. (Námai, Mawáta).

346. Gaméa, the son of the great Mawáta leader Máinou, had married a Kíwai woman, and Máinou thought to himself, „I want pay for woman belong boy, go kill bushman." He sent word to the Kíwai men to come and fight the Djibáru bushmen, and the Másingára and Sáibai men also joined the expedition. When they came to Kúru on the coast Máinou leaving the rest

to wait, went on alone to ask a number of Djibáru men to come to Kúru promising to give them coconuts and shell-fish. The Mawáta men waited on the beach, but the rest of the varriors lay hidden in the bush, for otherwise they would have frightened the Djibáru people prematurely.

The Djibáru men arrived and sat down with the Mawáta people on the shore. All of a sudden the bushmen were attacked by their hidden enemy, and everyone of them were slain. Their heads were cut off and given to the Kíwais in payment for Gaméa's wife. (Gaméa, Mawáta).

A. Máinou summoned the Mawáta, Kíwai, and Sáibai people to Kúra and there laid an ambush for the Djibáru people. He went himself and brought the Djibáru men thither promising them coconuts. The canoes had been hidden out of sight excepting Máinou's. Without suspecting danger the Djibáru men were surrounded and Máinou gave the signal to attack by rising and holding up his hands, and the sound of the fight was like that of a strong wind. The captured heads were given to the Kíwais, who presented the Mawáta and Sáibai people with canoes and received sago in return. (Sáibu, Mawáta).

When Sáibu, the narrator, was a small boy, he and his father Dágai, his mother Idábe, and two sisters Óibu and Súruka were once returning in a canoe from Mábudaváne to Mawáta, paddling close to the shore. At Rámedji they were attacked by a party of bushmen who ran towards them and caught hold of their outrigger. The canoe capsized, and all the things inside were lost, before Dágai had time to save them. The people on board sought shelter under the canoe which was floating bottom up, keeping their heads above the surface inside the dug-out craft. Dágai pushed the canoe further and further away from the shore. The bushmen shot at them, and many of the arrows stuck in the bottom of the canoe but did not hit the people in the water. At length the canoe came out on deep water, and Dágai got up and looked round. The bushmen could not swim and went away. Then Dágai managed to turn the canoe upon an even keel, he was obliged to tie up the children to the cross-poles, for they were half dead and could not keep upright. The canoe was full of water, and they had nothing to empty it with. The man and woman paddled it ashore at Kúra with their hands and left it there. At Wadáia they met some of their fellow-villagers, and a fire was lighted, and the fugitives were given food. Dágai related their adventure, and the canoe was brought home.

Some time afterwards the Mawáta people went to take revenge upon the bushmen, Dágai leading the way. They saw two bushmen in a garden and formed a cordon round them. Dágai caught the one bushman by the hand saying, „Here, you fellow play along me; I go pay back along you fellow now!" The people rushed into the garden, and Dágai killed the two men with his stone club, and their heads were cut off. The outrigger of the canoe was stuck in the ground close to the two bodies to show why the men had been killed. After a time the two dead men were found by their friends who understood their history from the outrigger. The bringing home of the two heads to Mawáta was celebrated with a *pípi* dance. (Sáibu, Mawáta).

348. Once a Mawáta boy named Gagáre went alone in the direction of the Gésóvamúba point to shoot fish, using a five-pronged arrow. Presently he was seen by a Bádu bushman who thought to himself, „Oh, one man he come (he comes alone)!" The bushman laid himself down in wait on the beach and covered himself with sea-weed so as not to be seen. Without suspecting

any danger the boy walked along, and all of a sudden the bushman jumped up and shot him dead. He unstrung the boy's bow, thrust the bow in his victim's mouth right through the body, the end protruding through the anus, and then he refastened the string. In that position he left the body and went home.

The boy was found by his friends who were filled with rage. They drew out the bow and buried the boy with great lamentation. Afterwards they went to take revenge, but they did not treat the bushmen in the same fashion. They only cut off their heads. (Amúra, Mawáta).

THE FIGHT BETWEEN MASINGARA AND DARU.

349. The Híamu or ancient Dáru people once went to visit Másingára, that was before the Mawáta people had moved to their present village. Before the Híamu reached their destination they rested in the bush a little distance off and portioned out the different lots of fish and dugong meat which they intended to give to their friends. On their arrival to the village they fóund the men away hunting pigs and cassowaries. Both parties had previously decided upon the day of the visit by splitting a coconut leaf between them for a tally, each people keeping a half of the leaf which they hung up in the men's house, and a part of the leaf was removed each day to keep an account of the time. The Másingára men had forgotten to count one day, and expecting their visitors on the morrow they had gone to procure food. The women were at home, and among them was the wife of one of their leaders, and she had given birth to a child the night before.

The Másingára women called out, „Oh, Dáru people! Oh, Dáru people!" and they welcomed their friends. A certain Dáru man went to the woman with the new-born baby, for her husband was a friend of his, but she said, „Oh, you no come close to me, I been born pickaninny last night, I stop no good. By-and-by I ask somebody give you kaikai." „Never mind," said he, „I come close to you. No good you tell him other woman bring kaikai, more better you bring him self." „Oh, I no strong now, pickaninny been leave him empty body, too much I shake, I no can take kaikai." Thus she remonstrated, but he kept on asking her to fetch him some coconuts, till at length she yielded (abbrev.). She had only a short grass petticoat on, which did not screen her from his gaze while climbing. When she came down, he commanded her to husk the coconuts, and as she sat down, he caught hold of her and outraged her.

The Dáru people did not await the arrival of the Másingára men but departed after having received presents of coconuts for which they gave fish in return. The Másingára women asked them to come back soon to receive more food, and again a coconut leaf was split between the two peoples to enable them to keep an account of the days till their next meeting The Dáru man who had outraged the woman painted himself with clay and put some red flowers in his hair, and his friends concluded that he had done some particular thing at Másingára.

The Másingára hunters all brought home a lot of game except the man whose wife had been outraged, and she scolded him for having left her alone so shortly after her delivery, and told him what had happened. He said nothing but went away from the other men who were drinking *gámoda* and made a number of bow-strings. Then he returned to the village and put

down one bow-string and one arrow in each of the men's houses, and without mentioning the Dáru people he said to the men, „Who man he strong, he take this one." The people wondered among themselves, „What name (why) he put that thing? More better you me believe (obey) him." And the great fighting leaders picked up the bow-strings and arrows. They brought home some branches of a certain bush with gay-coloured leaves called *pía*, which is associated with fighting, and at each of the men's houses a certain man vigorously pulled one branch through his hand, so that the leaves fell to the ground where they were left to decay; this action also referred to war.

The Másingára men were ready for war and awaited the arrival of the Dáru people. Some of them had friends in Dáru whom they wanted to save, and in such a case it is customary among the bushmen to chew some betelnut and spit the red juice at the man in question who thus marked will he spared by everybody.

The Dáru people went and speared dugong and turtle in order to take the meat with them to Másingára. The man who had outraged the Másingára woman anticipated trouble and said to a friend of his, „I been do something along Másingára woman, more better you me (we) stop, by-and-by (otherwise) them fellow kill you me." And the two pretended to be ill and remained at home. The rest of the people set off to Másingára and when they came near the place, they rested and divided out the portions of meat which they intended for their various friends.

On the appointed day the Másingára boys who had been set to watch called out, „Oh, Dáru people! Oh, Dáru people!" The mats were removed from the men's houses, and some leaf-spathes of a certain palm were spread out instead to prevent the blood from defiling the floor where the people slept. Some men said to their wives, „I kill him that Dáru man; you kill him wife belong him." It was also arranged to spare certain good men and women, for after the fight the bushmen wanted to make friends again with the Dáru people.

The visitors arrived and were asked to sit down in the different houses. The outraged Másingára man waited for his particular enemy to come before starting the fight; but the man did not turn up. The bushman asked for him and heard that he was ill and had remained at home. „Oh, that no good," thought he, but he wanted to fight all the same, for he was „too much strong inside". So he drew his bow at another Híamu man and shot him, calling out at the same time, „*Díme* (fight)! Where that man heen humbug my woman? You think I small boy?" There was a great fight and bloodshed, some Dáru people were shot and others run through with wooden spears *(bágari)*. A few were saved by their friends and ran away. Some wounded fugitives dropped down on the path. A number of people lost their way in the bush. The Másingára men ran in pursuit and killed anyone they could get hold of. Two or three Dáru canoes escaped, and the Másingára people shouted after them, „Next time no more fight. Next time by-and-by friend." Whereupon they explained the cause of the fight.

The Dáru fugitives wailed in their canoes,

1, *Eh, iviri kutáigo eh sáradi kutáigo eh djődji vurája eh djődji vurája eh djődji kutáigo.* — Oh, altogether my good brother, altogether poor people he dead now."

2. „*Iviri mawári mógiwúda káwarima sábu sáeba.* — That time me come, me plenty people, this time too short (few), no much people."

The fugitives who had lost their right way walked along the beach to Áberemúba. There they constructed rafts to ferry themselves over to Dáru, but some of the rafts were made of heavy timber and sank, and the people were drowned. The Dáru people made up the following songs:

3. „*Eh, djámdjangápa úbugánu táiane úbuganúa djámdjangápa táiane djámdjangápa.* — Altogether he been sink, big wind make him man lose. You me (we) fool go big wind time."

4. „*Nágatáta íma nágatáta íma sára gimía búibuiáva* — Some man he look from beach: 'All same wood, all same man?' Oh, he come shore now."

The survivors reached the shore and related their misfortunes to the people (abbrev.). Bad news came from every quarter to Dáru. The people were told the cause of the fight with Másingára and determined to kill the man who had neglected to warn the people, although he was the origin of the trouble. But none of them cared to do the killing part. Then they resolved to kill him by means of sorcery. One man was found to possess „puripuri" for causing bad sores, another for causing the victim to become very thin and feeble, and a third for causing him to be taken by a shark, but none of these methods were approved of. At last the right man was found, though he had been afraid to speak before of his secret power. He „poisoned" the culprit and his friend. Their people wailed and buried them but did not dare to start any quarrel.

After this incident the old folks used to warn the people not to „humbug" the bushwomen when visiting their villages, for that would cause great trouble. Contrary to the women of the coast the bushwomen tell such secrets at once to their husbands, said the narrator. (Námai, Mawáta).

A. The Dáru people sailed off in five canoes to visit Másingára and landed at the mouth of the Bínatúri where at that time there was no Mawáta village. The Másingára men were away hunting. One of the Dáru men named Witámu compelled the wife of his Másingára friend Akáru to climb up a coconut tree to fetch him fruit and outraged her, although she had given birth to a child the previous night. The visitors left, and Akáru was furious when hearing of the treachery of his friend. He made new bow-strings and prepared poison for the arrows of his fellow-villagers, and they determined to attack the Dáru people on their next visit. Which they did, and Akáru shot Witámu with two arrows. But although badly wounded, Witámu had strength to retaliate; he first shot Akáru's wife dead and then killed Akáru himself with his stone club. Witámu himself was slain by the Másingára men and with him a great many Dáru people. A few only were saved by their Másingára friends.

The Dáru fugitives found their canoes missing, for Akáru had sent some people to cut off the ropes and let the canoes drift away. They had to walk to Áberemúba, and there they constructed rafts to get over to Dáru, but those built of heavy wood sank, and the people perished. The people at home were told the bad news and wailed. At sunset the sky was very red („all same red calico"), and the people thought, „That (is) blood belong poor brother belong me fellow. And they sang,

„*Dáudai kúrka matáiba Daudáia kíbu kibúia.* — Blood belong Dáudai (the part of the mainland of New Guinea facing the Torres straits) he fast along cloud, close to Adíri (the land of the dead)."

The Híamu people were so disheartened after their great losses that nearly all of them abandoned Dáru and sailed to Múralag. Originally their language was different from that of Mawáta, but those who remained in Dáru adopted the Mawáta language. (Gaméa, Mawáta).

B. The Dáru people sang after their defeat,

1. „*Oh, míakurka oh kúrkamatáiba eh Dáudaia kúrka kúrka matáiba oh Dáudaia kibúia ígarmáiba ígarpálagidja.* — Oh, I look blood there along Dáudai, he been kill man belong me fellow."

2. *„Kúti ridárma ah kúti ridárma jávarpáwa kóubupáwa miangáta midumáiba kúrka gámo núpuradára.* — Oh, Dáru long way, how you me go? Full up blood all over body.“ (Sále and Sáibu, Mawáta).

THE FIGHTS OF THE IPISIA PEOPLE (no. 350—352).

350. The Ipisía, Águbára, and Samári people were once making sago at Sagéru (on the eastern bank of the Fly), and while engaged in pounding the sago in the bush the women were attacked by some people of a neighbouring tribe. All of them were killed except three who fled back to the camp and told the people there what had happened. The men hastened to the place, but the bushmen were gone, and only the bodies of their victims were left behind. The people wailed and buried the dead.

Another day the Kíwais set out to take revenge. They found the bushmen's village where the people were celebrating their victory with a dance. An attack was made, and a great number of people were killed. Some of the Kíwais, whose wives had been killed in the previous fight, caught a number of the bushwomen alive, thinking to themselves, „Oh, no good kill him. Me fellow no got no woman, me want marry him.“ The bushwomen were brought to the Kíwai camp, and they became the wives of their captors and took part in the making of sago.

Some time afterwards the people went homeward, and on reaching Ábaúra island they lighted a fire to let their friends at home know that they were coming. On their arrival home they told their fellow-villagers their adventure. „Oh, bushman been kill him woman finish, that's why I been take him woman belong bushman.“ The people at home said, „That good you been catch woman. He savy make kaikai?“ „Yes, he savy.“

The bushwomen remained at Ipisía for good. (Bíri, Ipisía).

351. Formerly the Ówosudái (or Ósudái) people lived in the bush in Kíwai, and they and the Ipisía people used to fight each other. Now and again one man and another would be killed, and at times great fights took place. In the end nearly all the Ówosudái people were exterminated, and the rest made friends with the Ipisía people and went to live at one end of the same village as they. (Támetáme, Ipisía).

A. The Ówosudái people living in the bush were continually at war with the Ipisía people. When only a small number of the former remained peace was made, and the survivors went to live with the Ipisía people with the exception of a few who settled at Ságasía. (Gabía, Ipisía).

352. At the time when the Ipisía people lived at Mórogímini they and the Wiórubi people continually quarrelled with each other. The latter had no coconut trees and came to steal the coconuts of the Ipisía people. Once some Ipisía men lay in wait at the coconut trees and shot at a Wiórubi man who came to steal, but he escaped and threatened to take revenge. On another occasion the two people fought one whole day, slept in the night, and continued the battle the next day, but at length peace was made. The two peoples went to visit each other, and both

parties gave payment for those killed by them. The beheading-knives were broken off in token of peace, and the Ipisía people presented their former antagonists with coconuts and received sago in return. (Támetáme, Ipisía).

THE QUARREL BETWEEN IASA AND PARAMA.

353. Once when the Párama people came to Iása to make sago, a certain Iása girl took a fancy to a Párama boy named Sábai. It had been arranged that she should marry a certain Iása man, but she had a very changeable mind and one day wanted to marry one boy and another day another. A dance was held in honour of the Párama visitors, and when hearing that they intended to leave on the morrow the girl thought, „Oh, he go to morrow — I go away too.“ In the night she collected her things and put them in a basket, and lighting a torch she looked round for Sábai and woke him up. „Who that you? what name (why) you come?“ said he. „I come wake you up. I want you, that's why I come.“ Sábai heard that she was not married yet and arranged to take her with him to Párama, and they went and slept in the girl's bed. In the morning she hid herself and her things under the platform in the canoe, and the Párama people who were told by Sábai that she was there hurried away.

After their departure the girl was missed, and a cripple who had seen her going away with the Párama boy informed her kinsfolk.[5] The Iása people were very angry and determined to kill the Párama people the next time they came. After some time the Párama people again came to buy canoes, and the Iása girl was with them. Nobody came to welcome them on their landing. They remained in their canoes and sent the Iása girl ashore first, and she went to her parents weeping. They scolded her for having run away with the Párama boy and asked her to bring him ashore, and when he came into the house they killed him. His canoe was destroyed, and the rest of the Párama people ran away into the bush. But they were brought back from there and entertained by the Iása people who only wanted to take revenge upon the one Párama boy.

After a time some Párama people came to Iása in search of their missing friends, and when they heard of Sábai's death they were very frightened and angry and left immediately, taking with them the Párama people who had stayed at Iása. But Sábai's wife was kept at Iása. The people at Párama wailed at the news of Sábai's death and held a mourning feast. They waited for the Iása people to come to Párama, but as none of them came, some messengers were sent to invite them. The Iása people, however, did not want to go and sent the messengers back saying, „You go back, no good you come here.“ After that neither of the two peoples went to visit the other, and their mutual relations remained broken for a long time.

Finally they made friends again. The Iása people went first to Párama and were well received, and after a time the Párama people returned the visit. The two people agreed never to fight again and exchanged presents, and the Párama people bought some canoes at Iása as they were wont to do. (Bíri, Ipisía).

THE FIGHT BETWEEN MIRISIA AND PURUTU ABOUT THEIR SAGO TREES.

354. The Purútu people were once fishing in a creek near Mirisía village, and in order to close up the creek for this purpose they used leaves which they cut from the sago trees belonging to a certain Mirisía man named Davío. He was very angry on seeing his ruined sago trees and together with some friends remained on watch there. They met some Purútu people and learnt that they had cut the leaves. The Purútu people were scolded for damaging the sago trees, a fight ensued, and a number of Purútu men and women were killed and their heads were cut off. Their friends came to search for them and found the dead bodies. Concluding who the murderers were the Purútu people went to attack Mirisía. But the people there were prepared and defended themselves bravely repelling the enemy.

After a time the Purútu people invited the Mirisía people to their village, and when a number of them came they were surrounded inside the house and treacherously killed. Two Mirisía boys who had been looking after the canoes escaped and brought the news home.

The Mirisía people waited for an opportunity to retaliate. Once a Purútu party who were catching crabs in a swamp were seen by a Mirisía man who brought word to Davío. The Mirisía men armed themselves and fell upon the enemy killing all of them except one woman who had separated herself from the others in the bush, and she escaped home. The Purútu people were frightened, for they had thought that the feud was over. They abandoned their village and made a camp at Purío.

Some time afterwards the Mirisía people found the Purútu village deserted, and they killed the pigs and dogs which had been left behind. Once a Mirisía man met a Purútu friend of his in the bush and got to know the place where the Purútu people were encamped. The next day a Mirisía party went there, and the Purútu people were at first very frightened, but Davío said, „You no fright, no more fight now, me friend." Some Purútu men went to Mirisía taking their wives with them, and the Mirisía men slept with the latter in the night. After that the Mirisía men went to Purútu with their wives, and the Purútu men slept with the women. That was the old custom of concluding peace. (Bíri, Ipisía).

THE FIGHT BETWEEN KUBIRA AND ABO.

355. Once when the Kubíra men were away on a fighting expedition a party of Ábo men came to attack Kubíra. They carried with them mock heads made of wood, and the Kubíra women on seeing them from a distance took them to be their husbands and brothers returning from the fight, and according to custom started to dance the *igóme*. Too late they recognized the new-comers to be an enemy, and before they had time to escape a great number of them were killed. After that the Ábo men went home with the captured heads.

A little later the Kubíra men returned from the fight with many heads which they left in the men's house. The surviving women came back from the bush and told them of the attack of the Ábo people, and a great wail was held (abbrev.).

Brooding revenge the Kubíra men made new bows and bow-strings and said to each other, „All right, you man? I go along that place fight." The canoes were launched, and the warriors paddled away towards Ábo. At sundown they slackened speed so as to arrive at the proper time for the attack, and without sleeping in the night they fell over the Ábo village fighting with stone clubs and pieces of wood. There was a great bloodshed, men, women and children being killed indiscriminately, and their heads were taken. After the fight the victors loaded their canoes with food and all kinds of things belonging to the Ábo people, such as bows and arrows, women's petticoats, stone clubs, and belts. Then they burnt the houses and returned home. Since that time there are no people at Ábo, all having been killed. (Mamatúa, Súmai).

THE IVIDE PEOPLE AND THE BUSHMEN.

356. Útoi, an Ívide man, and his wife once cut down a large sago palm belonging to some bushmen, and the woman pounded the sago. Towards evening they went home, and in their absence the bushmen discovered that somebody had felled their tree. They were furious and lay in wait for the intruders to return. In the morning Útoi and his wife came back, and the bushman lying in the grass shot their arrows at them and killed them both. They cut off the heads and carried the bodies to their camp where they cooked and ate them.

Útoi's father and mother waited in vain for him and his wife to come back. After a day the people came to search for them and found the place where the two had been killed, and everybody wailed. Then they collected a great quantity of food and held a mourning feast.

Útoi's parents asked the people to go and kill one bushman in revenge, and this they did, bringing home his head. The fight was renewed over and over again, for both sides had in turn to take revenge for their slain friends, and each time the attackers captured two or three heads of the foe.

One night a bushman came to Ívide bringing his wife with him, for he wanted to make peace. He met an Ívide man, and catching hold of his wrists said, „You no sing out, you me (we) two friend now." Then he asked his wife to go and sleep with the Ívide man, and the latter let his wife sleep with the bushman. The Ívide man called his people, „You fellow come, one bushman here, no more fight, make friend now." The people came, and the leaders all had connection with the bushwoman, and her husband slept with the Ívide women. Thus peace was concluded. (Epére, Ipisía).

THE EDAME AND LOPE PEOPLES AND THEIR FIGHTS.

357. Once during a great festival at Edáme the men who were dancing said to some widowed women who were looking on, „You fellow sit down, look, by-and-by I take you fellow." But the widows did not want to marry again and „swore" at the people. The men felt so outraged that they went to Lópe, a neighbouring village, and asked the people there to kill them saying, „Me come make him something. More better you make me dead altogether; woman

belong me been swear me fellow." While the men were drinking *gámoda* a certain great Lópe man named Kidúa sprinkled some of the beverage over the bone-daggers of the people saying, „You me (we) fight." After the Edáme men had become drunk their hosts stabbed them through their wrists, knees, and ankles so that they could not move, and thus they were left to die. Three men who had not drunk *gámoda* ran home and told the people what had happened, and the widows who had caused the trouble were beaten by the rest of the women. The Lópe people dug a large hole in the ground and put some sharp sticks with their points upwards at the bottom of the hole. Then they threw the bodies of the dead Edáme people into the hole, transfixing them on the sticks.

The surviving Edáme men wished to revenge the death of their friends but being few in number they had to wait. They wanted to bring many children into the world first and postponed their revenge till they were grown up. At length the Edáme people were ready to fight. They cut new bow-strings and painted themselves with mud, and went on their way to Lópe. While they were resting on their march a certain bird flew towards them and perched in a tree above them. One of the leaders named Áe said, „I shoot that pigeon, that (is) devil (spirit) belong Kidúa," and he shot it, for he wanted to kill Kidúa's spirit first, and then the man himself could easily be killed. On arriving at Lópe the Edáme people pretended to come on a friendly visit, but after a while Áe lifted his bow thereby signalling to his people to fall upon their hosts. Áe shot Kidúa in the centre of his chest, at the same time calling out the name of his first child. „Busére, I father belong Busére, I kill man now!" A number of Lópe people were killed, and then peace was made. Both sides gave and received some women in marriage in payment for those of their number who had been killed, and the two people who had originally sprung from the same stock, went and lived together and founded the Másingára village. (Some Másingára men).

THE ATTACK ON THE YAM AND TUDU ISLANDERS IN DARU.

358. Some Yam and Túdu people once went to visit Dáru. They speared some dugong and turtle on their way and presented the Dáru people with the meat, for which they received various kinds of garden produce in return. In the night a Kíwai party arrived in Dáru, and finding the Yam and Túdu islanders there determined to kill them and the Dáru people as well. The attack was made at dawn, and many people were killed. After the fight the Kíwai men went away with their booty of heads. The survivors of the Yam and Túdu islanders set sail and made their way home. With them was a certain Dáru man, a friend of theirs. The islanders started to talk among themselves, „Fault belong them fellow (the Dáru people), sing out (invite) me fellow. What think?" Then one of them said to the Dáru man, „You turn round, look what way that wind he come," and as the man did so he struck him dead with his stone club. The head of the man was cut off, and the people threw his body into the sea. They spent the night at Kímúsu reef, wailing over their dead. The next night was passed at Djégei island, and in the morning a woman who was fast asleep was left behind. The rest of the party arrived home, and the people there wailed at the news of the death of their friends.

The woman left behind at Djégei was visited by a number of spiritual female beings, and she went fishing with them. She cooked her food but they ate theirs raw. The next day a canoe arrived from Yam in search of her, and at the sight of it the spirits retired into the bush. The woman's husband landed with the rest of the party, and she told him of her strange visitors. At his request she summoned some of the spirits, and he too saw them. When the Yam islanders were sailing away, the spirits came out on the beach, and the people called out, „Ui! man there stand up along beach?“ But the woman said that they were spirits. After the return of the people a mourning feast was celebrated in Yam. (Sáibu, Mawáta).

FABULOUS AND MISCELLANEOUS FIGHTS (no. 359—364).

359. On Domóri island there lived a very strong man named Mádo, and once he challenged all the people to come and fight him. The Súmai people made themselves ready to go and punish Mádo and paddled over to Domóri. They arrived just before daylight, but Mádo was awake and called out, „Who you?“ „Me come now,“ they replied, „me want fight you. You been sing out altogether people, you strong man.“ Mádo seized his bow and arrows and put on his arm-guard. He shot the Súmai leader in the leg and shouted, „You fellow look out I shoot you altogether!“ They fought and fought, and the people all shot their arrows at Mádo, drawing nearer and nearer to him. Mádo was hit in the arm and the people called out, „You finish now this time, Mádo!“ „No, me no finish yet,“ answered he and shot another Súmai man. Again he was hit, and then he called his wife and children to come and tried to limp away. The Súmai people shouted after him, „You woman, Mádo! You run away, you no man!“ The fugitives on their flight had to swim across a large swamp, and reaching the other side Mádo sounded his trumpet-shell, for some people lived there who were friends of his. They came to the rescue, and the Súmai men retired, but Mádo who had been wounded twice, was obliged to lie down. After the fight Mádo's friends said to him, „Next time you no sing out altogether people come fight. You no can fight altogether man.“

360. On a hill in Mábuiag there lived a *hawia* (white heron) which was also a man. He married a female *hawia*, and they had a son, who was a well-shaped boy, not a bird. One day some people arrived from Bádu and Móa, and the *hawia* walking on the sand-beach invited them into his house, and there he killed them all. The Bádu people waited in vain for the return of their friends, and one day they sailed over to Mábuiag looking for them. „Where all people he go?“ the new-comers called out to the *hawia,* and he replied that he had killed them. Then he challenged all the Bádu men to come and fight him. In the night the *hawia's* little son went out to defecate and was captured by the Báduites who carried him off with them. They tied him up and placed him on a shelf over a hearth in their house lighting a large fire underneath. His skin gradually scorched, and he wriggled to and fro as the fire burnt him, and at length he managed to bite off the ropes with which he was tied up. He fell down, rushed out through the door and jumped into the sea. But while swimming away he was taken by a shark. (Nátai, Ipisía).

361. Once when the Kíwai people went to fight Kubíra, two men named Kabúa and Turúbe took part in it and brought with them their brother who had a bad ulcerated sore under one of his feet. He could not walk by himself but was lead between his brothers. The Kíwai people grumbled at the three men saying, „What's the matter you come? That man he got *úma* (ulcerated sore); fight he come."

After some Kubíra people had been killed in the fight the Kíwais went back but were pursued by the enemy. The three brothers came last and were overtaken by their pursuers. While Kabúa kept them back with his bow and arrows Turúbe carried the crippled brother some distance homeward, and then he changed place with Kabúa and the latter carried the brother. Thus they slowly retired after their friends, but at length the cripple said, „Brother, you go, you no can fight." And his brothers were obliged to leave him and run after their people, and when they reached them at the canoes they wailed. „Oh, two fellow been leave him brother," the people said, „Kubíra man he kill him." And they went back to Kíwai. (Tom, Mawáta).

362. A certain Túritúri man named Madávi once shot the dog of another man named Áuda and roasted the meat. A friend of his named Áumádja was attracted by the smell of cooking, and Madávi gave him part of the meat. Áumádja brought it to his wife and said to her, „You no speak nobody, Madávi me two steal that dog," but he did not tell her whose dog it was. Áuda searched in vain for his dog, and lastly concluded that it had been killed by a crocodile or snake. He returned home just when Áumádja's wife was warming the meat on the fire, and his suspicions were aroused by the peculiar smell, „Oh, that no other thing, that no kangaroo," he thought, „that smell belong dog. I find him now: that no other man, that Madávi." And he asked the woman, „Where you get him that thing?" and she not knowing that he was the owner of the dog told him everything. Áuda did not say a word but went into his house and returning with a piece of firewood hit her on her shoulder. „Somebody fight me!" she called out, „I dead now! Madávi, you come run now!" Another woman caught hold of Áuda, and there was a great commotion, and the children were so terrified that they relieved themselves unintentionally. Madávi ran up, and a great fight ensued in which many people joined. At length the tumult ended, but Madávi who was still furious went into the bush and returned with some „poison-medicine" which, however, the people prevented him from using. Then he and his family left Túritúri and went to live in Mawáta, for he belonged to both villages. On his way he killed another dog belonging to a Túritúri man, and after his wife had cooked it he invited some people to come and eat it with him. The story came out, and on hearing it the owner of the dog sent word to Madávi saying that he would come and break his head with his stone club. „Oh, hat my boy," said Madávi scornfully, „I kill him to-morrow." The next day when the Túritúri man arrived they made friends instead of fighting, and Madávi gave payment for the dog. The other man said, „No good you steal something. You want him, you ask him; give you. No good you steal."

Nowadays the people do not eat dogs. The reason is that the dogs quickly get out of breath when running and that they do not live long. These deficiencies make the people unwilling to eat dogs. (Sáibu, Mawáta).

363. The Ípidárimo people in Dúdi were once holding a dance when a visitor arrived from Ágidai in Kíwai. At that time the Ipidárimo and Ágidai people were at war with each other, but covered by the darkness the visitor crept up to a man who was a personal friend of his. The Ipidárimo man received him kindly and hid him in a dark corner of the house telling his wife not to light a fire there. She was set to watch the place lest anybody should come. The dance lasted all night, and when the birds began to cry at dawn the Ágidai man was sent home. He was out of reach when the people got to know of his visit, and the only thing they could do was to shoot off their arrows into his foot-tracks, thus trying to hurt him. (Mamatúa, Súmai).

364. A certain Áuti man named Turúbia and his wife whose name was Gáiba once went to Díbiri to buy a canoe. In the night Turúbia slept in the men's house, but Gáiba was taken out of the house where she slept, and a great number of Díbiri men had connection with her, one after another.[66] The next day Turúbia and Gáiba made their way home, and on their landing at a certain small island she was so sore that she could not go on shore. She told her husband what the Díbiri people had done to her, and the two hurried on home. There he summoned the men and asked them to come and take revenge upon the Díbiri people. The warriors prepared for fight and set sail, and while resting on the way they did not dare to light a large fire lest it should forewarn the enemy. The attack was made at dawn, and many heads were brought home to Áuti. (Duába, Oromosapúa).

VIV. PEOPLE WITH GROTESQUE AND MONSTROUS BODIES

(no. 365—313; cf. Index.)

DAGI OF THE LONG ARM.

365. At Sásasáree, the old home of the Másingára people, there lived long ago a man named Dági. His left arm was of ordinary length, but the right one was enormously long, as long as the distance from Mawáta to Dáru island. Dági always remained in his house, but at night he stretched out his long arm which crawled along the ground like a snake, and in this way he stole food from other people's gardens. On finding a fruit tree the hand crept up to the top, groping round for the fruit, and if there was none, it came down and climbed another tree. At length the hand returned home with its find. Dági lived in a house on the ground (not built on piles) and slept inside a large drum, which the narrator had seen once before. Dági's hair grew all over his face and body, so he looked like a cassowary or pig. Every night before going to sleep he called out, „*Háárúbi púra mo Dági no.* — No man he stop (is nobody here)? Me Dági here.“ [55] He killed pigs and other spoil by winding his arm round them and crushing their bones, and water and firewood too were brought home by the hand. Dági broke down dead trees for firewood, but on finding a leafy tree he left it to stand.

At some distance from Dági lived two women, and he stole from their gardens. His finger-nails were like hooks, and in one go he brought home a kangaroo with the little finger nail, a cassowary with the ring finger nail, a pig with the middle finger nail, some fruit with the index nail, and some other garden produce with the thumb nail.

The two women noticed that someone had plundered their garden, but they thought that some flying foxes or other animals were responsible. Dági cooked his stolen food in the evening and uttered his usual cry, but nobody heard him. „To-morrow I go bush,“ he then called out, „another man go kill kangaroo, another man go kill cassowary, another man go kill pig, another man go take fruit, another man go look out garden,“ — he meant his fingers. In the night he sent out his hand, and it reached the two houses in which the two women lived. Feeling its way about, the hand tapped at the walls of the two huts, but the women were asleep and heard nothing. The hand passed into the house of the elder sister and stole a bunch of bananas and a bowl of *mábusi* which is a mixture of mashed taro, fish, and coconut milk, which the woman had prepared for her pig. Dági brought home the stolen food, and eating the *mábusi* he thought, „Oh, good thing that, sweet; I think man he been make him. I leave him pig, kangaroo; every

night I go pick him up that thing." The next night he found the same house and stole some more *mábusi*, and bringing it home and smelling at it he said, „First time I hard work for find that kaikai, this time I pick him up quick."

The elder sister who found her *mábusi* missing accused her younger sister of taking it, but the latter said, „What's way (how) I been take him? I got garden, you got garden, you make *mábusi*, I make *mábusi*." But the elder sister saw from the finger-marks that somebody had taken the *mábusi*, and they quarrelled.

The next night the elder sister did not sleep but kept watch, meaning to find out who the thief was. In the middle of the night she heard how Dági's arm came crawling along, slapping the ground with the hand nearer and nearer each time, and she thought that it was a frog hopping along. After a while the hand groped its way into the house and seized the basin of *mábusi*, returning with it the same way. The woman kindled a light and looked at the hand, exclaiming, „Oh, that no man come inside, that hand come inside." In the morning she called her younger sister and said, „You me (we) growl for nothing. I been find hand he take *mábusi*. You leave house belong you, come stay my house; you me watch what thing take that kaikai." The next day while the two women were working in their garden they provided themselves with two long „bush-ropes" (creepers), and at night the younger sister shut up her house and joined the elder sister. They kept watch and split the creeper into pliable ropes. The elder sister said, „Another (the one) end you make him big ring; you watch that ring, that time hand he come inside you make him tight, make fast hand."

In the middle of the night the hand came jumping along, and the elder sister whispered, „Him he come now." After a while the hand entered the hut ready to seize the basin, and at the same moment the younger sister pulled the loop tight round the wrist, and both the sisters secured the other end of the rope round a post. Dági tried to draw in his arm but could not and thought, „Oh, something he catch me now, who make fast?" The two women lighted a torch and looked at the hand: „Oh, full up hair along hand!" Next to the ground the hair had worn off from the arm. The two women wanted to find out where the arm led to and followed it some distance, but as it was too dark they returned and awaited daylight in the hut. Dági kept on pulling at his arm, but could not get it free.

In the morning the two sisters loosened the rope from the post and the elder sister said, „Leave him rope along hand, you catch hold that rope, I catch hold proper hand. What road he go, you me (we) follow. Suppose middle road he kick, you make fast along tree." The hand pulled them gently nearer and nearer to Dági. The younger sister said, „I think that man sing out, want me fellow come; he no kick." Drawing in his hand Dági thought, „He heavy, man he come now, follow." He coiled up the arm in the corner of the house like a snake, and when that corner was full he coiled it up in another. „House he here!" the elder sister said. At first they were frightened, and looking into the house they said, „What name (what is) that, house he full all same rope?" They said to Dági, „Who you? you man?" „I man, that my name Dági. Where you come?" „Me stop along bush, two woman, no got no man. Kaikai belong me, you fellow been pick him up, that's why me come." Dági said, „I got garden, I no look, that's all I plant him along hand. You go find him, that's kaikai belong you." The two women went and fetched food, and they were very glad. The garden had been very irregularly planted with wide empty

spots here and there, for Dági could not see what his hand was doing. The two women brought home the food, and they became Dági's wives and remained with him. In the night when the women were sleeping Dági sent out his hand and caught a number of pigs, kangaroo, and cassowaries, placing them by the side of the two women who found them into the morning. They cut up the animals and cooked them.

After a while the two women went aside and whispered among themselves, „Poor fellow, more better me cut him hand (arm) belong him — too heavy. That time he sleep me cut him." In the evening Dági called out as usual, „Nobody there? Who go kaikai plenty pig, cassowary, kangaroo? To-night I no go kill nothing, other night go again." Then he fell asleep, and the two women said, „Time belong you me fellow now, he sleep all night." After a while they tried to rouse him saying, „You sleep? House he burn!" [52] But Dági did not move. Then they cut off his arm in two places, a little above the wrist and a little below the shoulder, and throwing away all the mindle part they glued the two stumps together. They gave the new arm the exact length of the other arm. The flesh was cut through with a bamboo knife and the bone with a shell. Dági was dead asleep all the while. After the operation was done the two women shaved all his body leaving the eyebrows and moustache intact. The latter is regarded as the ornament and „fighting thing" of a man, as it is missing with the women. A little hair was also left under the chin, at the centre of the chest and at the genital organs except the penis which they shaved. Then they painted Dági black with cinder and water and white with mud, and put on him all kinds of ornaments. They also left a basin with water close to him in order to enable him to see his reflection on awaking. They buried the severed portion of the arm and cleaned the house carefully after which they lay down to sleep.

After a while Dági began to stir and woke up, and his two wives watched him in secret. He lifted up the arm which had been cut off and exclaimed, „Halloo!" Thinking that it was his short arm he lifted the other, but that too was short. „Halloo, he all same!" he cried. Neither arm was heavy any more. He passed his hand over his body and felt that there was no hair. At last he got up and cried out, „Dági, Dági, Dagi!" and his two wives watched him all the while rejoicing. Dági looked at his reflection in the water and exclaimed, „Me there, me proper man! Me got paint, plenty nice thing I got! Hallo, I all right, I man now! And he jumped up and danced round in the house shouting out, „Good now? All right now!" Awaking his wives he said, „What name (why) you fellow sleep? I all right now! To-night I been stow away that hand, I good now." But the two women knew that that was not true and said, „Oh, you gammon, you no been make himself, me two been make him."

The two women arranged to go back to their place and make preparations for a great dance which they intended to hold, and Dági was to follow them later on. On their way home they called in many villages asking the people to come and dance, and this invitation was brought to the Gúruru, Táti, Búgia, Tátirue, Mírapo, Bádu (Írupi), Dárube, Láme, Ólme, Wáleámu, Írue, and Áripara peoples (abbrev.).

Great preparations were made for the dance by the two women and Dági, and on the appointed day the invited people made their appearance (abbrev.). Dági arrived with the others, and he drew his bow and called out, „*No móroi Dági!* — Me Dági here!" None of the people

knew him, and the purpose for which the two women held the dance was to show him to everybody: „Altogether people, you look Dági, Dági there.“ [45]

A great quantity of food was distributed, and all the different people ate in groups by themselves. At sundown they began one of the dances which are peculiar to the „bushmen“. They sang many songs, one of which was the following,

„*Kánega kiede dédeode ípa sápa dédeode.* — Night-time I look, man he good, plenty fine thing. Daytime I look, plenty sore he been kaikai body.“

The dance went on all night. At sunrise they killed two tame pigs and distributed the meat among the different groups of the people, and then they all went home. Dági and his two wives returned to his abode at Sásasáree, and there they remained. After a time the elder woman bore a boy who was named Núe, and the younger woman a girl. One day when the children had grown up Dági said, „No got no people here, more better that boy and girl make him people.“ And they were married.

The continuation of this tale runs into that about Núe and the making of the first coconut (cf. no. 263 B; Námai, Mawáta).

A. One day long ago when the Másingára people were working in their gardens close to the village a certain man who remained at home committed sodomy with a boy who was sleeping in one of the houses. The boy's father had asked the man to do it, for that was a practice which made the boys healthy and strong. The people did not want the women and children to know of it. But the boy shrieked out complaining what the man was doing, and everybody heard him, the women and children too. It was a very bad thing that the secret was let out to the women, and in consequence of that the ground began to shake, a great flood rushed in from the sea, and the people were all drowned. After that the water went back.

A certain great man escaped in a canoe and went to a place called Túmamópe. There he hid in a large drum. His body was covered with hair like a cassowary or a pig, and his arms were like two enormous snakes. He used to steal in the people's gardens in the same way as in the first version. He also carried away the food which two Táti women named Púape and Pápe had prepared for their pigs. The younger sister tied up the hand and followed it to Dági's place. She did not tell her elder sister what she saw there, and another night she again went to Dági, cut off his arm to an ordinary length and provided the end of the stump with fingers. She shaved and ornamented his body, and Dági was greatly surprised on awaking. The woman brought him to her sister, and he married them both.

One day they held a dance. Dági beat his drum, and the women danced. He sang,

„*Bíne údrebode ólena váplemale péne gávedobo dárubepéne.* — People belong me he die long time. Where all people? I dance self (alone), nobody help me.“

After hunting in the bush Dági used to sing the following song on his way back in order to let his wives know that he had been successful,

„*Núgu kámuda líalia séa gie mlále úpera.*“

Dági's elder wife bore a boy who was named Núe, and his younger wife a girl who was named Ómeme, and when the children grew up they married. (Some Másingára men).

THE MAN WITH THE ENORMOUS PENIS.

366. A certain man named Wáple and his mother lived by themselves at a place called Ébebe. His penis was enormous, like a large snake. One day Wáple said to his mother, „No

good you me (we) stop self (by ourselves), he no got no people. More better you go look some people.“ At first the woman did not find anybody, but another time she met twelve girls who lived by themselves without a father or mother. „What name (why) you come here?“ they asked her. „I come look round some people. I stop along boy belong me, I want some people stop along me two fellow.“ „You got boy?“ the girls asked her. „Yes, I got boy, me stop house.“

The old woman took the eldest girl home with her. She slept in a large house and her son in a small hut. On arriving home she said to Wáple, „I got one girl here, I been find him.“ „You put him along that house where you stop,“ replied Wáple. The girl did not suspect anything evil, and the old woman said to her, „Boy belong me stop along bush.“ But that was not true, for he stayed in the small hut. The woman and girl prepared food, and at sundown the former brought some to her son. She warned him saying, „That good woman, you no kill him.“ The woman and girl slept two nights together, and Wáple slept in the small hut. The third night Wáple's penis extended itself and crawled away into the other house, while he himself remained in the hut. The penis passed into the girl penetrating her body till it stuck out through her mouth. Then he drew it out, and the girl was dead.

In the morning the old woman got up and finding the girl dead scolded her son. The dead body was carried outside and placed at the root of a *tóma* tree, but it was not buried.

Then Wáple asked his mother, „You go take another girl, I want him.“ The old woman went and said to the girls, „That girl I been take him yesterday — I got plenty kaikai, no can finish him all, I want another one he come.“ One of the remaining girls accompanied her home. „You cook kaikai,“ she said to the girl, „sister belong you he come by-and-by, he stop along garden.“ The girl waited for her sister to come, and at sundown the old woman said, „He no come back quick, he got plenty kaikai along garden, plenty ripe banana he stop.“ They cooked food, and the woman took some to Wáple. „Oh, sister belong you he got plenty work along bush,“ she said to the girl, „I think he sleep along bush. By-and-by you me two fellow to-morrow go look him.“ The girl did not know anything of Wáple, and she and the woman slept in the house and he in the hut. At night his penis came crawling along and passed into the girl till it came out through her mouth, and she was dead. In the morning the old woman placed her next to her dead sister.

Again Wáple sent his mother to fetch one of the girls, and she said to them, „Oh, that two girl, two sister belong you, he been make plenty garden. Plenty kaikai he stop, no can finish him all.“ A third girl joined her and was taken to Wáple's home where she was kept under the same pretext as her sisters, and eventually Wáple killed her.

In the same way one girl after another was enticed to come to Wáple who killed them all. At length one girl only remained. She felt rather uneasy about the fate of her sisters, and therefore went to the grave of her parents, cleared away all the bushes, placed there a great heap of food and said, „My mother, my father, I give you fellow good kaikai. You fellow come speak me good talk that time I sleep along night, what place all my sister he stop, where he go, what he do. Suppose you two come speak me to-night, all right; suppose you no come speak me, I dig him out head (skull) belong you two fellow, chuck him away along bush.“ In the night her

parents made their appearance in a dream and said to her, „My girl, you listen what I two go speak along you. Suppose to-morrow mother belong Wáple come sing out (invites) you, you take two piece belong wood, take him go that place. All sister belong you he dead, Wáple been kill him along *árumo* (penis). Wáple he stop that small house. Suppose night you hear little bit noise, that *árumo* he go along floor. One piece wood you put him underneath; suppose *árumo* he go on top, you hammer him along that other piece wood; that man he dead. Suppose you go you see one big tree stand up close to house: that all sister belong you he lie down dead close to."

In the morning the girl got up and took back the food which she had put on her parent's grave, for it is the fashion of the „bushmen" to take back the food from a grave which they have placed there in order to be visited by some spirit in a dream. She said, „I glad for you two fellow, mother, father, you two speak straight me that talk."

Wáple's mother came and said, „You come, all sister belong you he come. No good you stop here, more better you come same place." The girl went and took two pieces of wood with her. She did not sleep in the night but kept a careful watch. After a time the penis came moving along the floor, and she thought, „Him he there." At first the member went towards the old woman, but smelling her out it passed her and moved towards the girl. She put the one piece of wood in front of her and lifted the other ready to strike. Just as the penis was passing over the wood, she banged down her weapon, and Wáple was killed. Then the girl got up and killed Wáple's mother too after which she burnt both the houses. Leaving the bodies of her dead sisters for the present she went home, entered her house, and lighted a fire on all the hearths belonging to her sisters. „You sister," she said, „suppose you dead finish, he all right. Suppose you no dead, you come back this house, I been make him fire along fireplace belong you. Mother, father, he leave for you me (us) this house."

All her sisters came back and entered the house, the eldest first and then the rest, everybody returning to her right place in the house. „What's the matter me been dead?" they asked their sister. „One man he got big *árumo* all same snake," she related, „he kill you fellow. Mother belong him he been make fool along you. I make you fellow life." The girls were all very glad and held a large feast. (Wáibu, Mawáta).

THE MAN WHOSE SCROTUM WAS A YAM.

367. At Gálegíde, not far from the Bínatúri river, there lived a man also called Gálegíde, and his mother. His scrotum consisted of a large yam-root which was fixed in the ground so that he could not move about. The leaves of the yams enclosed him altogether, and they were his house. His mother, also Gálegíde by name, was shaped like an ordinary woman, and she worked in her garden and prepared food for them both. They had no proper house and slept in the shelter of the yam leaves. The boy could lie down and sit up.

Some distance off there lived two girls named Tágle and Lúde. They spent their time catching fish and working in their garden. One day their fire was put out by a heavy rain, and on the same day they saw a fire at Gálagíde. When they came home they were nearly

dying with cold and had no fire. „Oh, I think you me (we) go Gálegíde,“ said Tágle, „you me been look smoke, somebody been make fire there.“ Neither of them wanted to go, but at last Tágle made up her mind and went. Before going she hung up her grass petticoat at the door and said, „Suppose my grass he broke (falls down), somebody catch me there. Suppose he no broke, I come back. I fright, I think plenty people stop there, you me (we) no savy.“ „You no fright,“ said Lúde, „nobody there can catch you. He no got people there, I think, that's all he got fire.“ Tágle went over very stealthily and was very frightened. Twice she turned back but mustered up her courage again and thought, „No, I think I go take fire, by-and-by (otherwise) my brother (sister) wild. Never mind somebody catch me — all same!“ On arriving at the place she looked into the house through a side-door: „Oh, what name (what is) that? That's yam-house?“ She went in, and Gálegide asked her, „Who you?“ „Me Tágle, I come take fire.“ „Fire there,“ said he. On seizing a firestick she saw the large yam and said, „What name (what is) this one? big yam, I think.“ She went close to it and scratched at the yam with her finger nail so that a little strip of the skin came off, and a gush of blood burst out over the girl's body and head. When she left on her way home a stream of blood followed her. The quicker she went the quicker the blood ran behind („all same water, all same snake“). The stream of blood reached the girl's house after her and made a mark on the wall saying, „My girl here, by-and-by mother come take him, I no can walk about.“ Then the blood returned to its „father“.

After finishing her work in the garden the old woman returned home and said to Gálegíde, „What's the matter you no make him fire?“ „Mother, what's way I make him fire?“ replied he, „I fast, what's way I walk?“ „What's the matter you stop all time? You make nothing, me old woman now,“ and they quarrelled. After a while Gálegide said, „Oh, mother, one girl, Tágle, he been come, here, he take out my skin, I been put him my blood. I think you go take him my woman.“ At first the mother did not want to go, but at last she yielded to his wish.

When Tágle came home she said to her sister, „Oh, somebody been give blood finish, I can't run away, blood he been come behind. I think by-and-by somebody come catch me.“ Then she scolded her sister, „What's the matter you been send me? Somebody been spoil me, I no savy name, blood he come behind.“

The old woman followed the tracks of blood and found the house of the two girls. „What name (why) you come?“ said they. „I look round woman belong my boy. Who been take out skin belong him?“ „I don't know who been take out skin belong him,“ they said. The old woman went on, „I come take woman belong my boy. Somebody come quick now! Suppose somebody no come, by-and-by boy he wild along me.“ But neither of the girls wanted to go with her, and after a futile attempt to persuade them the woman had to return alone. Gálegíde was very angry on hearing of her failure, so they quarrelled, and then she promised to go back on the same errand the next morning (abbrev.).

Gálegíde woke up early and said, „Mother, you go take my woman, what's the matter you wait? I want him just now, what's the matter he spoil me?“ The mother went and asked the elder girl, „First girl, I think you come along me,“ but she replied, „No.“ Then the mother said, „Behind girl, I think you go. Who girl like him he come.“ But both girls refused to go

with her, and she went back alone. „Mother, where my girl?“ Gálegíde asked her. „No got him,“ she answered, „Two fellow no like.“ Gálegíde wanted to send her back at once, and after she had eaten she went. That time the elder girl gave way and went with her. The younger sister stayed behind to look after their garden and two pigs. The old woman brought the girl to Gálegíde, but he said, „No, first time I no been look that woman. I been see good (good-looking) woman, I think you been leave him good woman, my woman. I think you take him back.“

The mother took the elder sister back and said to the young girl, „Behind girl, he like you, I think you go.“ Then the girl went with her, asking her sister to look after her garden and pig, and she wept, for she did not care for a man like Gálegíde. She was brought to him, and she and the old woman prepared a great kaikai. Gálegíde's mother said to him, „You get up, kaikai.“ „I no can get up, I fast,“ he answered, „no good you push me.“ The next day the two women went to work in the gardens but Gálegíde remained at home, as he could not get up, and in the evening they came back.

The elder sister who remained alone wept night and day, and she could neither sleep nor work in her garden. Gálegíde's wife too cried for her sister whom she had left behind and she thought, „What name (what shall) I do? I think I kill him that man.“ The next morning she pretended to be ill, so her mother-in-law went alone to the garden. While working there the latter suddenly felt drowsy in a sort of presentiment and thought to herself, „What's the matter my boy, I think he sick.“

When the girl was left alone with Gálegíde she got up, seized a stick and hit his yam scrotum, breaking it altogether. Gálegíde was dead, and his wife ran away to her sister telling her that she had killed him. „Come on, you kill him two pig belong me quick,“ the elder girl said, „by-and-by that woman he come, kill me two.“ They killed their pigs eating some of the flesh and keeping the rest. Then they ran away and built a house in a large tree far away.[23] They stayed there.

When the old woman came home, she saw that the yam-leaves were withering, and cried out, „What's the matter my boy? Oh, somebody he humbug my boy, somebody kill my boy.“ And she cried all night. The next morning she set out to kill the two girls. But they were beyond reach in the large tree, and there they still remain. The old woman still lives at Gálegíde. (Gúi, Dírimo).

THE MAN WHO HAD NO MOUTH OR ANUS.

368. At Gúruru there lived a man named Íregíde who had no mouth or anus. When he was hungry he skinned a banana and smelled at it, and this appeased his hunger, and the same was the case when he smelled at some fish which he had caught and cooked. He used to keep the fruit and fish till he had inhaled their smell, and then he threw them away.

At Úgri not far from Búravi there lived a man named Wóboiáme. His first wife had died leaving him a little girl named Múrke. („My god, that's long story, I savy now,“ interpolated the interpteter used by me). His other wife whose name was Ábu gave Múrke nothing but

excrements to eat, but her own daughter used to share her food with Múrke, and Wóbóiáme also at times gave her some food. Once when Wóboiáme went away to hunt, Múrke starved, and when her father came home, she said to him, „Oh, father, me hungry, poor altogether. My belly he got nothing, I hungry altogether, close up me die now.“ All she had eaten were some scraps which her half-sister had given her. Wóboiáme let her have some food and scolded his wife.

Another time when Wóboiáme went away Múrke thought to herself, „Oh, what name (what) I kaikai?“ She collected some wild yams in a basket and provided herself with some bamboo shoots and a fire-stick and then went away. An old woman working in her garden asked her, „What place you go, small girl?“ „Oh, old woman,“ said Múrke who wanted to keep her plan secret, „me fellow go make gammon (play) garden there, some girl he stop there.“ She proceeded on her way and on arriving at Úbuwále lighted a fire and cooked some food, and before leaving she planted one wild yam and one of the bamboo shoots there. Then she went on and came to Gálepúpu creek between Búrave and Tsée, and there again she planted a yam and a bamboo. A narrow log of wood formed a bridge over the creek and she was very afraid of falling or of being taken by a crocodile, and on reaching the other bank she cried out, „I man now, I life, no more dead!“ At every place where she rested she planted a yam and a bamboo, for she wanted to enable her father to follow her track: „Father, me there been walk about.“ Thus she passed Dúmegíde and came to the large swamp called Bádemópe where there were many crocodiles. She prepared a meal before crossing the swamp, for otherwise the crocodiles would have caught her. But she was very frightened and cried to herself, „Oh, alligator catch me along that big swamp. What's way (how) I go other side?“

In the meantime Íregíde brought home food with which he nourished himself, smelling at it.

Múrke swam across the swamp carrying her basket on her head, and cried all the while with fear. At length she reached the other side, and called out, „My god, I come now, alligator no more get me, I all right now!“

At the edge of the swamp Múrke found some refuse of the fish which Íregíde had caught, and in the distance she saw the smoke rising from his house. There she planted her last yam and bamboo. She hesitated whether she should venture to go near the house. There was much food which Íregíde had thrown away after smelling at it. Seeing that the inhabitant of the place was a man, Múrke said to herself, „I think he go marry me. I think he all right; one thing he got no mouth. He got whiskers, one thing where hole?“ At length Íregíde noticed her, and she began to tremble. Íregíde wondered what people she could belong to, „I never been see all same, I think she come other place.“ He could not speak and only muttered, „Hm.“ He motioned her to sit, and she did so, and he placed some bananas close to her and signed to her to eat. When he was moving about Múrke noticed that he was without an anus. Íregíde said to her by gestures, „You stop here, you no go back. Plenty garden here, you kaikai. You pickaninny belong me, I got no pickaninny.“

Múrke collected all sorts of sweet-scented herbs and mashed them in a dish into a „medicine“, and she also brought home a number of gay croton branches. In the night when Íregíde was asleep she cut up his mouth and anus, and a great quantity of white matter looking

like the discharge of a boil poured out, filling three basins. Íregíde's belly had been very large before, but as it was gradually emptied it slackened down. While the man was still asleep Múrke rubbed him with the sweet medicine, painted him, and decorated him with the croton branches. Then she threw away all the rubbish, and just when the birds began to call at daybreak she lay down to sleep.

After a while Íregíde woke up. He felt a great lightness of body and looked round in bewilderment, „*Uä, uä, uä!*“ being the only sound he uttered. Then he found that he could speak, „My god, I got mouth now! My god, I got yarn (faculty of speech) now, from mouth yarn he come! My god, I got hole now! Plenty nice thing (ornaments) somebody been put along me!“ Múrke feigned sleep but heard how he kept on talking to himself, „*Uä, uä!* I man now, my word, I man now! My god, I savy kaikai now! What thing I kaikai? kaikai banana, kaikai taro — what? No, I kaikai fish.“ It was broad daylight, and still he went on calling out, „Lópe, Jángedúu (and many other peoples), I man now! I got no mouth before, you hear my talk now! That my name Íregíde, that my name big man Íregíde. I kaikai now! That's my girl he been make good for me! That name belong that girl now Ábapli, no more Múrke.“

In the morning he went and shot some fish, and the girl baked them for him, and he ate. „My god,“ he exclaimed, „I kaikai any kind now, very glad inside!“

When Wóboiáme, Múrke's father, returned home he found his girl missing and asked his wife, „You been kill him Múrke? All time I been hear you want kill him,“ and he struck her. An old woman said, „No, you no fight him, I been see him go, he been carry kaikai and bamboo.“ Woboiáme immediately set out to follow Múrke, chewing a *gámoda* root to make himself strong. At Nógopáte creek he found the first wild yam and bamboo which Múrke had planted; „Oh, him he there been walk about, track there been go other side along creek.“ It grew dark, and he returned home for the night, but he could not eat anything, only drank *gámoda*. Before dawn he started again and passed over the creek, and then he followed her track from place to place where she had planted the yams and bamboo or lighted a fire, from Tsée to Írelúale, and thence to Dúmegíde and Ágedóro, at last arriving at the large swamp, and there he shot some fish. He saw Íregíde on the other side of the swamp and called out, „Who you?“ „Me Íregíde. Who you?“ „Me there Wóboiáme. I follow pickaninny, track there.“ „I no been see him,“ Íregíde gammoned, „I think alligator been catch him.“ Wóboiáme constructed a raft of bamboo and ferried himself over. On seeing the girl he called out, „My God, *pána* (friend), that my pickaninny. *Pána*, I look face, that Múrke!“ Íregíde had forbidden her to listen to that name, for he wanted her to be his daughter and named her Ábapli. But Wóboiáme insisted that she belonged to him and said, „You look my face, you look that pickaninny there, he got my face. Múrke, my pickaninny, that you! You been plant him that bamboo every place.“ Then Múrke signed to him that she recognized him, but Íregíde asked him angrily not to speak any more to the girl. „All right, *pána*,“ Wódoiáme then said, „belong you pickaninny. I been give name Múrke, that my name, that my face, you been give name Ábapli. I go one man (alone), no more take back pickaninny, belong you that pickaninny.“ „All right now, belong me now,“

said Íregíde, „I been find him pickaninny, no more belong you.“ „You look after that pickaninny good,“ said Wóboiáme. „Along my place I got fat pig, by-and-by I give.“ Íregíde said, „I got plenty fish — belong you me (us),“ and he gave him all sorts of fish and garden produce. „That pickaninny he open him mouth belong me,“ he went on. „I no savy people, all same *étengena* (mythical beings in the bush, cf. Introduction to. no. 102) I stop. I no kaikai. That girl he make me good, that's why I speak pickaninny belong me.“

When Wóboiáme was about to leave, his friend said to him, „All time I walk about that swamp, that's all gammon I speak he got alligator.“ Wóboiáme returned home to Úgri and told his people that Múrke remained with Íregíde. He went frequently to visit the two.

Once the Úgri people prepared a great dance and invited their friends to come and take part in it, the Wóbie, Sóreasáre, and Góreva peoples. The guests arrived in different groups, and the men drew their bows and ran round the men's house before they sat down. Íregíde and Múrke arrived last, everybody admired the girl, and Wóboiáme told the people that she was his daughter. The dance lasted all night, and when Múrke was dancing Íregíde held a burning torch over her to show her off.[45] In the morning all the people went home, Íregíde and Múrke among the rest. (Gágere, Másingára).

A. A certain Táti man named Úme had no mouth or anus. The name of his daughter was Múruke. She cooked food for him, but he gesticulated that he did not want any, for he could not eat. One day she determined to cut him a mouth and asked him to lie down with his head in her lap, saying that she wanted to clean his hair from lice. After a while he fell asleep,[22] and in order to make sure she called out, „Father, me finish look out louse; come on, you me (we) kaikai!“[52] But he did not stir, and then she cut open his mouth and anus, and a white matter poured out. On waking up Úme was very glad and kissed her. Another day he went and invited many people to a dance, and a great feast was held. Everybody admired Múruke. Úme asked a man named Béne to shoot his tame pig for the people, and subsequently Béne married Múruke. (Gibuma, Mawáta).

B. A certain girl in a place on the Búdji side was very badly treated by her step-mother. She was left to watch her little brother, and her step-mother told her to eat his excrements when she was hungry. The girl lied to her mother saying that she had eaten them, but the excrements which had the faculty of speech called out, „*Kóno kíawo kóno késáwo.* — Me fellow here, he no kaikai me.“ And the step-mother compelled her to eat the excrements. One day the girl tied up the little boy so that he could not leave the house, and ran away herself to another place. She found a man without a mouth, and he nourished himself by inhaling the amell of the food. „Suppose he good man, he take me all right,“ she thought, „I no like bad man take me, by-and-by he kill me.“ She was kindly received by him and remained with him. One day she cut his mouth open.

The girl's father wanted to find out where she had gone. He went to a great many places and left behind him a twig with gay leaves which are used for decorating a dancer. That is a way of inviting the people to come and dance. He expected that his daughter would come with the other people, and so she did, and her husband was there too. They all made friends, and the girl remained with her husband, but they were asked by her father to come and visit them frequently. (Íku, Mawáta).

THE BOY WITH A LEG LIKE A CASSOWARY.

369. A certain Máo woman once gave birth to a boy whose one leg was like that of a cassowary. The cause of this deformation was that the mother had fed exclusively on cassowary meat.

One day when the boy had grown up the Máo and Wiórubi peoples went to fight the Gémeidai people at Wápi. The boy with the cassowary leg had a friend at Wiórubi who was very much excited at the prospect of the fight and said, „To-morrow I kill plenty man, you fellow look!" The first boy felt a little ashamed and thought, „He got proper leg, I got no good leg. No good I boast — you me (we) see, by-and-by!" When the attacking party landed, the Wiórubi man jumped on shore first and rushed at the enemy, killing three of them. His friend with the cassowary leg laughed with excitement, and he too hurried on shore. He kicked out with his cassowary foot which was as formidable a weapon as any stone club. Now the foot went right into the body of a man, now smashed a leg or skull or ripped open a belly so that the intestines ran out. The Wiórubi man looked on in amazement: „Oh, my god, all same pigeon (bird) he fly! That time I come I boast for nothing, friend belong me he win me. More better I go find him leg belong cassowary."

The last of the Gémeidai people were killed, and the victors cut off their heads and returned home sounding their trumpet-shells in order to let their folks at home know. The Wiórubi man went to his friend and said, „What name (how) you been cut that leg? More better you learn (teach) me." „No man he cut him that leg," answered his friend, „mother he born me — leg he all same. You no cut leg, spoil yourself." „Oh, friend, you gammon," said the Wiórubi man, „more better I cut him leg, man he no born like that."

And the Wiórubi man went and killed a cassowary and cut off its leg. Then he cut off his own leg and fastened that of the cassowary in its place, he used a peg to fix both parts of the leg together, and then he tied up the joint firmly. The sore ulcerated a little, but when it had healed the man had a cassowary's leg like his friend.

After a time the Máo and Wiórubi peoples went to fight the Ábo people and the two friends took part in the expedition. They jumped on shore together, and the landing party proceeded to Ábo village where the attack was made. The two friends kicked many of the enemy to death with their extraordinary legs, and their companions came behind and cut off the heads of the slain people. After a while the attacking party withdrew, and the two friends were left behind. Seeing them alone the Ábo people mustered courage and closed in upon them, and the two men retreated slowly towards the shore. While the one man kept the enemy back with his bow and arrows his friend retired behind him, and when the man in the rear was tired his friend relieved him. Thus they came to a creek, and after some dispute they decided that the Máo man should jump over first and then begin to shoot from the other side and let his friend jump. „Time belong you jump now," shouted the Máo man when he had reached the other bank, „I stand by, look out." The Wiórubi man jumped but fell right into the creek, and when he tried to draw out his artificial leg from the mud it broke off. He crawled on his knees and cried out, „Oh, friend, more better you carry me." „I no can carry you," replied his friend, „you me two lose. I been speak you, you go first." The Wiórubi man stood on his knees,

and his friend tried hard to defend him, shooting all the while. „Too much people, he beat me now," he cried. „All right, you leave me," said the Wiórubi man, „wife and pickaninny belong me I give you. You leave place belong you, Máo, come stop place belong me, Wiórubi, take wife belong me and wife belong you." The Ábo people came on, and the Máo man ran away, and he could hear how they struck his friend with their stone clubs. When their victim was dead, the Ábo people retired with his head. The Máo man overtook his friends and told them what had happened, and they wailed. The next day they went back to fight again saying, „No good body belong friend he stink. By-and-by ghost belong friend he watch me along (in the shape of a) snake, along pigeon (bird), he think, 'Oh, friend he no come pay back.'" The fight was renewed, and the Máo man kicked many people to death with his leg; he went into the two Ábo men's houses killing the inmates, and the young warriors followed him cutting off the heads. The head of the Wiórubi man was recovered and put back on his shoulders, and the people placed some heads of the slain Ábo men on his chest. The friend of the dead man said, „*Púna* (friend) you all right now. You no stink long Ábo, I been take you back along proper place, bury you there." And the Wiórubi man was interred at home.

A. A certain Sagéru man used to bring home cassowaries to his wife every day, and she ate the eggs. One day she bore a boy with a cassowary's leg. When the boy grew up he used to hunt pigs by kicking them to death. One day when he was stealing fruit in a garden he was caught because of his peculiar footprints. One of his friends made a similar leg for himself but once in a fight the artificial leg broke off, the man was killed, and his body was left to decay.

B. A Dúdi woman who fed on cassowary meat once gave birth to a boy with one leg like that of a cassowary. In every fight he used to kill people by kicking them. Another man wanted to copy him and provided himself with a cassowary's leg, but once in a fight he got stuck in a swamp, the leg broke off, and he was killed.

C. A Dúdi woman bore a boy with one leg like that of a cassowary, for her husband had always given her cassowaries to eat. At the same time another woman gave birth to an ordinary, well-shaped boy, and the two children grew up and became great friends. They used to hunt together and brought the animals killed by them to their parents, asking them whether they were edible.[9] They always remained together. (The incident of the broken leg is not mentioned; Námai, Mawáta).

THE MAN ON WHOSE HEAD A TREE WAS GROWING.

370. Once when a certain Íása man went to the bush, the dung of a hornbill which contained the seed of an *áwa* tree fell on to his head. The seed started to grow in his long hair and developed in one day into a tree, one fathom long.[7] His friends did not know how the tree had come to grow there. The roots of the tree entangled the upper part of his body, and some fibres penetrated into his ears and nose, so he was obliged to cut them off a little, while others covered his eyes, and forced him to cut them too. While he was in the open, a great number of birds perched in the tree, and on entering the house he very cautiously brought the birds with him, so that they could be killed, and the people ate them. He frequently repeated

this method of catching birds. As soon as there were a sufficient number of them in the tree he entered the house, bending forward so that the tree went in first. He had to sleep in the centre of the house, for there was no room for the tree near the eaves.

Once a friend of the man's came to him and asked him, „*Namíra* (friend), where you been find that tree?" and he told him how the tree had come to grow on his head (abbrev.). „*Namíra*, I think you gammon," said his friend, „I think woman belong you been plant him that thing." The other man went and stood under an *áwa* tree, but no dung of any bird fell on his head. Then he pulled out a small *áwa* tree, provided himself with a sharp stick and said to his wife, „You come, make hole on top my head." „Oh, me no can make hole, by-and-by you dead," she protested. But the man was determined to have the thing done and said, „Oh, I no can die, you make him." And the woman shaved a spot on his head clean and bored the stick in so that blood flowed. Then she planted the tree in the hole and went away.

The man called his friend to come, and they went and stood in a place where there were many birds. „You me fellow been find him good thing, catch him plenty pigeon (birds)," said the man with the planted tree. The first man said, „*Namíra*, I think you go die to-night." Many birds alighted in the trees, and the two friends carefully entered the houses in which they lived, and the birds were killed.

In the evening the two men went to sleep. When the man whose tree had been planted put down his head the tree broke off, and the root was pulled out, but no one saw what took place. The man's wife cooked the birds with sago, and when the meal was ready she went to wake up her husband, and found that he was dead. She began to wail, and her friends all joined in, lamenting, „*Namíra* belong you no been make hole along head, that tree he grow self." The dead man was buried, and his friend took his widow. A great mourning feast was held. (Ganáme, Ipisía).

A. A tree grew on the head of a certain Manávete man as in the first version, and the roots penetrated right into his body as far as the stomach. He used to catch birds by bringing them into his house after they had perched in his tree. The man could not lie down to sleep, but had to remain in a sitting position. One day he was attacked by a pig in the bush and killed. He was found by his friends and buried, after the tree had been cut off. His widow was taken by another man, but the brother of the dead man was furious and said, „No good you fellow marry; suppose you ask me first, he all right." The woman had not asked his permission, and there was a fight, but afterwards the people made friends again. (Epére, Ipisía).

371. Long ago a certain man in Dáru used to catch birds in the following way. He stood a little while on the beach motionless, and the birds who took him to be a tree alighted on him in great numbers. Then he walked very cautiously into his house, the door was closed, and the birds were killed.

One day he stood on the beach waiting for the birds, but none came. At length two „bush-fowl" flew towards him, but did not alight, and their dung dropped on to his head. A tree grew up in the dung, and after a time the man was tightly entangled in the roots. He could not move because of the network of fibres and there he perished. His wife, children, and brothers said, „Father he dead now." They went into their house, closed the door, set fire to the house, and burnt themselves to death. (Námai, Mawáta).

OTHER PEOPLE WITH EXTRAORDINARY BODIES.

372. Long ago at Uúo there lived a woman named Ámunau whose breasts were very large and strong like two clogs of wood. When the Dorópo people came to fight Uuo, Ámunau sat on the ground and hit the sand with her breasts, producing thereby such a sound that the enemies were frightened away. Once the Dorópo men came to attack the Uúo people in spite of their fright of Ámunau, but the woman got up and killed them all, using her one breast as a club. (Támetáme, Ipisía).

A. There is another story of a woman whose breasts were like two large pieces of wood. One day she caught a man and said to him, „I want marry you, I no got no man." They were married, and she used to send her husband to work in the garden, to hunt, and fish for her, remaining herself at home all the time. (Gabía, Ipisía).

373. A woman is mentioned who in addition to her feminal organs had a penis. Many men came and had connection with her, but when they noticed her penis they ran away. After a time she became pregnant and bore a child. She married one of the men. (Támetáme, Ipisía)

XV. PEOPLE ENGAGED IN FABULOUS OCCUPATIONS

(no. 374—386).

EXTRAORDINARY METHODS OF FISHING (no. 374—377).

374. Once in olden times a certain Kíwai man arranged with his two wives to go and make sago on the following day. After the sago tree had been felled and part of the hard surface was removed, the women started to pound the sago, and the man went to fish. He came to a pond, took out his two eye-balls which he put in a safe place and plunged under water. Instantly a swarm of fish and crabs came and attached themselves to his eyelids and empty eye-holes, and after a while the man came up on shore, secured the fish and groped round for his eyes saying, „Where eye belong me?" When he had found them he put them back in their proper places and killed the fish. He brought them in a basket to his wives who said, „Where you been catch that fish?" „I been find him along big fellow swamp," said he, for he wanted to keep his fishing method secret.

In the evening the three went home. The next day they resumed the same work, and the man caught some fish in the same fashion as on the previous day (abbrev.). None of the people knew of his singular doings. Another day when he took out his two eye-balls previous to jumping into the water a bird which was also a man happened to come to the pond to drink, and on finding the two eye-balls it ate them. Then it flew up and perched in a large tree. The man came out of the water and felt round for his eye-balls but could not find them. Then he called out to his wives, „You come look round where eye belong me." The two women came and said, „What's matter?" „You look round two eye belong me where he stop." „Where you leave him?" „I leave him here," said he, „more better you look round." „He no stop here." „More better you look round pigeon (birds)," he advised them. The two women made a small bow and shot a certain bird. They opened it, examined the intestines but found nothing. Then they shot a number of other birds and brought them to their husband and he opened them but found nothing inside. After a while the large bird which had swallowed the eyes flew down and alighted in a small tree, and there it was shot by one of the women. She ripped it open, and there were the man's eyes. The women washed them in the water and put them in their right places, and the man exclaimed, „Me fellow all right now!" „Another time you do like that," the two women warned him, „I no go find him. You lie-man, you been speak you catch him fish along big swamp." But the man was very glad. On their return home the people heard of the

incident and said laughing, „No good you take out two eye belong you. Suppose pig been kaikai eye, he go some way along bush — what's way you go? Who been tell you fellow take out two eye?" (Bíri, Ipisía).

A. There is a short story telling how a man used to catch fish in the same way as in the previous version but the incident with the bird is not mentioned. (Mánu, Ipisía).

375. At Topíku, inland of Bódji, a girl used to catch fish in a small creek in the following way. At first she cut out her sexual organs with a bamboo knife, placing them on the shore, and this was done it seems in order not to frighten the fish when she waded out into the water. Then she bailed out the creek and caught the fish. When she had finished she put her genitals back in their right place. One day the genitals were stolen by a man named Gubíamo, and she could not find them anywhere and wailed,

„*Gubíamo mogomogóito oh orarïti nánïto jáge jagéto.* — Gubíamo, what name (why) you take him my thing, make me no good, by-and-by I dead."

Gubíamo refused to return the thing to the girl's mother who had come to ask for it, and the girl died. (Menégi, Mawáta).

376. At a place called Ídatovárogábo, not far from Mábudavánc, a certain man and his wife lived together, and both were nude. They spent their time working in their garden and fishing. One day on seeing a dugong the man said, „Where spear? I go spear him." „You make him *árumo* (penis) strong," said the woman, „you spear him along *árumo*." And the man did so, singing at the same time,

„*Jajajaja (i)nïparadája;*" this song alluded to his penis and the sexual act.

The captured dugong was brought home, and they cut it up and cooked it. „Oh, my god, you me (we) find him good fashion, spear him dugong!" the man said. They went on catching dugong in the same way every day (abbrev.). One day when the man was spearing dugong in this fashion a shark heard his song and came to find out what the noise was. „I stop one man (alone) here," the shark wondered, „I no see no man along me. What name (what is it) you make him?" „That woman belong me, me two want kaikai fish," replied the man, „that's why me come spear dugong." The two fought, and the shark cut him in pieces. His wife waited in vain for his return. At length his spirit came to her, and then she understood what had happened, saying, „Oh, that devil (spirit) belong my man!" She closed the door, set fire to the house, and perished in the flames. (Gibúma, Mawáta).

377. One day a certain Dáru man told his people that he was going to fish, but when they wanted to join him he sent them back and said that he wanted to go alone. On arriving at a place where there were plenty of fish he put down his spear and basket and waded out into the water. There he squatted down, and the fish and young turtles thinking that his anus was an opening in a stone passed into it. Then the man got up and waded ashore with his catch. „Oh, this time I been find him good fashion belong catch him fish!" he exclaimed, „to-morrow I come again." He filled his basket, stringed the rest of the fish, and returned home. There he

distributed the fish among the people, and a great kaikai was held. The people did not know of his fishing method and thought that he had speared them or caught them with his hand.

Next day the man promised the people some more fish and asked them to get firewood ready for cooking them. While he was squatting in the sea, a large „king-fish" *(gáigai)* swam towards him, and the man turned his back according to the movements of the fish. At last the fish passed in through his anus and penetrated nearly as far as his neck, breaking a hole through his body, and the man died.

As he did not return home, the people went to seek for him and found him dead with the tail of the fish sticking out from his body. Then they understood how he had caught the fish and why he did not want anybody to go with him. (Námai, Mawáta).

THE MAN WHO TOOK OFF HIS HEAD AND PLAYED WITH IT IN THE SEA.

378. At a point called Bútu in Sáibai there lived a man called Ótapépogorúgorú. He used to cut off his head and let it play about in the surf while his body remained on shore. The breakers in the water were caused by his tongue. While swimming the head used to sing,

„*Káika lóbe sígapatáio kánanakúio.*" These words refer to the breaking of the waves.

After swimming nearly as far as Daváne the head returned and fastened itself on to the body. The man got up and called out, „My god, I got fine play, fine dance!" Then he brought home some food, water, and firewood and prepared a meal, and he and his dogs ate.

The next day before going to his garden he again cut off his head and let it play in the waves swimming nearly to Mábuiag and back again. A little fish named *kútikúti* started to snap at the head, and after a while a small shark and other fish attacked it. „He! I no come for play along you fellow," the man protested, „I come for dance." In the end a „diamond-fish" *(púrukáhi)* and another large fish named *káubuku* caught hold of him and carried him away for ever. (Menégi, Mawáta).

A. A certain Aramóna man named Kánanakúje who lived alone with his mother, thought that the breakers in the sea were people playing about in the water. One day his own head came off from his shoulders and went to play about among the waves singing,

„*Kánanakúje Kánanakúje kóika lábe sikapotája kóika lábe síkapotája.* — I Kánanakúje, I play along you fellow. Sea he jump one side, head jump other side."

After a while the head returned to the shore and refastened itself to the body. This game was resumed the next day. A shoal of little fish came and snapped at the head, Kánanakúje said, „I no want play along you fellow, I want play along my people," by them he meant the waves. But after a while a shark came and devoured the head. Kánanakúje's spirit appeared to his mother, and she addressed it thinking that it was her son in the flesh. The spirit did not answer and then she understood that her son was dead. Shortly after that she went and settled down with some other people. (Íku, Mawáta).

B. This version is continued from the tale of Javági the Sáibai man who had no legs (cf. no. 452). After he had thrown up Károngo into the sky he went to play in the water in full dancing gear. On seeing the big waves outside at Daváne Javági thought, „Oh, plenty man and woman he

play along water." The waves tossed him about, and he said, „You no come play along me; I play self." On returning home he said to his mother whose name was Kábusi, „I been play along water, plenty people he play," meaning the waves. One day he was swallowed by a large shark, and his spirit came rolling about on the ground to his mother who at first thought that it was her son alive. The apparition did not say anything; and after a short while it disappeared in a gust of wind, and then the mother understood that it was his spirit. Kábusi wanted to go and live with Meréva (cf. no. 59) who was her brother but he did not like her to come. Then she went to live in the bush and became an ant-hill.[69] (Gaméa, Mawáta).

THE MAN WHO FIRST WORKED AND THEN SLEPT INCESSANTLY.

379. A certain man was digging a long ditch and never went home to sleep but worked on day and night. His wife who did not know where he was went out to search for him asking the people, „My man he stop along this place?" „No, he no come." „And the woman wept.

A new moon came up, and still the man went on with his work, and he neither slept nor ate nor smoked. His wife thought him dead and put on a mourning necklace.

At length the man became hungry. He put down his digging stick, went to swim, lighted a fire, and cooked some bananas. Then he ate and drank some coconut milk, and after finishing his meal he smoked. After a while he put down his head on his bamboo pipe and fell asleep. He did not awake that day nor the following one but slept on for the same length of time as he worked before. The grass grew up over him, penetrating into his ears and anus and passing through the hole which was bored in the septum of his nose, but still he continued to sleep.

One day he was found by his wife and brother. „I think he dead," said his brother. „That's no dead," said the woman, „he sleep." They pushed him a little saying, „Eh, get up," and he opened his eyes and awoke. „What's the matter you fellow wake me up?" he asked them, „I no sleep long time, I sleep just now." His brother answered, „You look, that grass he go inside along nose. You been sleep long time, more better you fellow wake up now." Oh, you fellow been cut him grass, put him on top me." „I no put him grass on top you," said his brother, „you been sleep long, long." The man thought, „Oh, brother he right," and he got up, stretched out his limbs and went home.

The people wondered at the sight of him, „Oh, he come up now! Where you been now?" His brother told them, „He been make a creek long time, behind (afterwards) he sleep." „I too much (very) hungry now," said the man, and a pig was killed, and his wife prepared a great kaikai to which the people too were invited. A dance was held, the first night a *mádo* dance and the next a *madía* dance. The man went to the bush to provide himself with gay leaves for the *madia*. As he was walking his head began to droop, and he lay down and fell asleep. The day passed and the sun went down, and he did not wake up till the next morning. „Oh no good me sleep here, me want make *madia*," he thought. When he came to the village, the dance was over, and all the people were sleeping. „What's the matter you fellow sleep?" he asked them. „Me been make *madia* last night." „Oh, you gammon, by-and-by me make *madia* to-night," said he, but they insisted that the dance had been held already. The man thought the matter over and said, „Oh, true them fellow been make *madia*. Me fellow been sleep." (Ibía, Ipisía).

A. One day when the Ágiedai people prepared for a dance a certain man went to the bush to fetch croton branches for his dancing decoration. He fell asleep in the bush and slept there all night. The next day he woke up without knowing that he had been all night in the bush. He painted and decorated himself, and came back, but then the dance was over, and his wife was searching and wailing for him. It was then that he understood how long he had slept. (Mamatúa, Súmai).

THE TWO INDEFATIGABLE RUNNERS.

380. Two men Áruoburo and Naderéburo ran incessantly, the one first and the other in pursuit. It is not known to what place they belonged, and the story only says that they ran all the time. They came from the Manávete side and passed over the Fly to the Dúbi side, and then they ran on towards the west. The man behind cried out, „You stand up, you me two fellow go," and then the man in front reduced his pace. As soon as his pursuer came near, off he ran again, not allowing himself to he overtaken, and thus the chase went on. The pursuer grew angry and called out to him, „You look out, I kill you now." When they came near Adíri (the land of the dead, cf. no. 62) the man in front was speared by his pursuer. (Káku, Ipisía).

A. Naderéburo ran first and Áruoburo after him, and the latter called out, „You look out, you run, I kill you now, you finish now, you cannot life." On the point of entering his house Naderéburo was overtaken ånd after a fight, killed.

Another version by the same narrator tells how Áruoburo ran away calling out, „You no can catch me, I ran quick." After a long run Áruoburo was caught up an killed. (Návee, Ipisía).

THE MAN WHO PADDLED HIS CANOE UNCEASINGLY.

381. At Iása a certain man named Bádoro worked day and night making a canoe. When it was ready he began to paddle about in it by way of trying the new craft. He paddled from place to place but did not land anywhere, although the people asked him to come on shore, and thus he continued travelling without stopping even at night. The paint gradually washed away from the sides of the canoe and wore off from the place where he was sitting and where he kept his food. After a long time he returned to Iása and tied up the canoe to a stick in the bottom. But try as he might he could not get up, for his body had stuck to the canoe, and there he had to remain sitting. A heavy rain and high tide came, and the canoe sank into the water. (Duába, Oromosapúa).

THE BUSH WHICH GREW UP ROUND A MAN AND KEPT HIM ENTANGLED.

382. A man named Sinikóburo once saw a fish in the water and went and made an arrow to shoot it. Then he returned to the place where the fish was and drew his bow ready to shoot, but for some reason he did not let fly. He remained standing immovable with his bow

drawn, waiting and waiting, and at length the bushes grew up around him entangling his limbs and the bow in their branches. He was held tight in their grip unable to move, and there he died, and nobody saw him in the dense bush. (Samári and Námai, Mawáta).

THE WOMAN WHO BAKED HER HUSBAND ALIVE.

383. A certain Dáru man and his wife were tired of eating vegetable food all the time and wanted some fish or meat. They made the earth-oven ready but had nothing to put in it. Then the man asked his wife to wash him carefully and wrap him up in the leaves which are used for baking. She did so, and then placed him in a large basin which she put in the oven (cf. p. 229, foot-note). She laid two hot stones on his eyes and some others on his tongue, neck, stomach, etc., till he was completely covered by them, and finally she closed the oven up with bark, wood, and earth. When the baking was done the woman opened the oven, took out the basin which was now full of fat, and carried her husband to the water where he was washed and shortly recovered. Then the two ate the fat which had flowed into the basin. „Good kaikai this one," they said, „to-morrow we do all same. You me (we) fool kaikai all time dry kaikai, good thing me find him now."

The next day they did the same thing again (abbrev.). While the man was baking in the oven the woman worked at a belt and forgot all about the cooking. At length she remembered the oven and called out, „Oh, I fool, he take him long time make him, that thing he boil long time!" When she opened the oven there was no fat or meat, hardly anything more than bones. She carried them to the water but it was too late to recall the man to life. „Oh, man belong me he dead altogether, no more life," she wailed. „Fault belong you, what for you been pick him up that fashion." She threw the body away without burying it. (Sáibu, Mawáta).

THE MAN WHO WANTED TO MAKE HIS SKIN WHITE.

384. At Domóri near Gáima there lived a man whose skin was white. Once he met a Pagána man who said to him, „Oh, that good (good-looking) man. No good I stop black skin, I want white skin." Then he asked the Domóri man, „What fashion you been find him that white skin? You been burn him that skin along fire?" „No, me fellow been stop all time along white skin," replied the Domóri man, „no good you fellow talk like that." „No, you been burn him," insisted the other man, „by-and-by I go back do all same."

The Pagána man went home and asked his wife to light a big fire. Then he brought in a large piece of the rind of the *te* palm, wrapped himself up in it, and asked his wife to tie a rope round him. When this was done his wife placed him on the fire. He wriggled to and fro in the burning flames till he was dead, but his wife did not hear his shouting from inside the rind. After a while she carried him to the water, and opened the rind, and there he was dead, and she wept bitterly. The fire had scorched the whole of his body, and he was carried home.

The woman sent a messenger to tell the man with the white skin that his friend was dead. He came to look and said, „He fool, who tell him burn that skin?" They buried the

dead man and arranged a mourning feast. The widow married the man with the white skin. (Bíri, Ipisía).

VARIOUS EXTRAORDINARY OCCUPATIONS (no. 385—386).

385. A certain Dáru man and his wife grew tired of always working their garden and tried to find some other occupation to amuse them. They made two bows and some toy arrows, and although that is a man's work the woman took part in it also. They were both nude and began to shoot at each other, the man aiming at her vulva and she at his anus. Although this was only play, blood began to flow. The same occupation was resumed the next day and both suffered much pain. In the end the women shot her husband with a sharp arrow and killed him. She threw him away in the bush anh burnt herself to death in the house. (Námai, Mawáta).

386. The wild pigs used to destroy the garden belonging to a certain Djíbu man named Sivádu and his wife named Táraéde. The woman had no petticoat but walked about nude like a man. She blamed her husband for allowing the pigs to get into their garden. One night they went into the garden to look for the pigs, and Sivágu shot at them with his bow and arrows. He pretended that Táraéde had been bitten by a pig and that her vulva was a wound, and carried her home, although she was unhurt. There he heated a stone, and in spite of her protest put it on her vulva burning her badly. The next night they went again to the garden to shoot the pigs, and again Sivágu pretended that his wife had been wounded by a pig and burnt her. When this was repeated a third time she died. (Gibúma, Mawáta).

XVI. DREAMS

(no. 387—407; cf. Index).

A. OMENS IN DREAMS (no. 387—390; cf. Index, Dreams).

387. (By Námai, Mawáta). Long ago when the Mawáta and Djibáru people occasionally used to fight, a Mawáta man named Béahe once killed a Djibáru man named Marúde and cut off his head. One night some years later Marúde's spirit appeared in a dream to Námai. The dead man was decked with feathers and croton branches, he had painted himself, and carried his weapons. His head rested on his shoulders, but a head-carrier (sling of rattan) stuck out of his mouth. Two dogs were running behind him. The spirit sat down on a refuse-heap and ate the crab-shells which had been thrown away there. All of a sudden the two dogs jumped into Námai's mouth and passed right into his belly, where they remained. Marúde showed Námai what „medicine" to use in order never to miss his mark when shooting: he was to chew a fragment of a certain wood and spit it out in the direction in which he was going to shoot.

Subsequently Námai often dreamt, that the two dogs came out through his mouth and ran about barking, and then he knew that some great trouble, for instance a fight, was imminent. From the behaviour of the dogs Námai was able to foretell the issue of a fighting expedition. If the dogs came out and ran a long distance before returning, it meant that the fighting party would look for the enemy in vain and would have to come back without finding them. If the dogs ran a short way only, the fight would be close at hand, and if, in time of peace, the dogs came out, barked furiously, and jumped back, the people were to expect a sudden attack. Marúde also taught Námai that if he woke up in another place than that in which he had gone to sleep, it meant that the person near whom he found himself was going to die.

385. (By Gaméa, Mawáta). He dreamt once that a big crocodile caught a female kangaroo at the mouth of the Bínatúri river. The people saw the accident and wailed.

Early the next morning, when the birds began to call, Gaméa's sister Isáe went to catch crabs. Gaméa woke up after she had gone. He felt ill at ease on account of his dream and said, „I don't know, no good that woman go catch fish. I been bad dream, alligator been catch kangaroo, people make cry along shore." The people were frightened on hearing this. After a while two men came with the message that a crocodile had caught Isáe. The dream had come true, and Gaméa had awaked too late to warn her. He and a number of other men took

their spears and ran to the place of the accident. The crocodile had torn off and swallowed part of Isáe's body and was holding the rest in its jaws, but it was unable to dive with the body in its mouth. The enormous back of the beast was seen on the surface („all same copra-bag"), although it tried again and again to go under water. One of the men named Baría ran the beast through with his spear, and the others attacked it with their spears and axes. At last the crocodile was killed and hauled on shore. The people opened the belly and took out the remains of the woman, piecing the body together on a mat. „Oh, bad smell, big woman, fat woman," the narrator observed. They burned the crocodile and threw the remains into the water. The woman was buried.

If a man dreams that he kills another man, he will spear a male dugong, if he dreams of killing a woman, he will spear a female dugong.

The soul of a man while he is dreaming flies about like a bird and sees many places.

A dream in which a man finds himself in a place full of excrement forebodes the death of somebody.

There are many other dreams which have a certain meaning.

389. (By Gibúma, Mawáta). His wife dreamt this. She saw many people dancing, not Mawáta people but bushmen. They danced and danced. She saw a man during the dance give *máuamo* to a Mawáta woman, Imére the wife of Sáibu, and kill her.[1])

The next morning Gibúma's wife said to him, „I been see *máuamo*-man he kill Imére, you go tell him (her)." Gibúma went to her and said, „You no go bush, woman belong me been dream for you, *máuamo*-man been kill you." For a short time afterwards Imére did not go to the bush but stayed in the village, afraid of what she had heard. But after a day or so she went, and was killed by a sorcerer with *máuamo*. He brought her back to life again and she came home, but on the way she was seized with a fever and began to tremble violently. Her husband asked her, „What's the matter you fever (how have you got fever)?" but she could only say, „No, fever catch me along road." The fever lasted two days, and then she died.

This was a true dream. If that woman had listened to Gibúma's wife, she would not have died. Had she remained three or four days in the village, that man would not have killed her.

390. (By Gibúma, Mawáta). Mamúsa once dreamt this. The Mawáta people all piled up stones in a great heap, for they wanted to go up to heaven in that way. One man, Báira, was climbing with the others, and after him went a large snake.

In the morning all were going to their gardens. Mamúsa said to Báira, „You no go, I been dream, you go first, and snake he go behind you." Báira, listening to Mamúsa's warning, stayed at home, and lay down in the house. After a while Námai called out to the others, „Everybody come make fence belong me." All the people went to help Námai make his fence.

[1]) *Máuamo* is the word used for the sorcery of the bushmen. They first kill a man and treat the body in a certain way, and afterwards bring him back to life. The man has no recollection of what has happened, but he dies shortly afterwards.

Báira from his place heard the others go, and decided to go too. While the people were working at the fence, he went and broke a sugar-cane to eat. He did not see a large snake lying close to him and stepped right on its head, and the snake bit him. He ran to the people, and everybody asked him, „What's the matter you come?" He said, „Oh, snake he bite me, small snake," he had not looked well in the dense scrub, that is why he thought it to be a small snake. And the people said, „You go back along house," which he did. He sat down in his house, and after a while became „cranky", shouting out, „Oh, what name (what kind of a) thing he come, make me cranky?" The women asked him, „What's the matter you come cranky?" — „Oh, snake he bite me." A woman named Wóipa bled him, and when she had finished he fell asleep. He died in the middle of the night.

Mamúsa told the people, „I been speak him dream belong me — no listen."

B. NIGHTMARE (no. 391—398; cf. Index, Dreams).

391. (By Bíri, Ipisía). On relating the dream he was still shuddering at the unpleasant experience he had had while dreaming.

A large snake had been killed in the village on the previous day, and Bíri dreamt that it was still alive and chased him away to a dark place where he had never been before. He met some strange people there whom he could not see, only hear. Very much frightened he wanted them to light a fire, but they would not do so. They brought him a great quantity of some kind of food with an abominable smell and taste like excrements, and commanded him to eat it. Bíri did not dare refuse, and vomited again and again. At first he did so at „that place" (where he believed himself to have been in the dream), and he continued to be sick in his house after awakening.

392. (By Káku, Ipisía). He saw people without heads coming up from the water, and the first of them was an Áuti man who had died when Káku was a boy. The man wanted to tell Káku something, but the latter was so frightened that he woke up, and although it was a long while till morning he sat up all the rest of the night for fear of dreaming the same thing again.

393. (By Gaméa, Mawáta). A man named Káiri dreamt that another man named Kesáve was attacked by a wild pig which gored him in the body so that the intestines ran out. Kesáve came crawling to the place where the people were. The intestines were put back into the belly, and the wound was closed up. Kesáve got up, but after a while his stomach began to swell out more and more, till Káiri became so frightened that he woke up.

394. (By Menégi, Mawáta). He was attacked by a „bushman" and tried to defend himself, but neither arrow, spear, nor axe did the man any harm. Menégi got away into the water. After a while the „bushman" came for him again in the shape of a pig. Just as he was about to catch Menégi in the water, the latter woke up.

395. (By Gágu, Mawáta). He was caught by some „bushmen“ who wanted to take out his intestines and put in those of a kangaroo instead, as is their method of performing *máuamo,* a kind of sorcery (cf. no. 389, foot-note). They were already placing the point of a knife against his stomach, when he woke up screaming.

396. (By Sáibu, Mawáta). His spirit had gone to Mábudaváne where a number of „bushmen“ were attacking some Mawáta people. Sáibu fled into the water, but sank in spite of his efforts to rise to the surface. He struggled on underneath the water till he knocked his head against a stone in Páho island and climbed up. At Páho there were some spirits of dead people who wanted to compel him to eat their food, and as he refused, one of the spirits attempted to run him through with a two-pronged spear. Sáibu fled and tried to jump over the passage between Páho and Mábudaváne, but fell right into the middle of the channel. In the same moment he woke up, and the people in the house were much frightened when they heard him shrieking.

397. (By Sáibu, Mawáta). An old woman named Gúma dreamt this. She had climbed up an *ámuhe* tree to pick the fruit, when a „bushman“ came running and drew his bow at her. Terror-stricken she nearly fell down. The people heard her calling out for her brother and woke her up.

398. (By Gibúma, Mawáta). He was asked by a woman to have connection with her, but did not venture to do so, for her vulva was provided with sharp teeth and opened and closed continuously like a mouth. Again and again he tried to muster up courage but shrank back every time. At last the woman got up and attacked him with a piece of wood, and he fled into the water. But he found that he could not swim, and to add to his horror a crocodile came towards him and was about to catch him when he opened his eyes.

C. **OTHER DREAMS** (no. 399—407).

399. (By Gaméa, Mawáta). The Mawáta people were spearing turtle and dugong and had erected platforms off Gesóvamúba point. A canoe was sailing about near by, and a man named Máo stood in the bow looking out for turtle. He had only an old-fashioned harpoon consisting of a mere pole with a hole, into which the point was inserted. They saw two copulating turtle, and when Máo tried to spear them, the handle broke and the point slipped off the back of the upper turtle. After a while they saw two other copulating turtle, and as they had no harpoon, one of the men named Kesáve said to Máo, „More better you try catch hold turtle along hand.“ „No,“ Máo said, „I no savy catch turtle along hand, more better you go.“ However, he was persuaded to try, so he tied the end of a rope round his arm and plunged into the water. The male turtle was very large, whereas the female underneath was quite small, and Máo tried to squeeze himself between them in order to catch the latter, as the females are considered the better. As he did so, the male bit him in the back of his neck and the female turned its head

and bit him in the face. It was only when Kesáve struck them with a piece of wood that they let go their hold and escaped. Máo was hauled on board bleeding and wanted to return home, but after some parley they continued the chase. Kesáve caught one turtle with his bare hands and Máo another. When they arrived home Máo's face and neck were terribly swollen.

400. Immediately after the previous dream Gaméa dreamt again. Two nude girls with well-shaped breasts came to him, and he asked them, „Where you two fellow come?" „Me come from Kíwai, me come look round man, he no got no man along Kíwai." Gaméa had a small hut and said, „You go inside, I go look round man belong you." When the people returned from their work, Gaméa said to them, „He got two girl here, he come from Kíwai, he look round man, two fine girl." A man named Wáiba said, „Oh, woman belong me," and another man named Sérége said the same thing. The two girls had come out of the hut and were standing behind Gaméa holding his hands. Wáiba and Sérége came to take the girls away, but on seeing them they said, „That no Kíwai woman, that Tugére woman, he no got no grass (skirt)." The two girls said, „No, me no belong Tugére, me belong Kíwai." Gaméa asked them, „What for you no got no grass?" „Me come look round man, that's why me no got grass." Wáiba and Sérége took the two girls into their houses, and the girls became their wives and put on „grass".

401. When the preceding dream had finished Gaméa looked in another direction and saw a man approaching him whom he did not recognize. He had a great number of arrow-shafts protruding from his body, and a axe driven into his head. Looking round Gaméa saw how the women were fleeing into the house, shouting out, „Devil (ghost) he come, he got arrow." The spirit was jumping along with both his feet together roaring out, „*Br-br-br!*" Gaméa asked him, „You devil?" „I man, somebody kill me." The spirit tried the doors of the house, one after another, but could not get in. At last he came for Gaméa, who wanted to escape but could not. He tried to crawl underneath a canoe, but it was too small to hide him, and when he tried to fly he found it impossible („my body go on top, leg he catch him ground, can't lift him up"). The hands of the spirit were painted black, white and red, and just as he was about to catch Gaméa's legs, the latter woke up beside himself with terror.

402. (By Sáibu, Mawáta). A man named Awági dreamt this. Another man named Áudo called Awági to come and help him launch his canoe, and when the craft was afloat Áudo paddled up the Bínatúri river in it. He went on shore in a certain place to cut wood, and while he was occupied there a snake came crawling behind him and bit his foot. Áudo got up on the trunk of a tree with the snake hanging on to his foot. He called for help, and some men came running: „Oh, snake there beside that man!" Áudo shouted to them, „Oh, you fellow take me, put me along canoe." The snake did not let go its hold, and they lifted the man into the canoe with the reptile dangling from his foot. Áudo was brought home and carried into his house. The snake began to grow and was soon as large as a drum. The men said, „You fellow pull him out that snake, open him mouth," and they tried hard but could not tear the creature away. Áudo took a knife and wanted to cut off the snake's head, but the knife broke.

His brother Námai wailed all the while for him. Someone said, „Oh, look out, I take tomahawk, I break head belong that snake," and he directed a blow at the snake, but the handle broke.

At last a man with a nose looking like a stick came out from the water. This man was the master of the snake. He said to the people, „He (Áudo) been humbug my people, I humbug him. You look." He produced a piece of wood, which was as red as „what place sun he get up", and chewed a small piece of it which he spat at the snake. The teeth of the reptile relaxed their grip, and the mouth opened. The man caught hold of the snake by its head and said, „You fellow look, that's no snake, that's stick," and the snake was transformed into a stick. Next he spat on the stick, put it across Áudo's forehead and passed it along his body right down to his feet, saying at the same time, „I make him out that blood, I think that poison been go inside you (your) body, you no dead. That thing (the snake) he no come self, I been make him, I cure him now." When he had finished, he put the stick into the water and said, „I go back now, my place he stop along water." The stick changed into a crocodile under water, and after a while the head of the beast came up with its mouth wide open. The man went into the mouth of the crocodile, which disappeared with him into the water.

At the same time Awági's little boy Gímini woke his father saying, „What name (what) you talk along who?" Awági, still terrified, shrieked, »*Ha-a-a!*" and his boy, who thought that his father was going to hit him, joined in, shrieking, „*O-o-o!*"

Later on Áwagi sent for Áudo and said, „You no walk about, I been dream along you. Suppose you walk about, you find him some bad thing." For a long time Áudo remained in his house, not daring to go out. The people always warn their friends of dangers of which they have learnt in dreams.

403. (By Sáibu, Mawáta). Once when Sáibu was out hunting, the dogs started a kangaroo. He shouted to another man named Áudo who was near by, „O, brother, you come quick, kangaroo here." Áudo came running and caught hold of one hind leg of the animal while Sáibu caught hold of the other. Suddenly the kangaroo disappeared, and the men were holding a pig: „My god, brother, that kangaroo he other kind, he go now, you me catch pig now." The pig turned round and bit Sáibu in the leg, so that the flesh was torn away, leaving the bone bare above and below the knee. Another man named Dábu came and caught hold of the pig, and his wife Kútai bound up Sáibu's wound. Sáibu was carried home and put close to the fire, and from there he saw how the pig turned round and bit Dábu too, tearing away his genital organs, so that he died. Kútai and all the people wailed when Dábu was carried to his house. But after a while he suddenly returned to life.

The Túritúri people had heard of Sáibu's and Dábu's adventure and came to see them, and they were taken over to the Mawáta side of the Bínatúri river. But the Mawáta men were angry, because the Túritúri people had brought about the accident, for they practise that kind of sorcery. The Mawáta warriors attached new strings to their bows in preparation for a fight. One of them named Sále drew his bow and said, „What name (why) you fellow come? Who been sing out (summon) you fellow?" „Oh me come look that two fellow pig been bite him." Sále shot a Túritúri man, and all the people got up and began to fight. Sáibu saw how a man

named Tom took his beheading knife and tried to cut off the head of a Túritúri man, and at that moment he woke up. His boy said to him, „What name (what is it) you talk, father? „Oh, I dream bad, that's why I talk."

404. (By Sáibu, Mawáta). He saw two canoes sailing on the water with two men named Ánu and Bálus steering. It was quite calm, but the canoes sank down of their own accord. Ánu and Bálus climbed up on the masts, and the people were shouting on the beach.

Suddenly Sáibu found himself at Mábudaváne in the company of a man named Duáne, and there he saw a small house which was hanging by a rope from the sky. The wind made the house whirl round and round, and in it they saw a man named Dábu. He asked Sáibu and Duáne to come into the house, and they crawled in through a small opening while the house was spinning round. The wind came whizzing and tossed the house round, and the men had to crouch on all fours in order not to be thrown off. A man up in the air was holding the rope by which the house hung, and they heard his voice saying, „That house I make him for wind." A heavy gust of wind came and carried off the roof of the house. Sáibu did not see the house any more. He left Dábu and Duáne, who sailed away in a canoe, while he himself wandered to another place.

He found a woman who lived in a house built all of timber. Underneath the house there was a hole, in which she kept a pig, but no one else knew of the animal's existence. She was Wáobe, the wife of a Mawáta man named Návoi. She used to cut the hair of men, women, and children, and give it to the pig to eat. Sáibu wanted to see the pig, and at last she showed it to him. The head was a skull with no skin or flesh, the animal had two arms instead of forelegs, and the skin on one side of the body was like that of a cassowary. „You no go speak along nobody," the woman warned Sáibu, „that thing he bad thing." She closed the hole again, and in order to make Sáibu keep the secret she wanted him to sleep with her. Sáibu was afraid, but she insisted, and just as he was about to yield, his small boy woke him up. „What name (why) you wake me up?" Sáibu said. „Oh, father, I been hear you talk bad thing."

405. (By Gaméa, Mawáta). He was swimming across a creek. A crocodile tried to cath him, but each time he jumped aside „like a water-spider". He saw the people spearing dugong from platforms which they had built in the sea. Gaméa found himself spearing a dugong which he cut up in the water. Two girl spirits came running, and as they had nothing on Gaméa at first felt ashamed, but they said, „That (is) fashion belong me fellow, me no got no grass." They asked Gaméa, „You give me some meat, father belong me want some meat." „Who father belong you?" „My father name belong Ikúro," the one girl said, and the other, „My father name belong Isávo." Ikúro was a Mawáta man who had been killed in a fight with the Paráma people, and Isávo another man who had been killed at an attack by the Tógo people on a party of Mawáta men.

Gaméa gave the two girls some meat, and they returned to their fathers. The girls were very beautiful, „hand belong him very fine, hair he too (very) long, two nice, fine girl, big leg." After they had left, Gaméa went to play with the boys on the beach.

406. (By Bíri, Ipisía). A man named Áua dreamt that the whole Kíwai island was flooded, and the water rose even above the coconut trees. People, dogs, pigs, and all sorts of things were floating in the water, and carried away by the flood. Some men had got into their canoes, and Áua tried to reach one of these crafts, but the people on board said, „No, you no come, by-and-by you come, he capsize altogether." While Áua was crying in the water a log of wood came floating past on which he climbed up. At last he was carried ashore in another place. Some other people too had drifted over there. „What place you me (we) been find him?" Áua wondered, „where proper place belong me?" The people had no food and no fire. Some men went to look round and came to a village. The people there said, „Halloo, where you come?" „You no talk," the others answered, „you give some kaikai first time before me yarn." They were given food, and after eating they said, „Oh, place belong me, water he cover him up altogether. Some man he lose, me fellow come." The people in the village wanted them to stay there for good and gave them many presents.

Just then Áua was bitten by a centipede and woke up. He sat up and looked round: „Where that thing me been see?" „What name (why) you look round?" his wife asked him. „Water been cover him up this place altogether, I go other place, them people been give me that thing, that's why I look round."

407. (By Bíri). A man named Natúradúbu dreamt that he was standing on a bridge above a creek, and a canoe full of girls came paddling towards him. The girls had no petticoats, and were laughing among themselves. The breasts of some of them were round, while those of others were hanging down. Natúradúbu too had nothing on and was greatly excited. One of the women asked him to come into the canoe, but he wanted her to come on shore. The women all laughed and said, „What's the matter *árumo* (penis) belong that man, he big one." One of them came on shore, and she was laughing all the while. Natúradúbu said, „You no laugh, come on, you me marry," but she did not answer, only laughed. One of the other women wanted her to come back, but she stayed with Natúradúbu, who took her hand, and they walked away along the path. He had connection with her. They went on and came to a large village where the girl lived, and she wished him to remain there with her. He gave payment for her, and they were married. The people wanted to prevent him from going home, and there was some tumult. At last Natúradúbu ran away leaving his wife behind, and all of a sudden he woke up in his own house. „Oh, where my wife?" he exclaimed. „What name (what) you look round?" his real wife asked him. „Oh, I been dream him good (good-looking) girl, I been married finish, I look round." He tried and tried to find her and told everybody, „I been married finish, he good girl." But he did not find her.

XVII. TALES OF CHILDREN

(no. 408—412; cf. Index, Children).

HOW THE WICKED MAN KILLED THE CHILDREN, AND HOW THE LITTLE BOY ESCAPED.

408., An old couple lived by themselves at one end of Sáibai island while the rest of the people lived at the other end. Once when the people went to the bush they left some food with their children and asked them to go and give it to the old man and woman. The old man pretended to be ill, and after a while he made the children believe that he was dead, and his wife cried out, „Oh, man belong me he dead now!“ She said to the children, „You take him go on top coconut tree.“ And the boys and girls caught hold of his limbs and head and dragged him up to the top of the coconut tree. But when they reached the top the old man suddenly seized and killed them and hurled them down as if they had been as many birds. He came down, and he and his wife cooked the bodies in the earth-oven and began to eat them, consuming the feet and hands first. In the evening the parents returned home without knowing what had happened, and thought that their children were with the old people.

The next day the same thing happened. Some children were sent to the old man and woman, and the former pretending to be dead was dragged up into a coconut tree. One little boy stayed by himself on account of his bad sores and looked on. „That old man, old woman, what he go do for all boy and girl?“ he wondered. On arriving at the top of the tree the old man struck out with his hands and feet shouting to the children, „You think me dead? I no dead, I make fool along you, I kaikai you this afternoon!“ He flung down the children, and the old woman who was standing at the root of the tree broke their foreheads with a piece of wood. The little boy looked on in terror and thought, „Oh, more better I run away.“ Off he ran through the bush, and arriving home darted in by the door. „Oh, mother, father!“ he exclaimed, „that boy, girl no more! That old man, old woman he kill him altogether! Yesterday he go — you think he stop there? To-day he go — you think he stop there? He no stop there; all he dead, two fellow kaikai.“ „Me go kill him to-morrow,“ the people all cried and made their weapons ready. „Oh, my god, two fellow all same pig he kaikai all pickaninny! What's the matter two fellow kill all boy, girl belong me?“

The next morning they all set out to find the old people. On seeing the crowd, the latter mistook them to be some more boys and girls coming to them, and thought, „Oh, plenty people

he come now, all boy, all girl. Plenty fish (meat, food) you me (we) kaikai, this time he come full up." On their arrival the people said, „Where all pickaninny belong we, boy and girl?" The old man and woman could not conceal the truth, for the children's bones and other parts of their bodies were lying all over the place. „Oh, we two fellow been kill him, kaikai all lot," said they. Then the people speared them, and when they were dead their bodies were cut in pieces and burnt in the fire. The children's remains were carried home and buried. (Ébau, Mawáta).

THE CHILDREN WHO FOOLED AN OLD MAN AND WERE KILLED BY HIM WITH THE EXCEPTION OF THE LITTLE BOY.

409. A number of little boys belonging to Davári once went to the bush, and some distance behind them came an old man and his wife. The boys killed a snake which they placed on the path. Then they went on and began to build a small hut in the bush, for they intended to spend the night there.

The old man walking along suddenly saw the snake which he thought to be alive. He got such a fright that he fell down. He hurt his back so badly that he could not walk properly after that. „Oh, what name (why) you fellow fall down?" his wife asked him, and he said, „I fright that snake." He found that it was dead and said, furious with anger, „Who kill that snake?" He asked his wife to pick it up, and she put it in her basket. Proceeding on their way the two found the boys and asked them, „What name (what) you fellow make him?" „Oh, me make him house, me want sleep along bush." „All right, me two fellow too sleep along bush," said the old man, and he sent the boys home to fetch food and mats, and asked them to tell their parents that they intended to stay overnight in the bush.

Upon the return of the boys the old man who knew that they had fooled him with the snake, cut the reptile in pieces which he mixed with sago. He invited the boys to eat the sago, lying to them, „You fellow kaikai, that fish inside." The children all ate of it excepting one little boy who was asleep and therefore escaped the old man's attention. The others died from eating the snake, and the old man and woman who thought them all dead ran away far into the bush.

In the morning the little boy got up and tried to rouse his brothers, „You fellow get up; you me (we) go!" Looking into their faces he exclaimed, „Oh, that boy he finish now, altogether boy!" He ran home and said to the father and mother, „Boy belong you he finish, one old man give him puripuri (sorcery)!" „Old man he stop here?" the parents asked him. „No, old man he run away to-night." The father and mother went to the bush and found their sons dead, and they wailed and buried them. Then the people all armed themselves and set out in pursuit of the old couple. One man who went in front of the rest found them sleeping in a small hut. He came back and said to the others, „You fellow no talk, you stop quiet," and they all crept up to the hut cautiously („he walk along close to ground"). The men shot their arrows at the two old people and killed them, after which they cut off their heads and returned home saying, „Old man he finish now, no more life." (Káku, Ipisía).

A. Some Kíwai boys caught a snake in a trap which they had set for bush rats. They placed the snake on the path and frightened a certain old man so that he fell and hurt himself. He was a sorcerer and took revenge upon the boys as in the first version. One boy escaped, and the old man and his wife were killed by children's parents. (Mánu, Ipisía).

B. The old man was so frightened by the snake that he fell and broke his arm-shell which made him furious. While he and the boys were spending the night together he got up and cut off the head of one boy after another with his beheading knife, but one little boy managed to get out in time and hid underneath the house, for it was too dark to run away. In the morning he informed his parents of what had happened. The heads of the boys were found in the old man's house, and he and his wife were killed. (Ibía, Ipisía).

C. Some Iása boys once set traps for bush rats and one of them caught a snake. They frightened an old man with the snake, and he fell and broke his arm-shell. The boys were „poisoned" as in the first version, except the youngest of them, a little boy who still carried weights in his ear-lobes. The old man and woman were burnt to death in their own house. (Ganáme, Ipisía.)

HOW THE BOYS WERE CAPTURED BY AN OLD WOMAN AND ESCAPED.[62]

410. A number of boys lived inside a large tree at Búdabe on the Bínatúri river. One day they shot a *sóreámo*-bird which belonged to a little old woman living at Díbegomo. She was very angry, and they fled before her into their tree. One day she came and captured all the boys, put them in her basket and placed it on a shelf, and then she went out closing the house carefully behind her. She wanted to make some sago in order to cook the boy's flesh with it.

The boys wondered how they should get out. One of them had a feather which he put in his mouth, and thus he transformed himself into a bird. In the shape of the bird he managed to creep out. Then he released the rest. They put some frogs into the basket saying to them, „Suppose that wòman he ask, 'You fellow there?' you gammon tell him, 'Me fellow here, me fellow no been run away.'" When the woman came back she was deceived by the frogs and took them to be her prisoners.[37] She took the basket down and hit it with a large stone meaning to crush the boys to death, but to her surprise the frogs jumped out. „Halloo, my kaikai been run away!" she exclaimed. Then she set off to pursue the run-aways. But the boys were waiting for her on the other side of a creek, and when she came out on to a bridge which lead across it, they shot her, and she fell dead into the water. They carried her into her house and set fire to it. A hole burst open in her chest, and she called out to them through the opening, „Oh, you fellow been run away, I want kaikai you fellow."[40] „Oh, you *kobóri* (copulate with) yourself there," said the boys scornfully, „you kaikai close up me fellow. You stop; me go house belong me fellow." She was consumed by the flames, and the boys went home to Búdabe, and there they live in the bush, although invisible. (Gúi, Dírimo).

THE BOY WHO WAS PURSUED BY AN OLD WOMAN.[62]

411. At Úme there lived some boys who used to fish and work in their gardens. Once one of them shot at a certain fish called *sóreámo,* and suddenly an old woman named Páki ran to him

and cried out, „You no shoot boy belong me! You look out, I kill you there!" She tried to hit him with a stone but missed him. The boy ran away with the woman in pursuit, and she called out, „I go kaikai you, you spoil my boy! Good job you been miss!" The chase went on round all the trees and bushes which were growing there, and the fish fell out of the boy's basket. They did not stop running till it was dark, and then the boy lay down and slept on one side of a bush, and the old woman on the other side. In the morning the chase was resumed, but the woman could not hit the boy. Thus they ran on for many days in succession.

The boy was missed by his friends, and they came to search for him, but could not find him, and he was thought to be dead.

At length the boy ran home, and he had become so thin that hardly any flesh remained on his body. His parents saw the old woman pursuing their son, but he could not stop but signed to them what they should do. The people understood him and dug a deep hole in the ground, covering it with some large leaves, and the next day when the two ran by again, the boy jumped over the hole, for he knew where it was, but the old woman fell into it, and there she was caught. The people threw hot stones and boiling water on her, some shot her with their bows and arrows or hammered her with their stone clubs, and at length she was killed. The boy, half dead, was taken care of by his parents. „That woman he dead, and them fellow he stop." (Gúi, Dírimo).

THE BOY WHO ANNOYED A SPIRIT AND WAS KILLED.

412. A certain Kubíra boy on his daily way to the gardens used to pass by a hut in which a spirit lived. He was in the habit of throwing a stick into the hut whenever he went by, and the spirit had to dodge the missile or he would have been hit. He grew greatly annoyed: „Oh, same boy he chuck wood! You no think man (somebody) he stop here, look out (after) house? You bad fool, by-and-by — next time!" This was repeated every day.

Finally the spirit took a piece of wood and keeping it close at hand waited for the boy to come. The boy came as usual on his way to the bush and threw a stick into the hut. The spirit seized his weapon, jumped out and hit the boy, killing him on the spot. He left him lying on the path and said scornfully, „You get up, you kill me! You strong boy? All time chuck away stick along my house — no good."

After a while a certain big man came walking along the path from the village, and on seeing the boy he exclaimed, „Uó! what's the matter that boy? Who been fight, who kill him that boy?" He went and summoned the people, and they all wailed. The boy was carried home and buried. The people burnt the hut but did not find the spirit who had killed the boy. One night one of them dreamt that the spirit came to him and said, „Oh, that boy, every day, every time he chuck away stick along my house, that's why I fight." And the dreamer told the people what he had learnt, and everybody thought that the boy himself was to be blamed for his death.

Since then the people take care not to throw anything into an apparently empty house.

According to another version by the same narrator the Kubíra boy used to go to the bush every day playing his *piago* (pan-pipe), and whenever he passed by the hut where the spirit lived he threw a piece of clay in at the door. In the end he was killed as in the first version,

and the spirit went away from the place. The people who assembled round the dead body found the stick with which the boy had been killed and from it thought out how his death had come about (Káku, Ipisía).

A. On passing by the hut the boy used to hit the wall with a stick, and finally he was killed by the spirit. His parents had been absent and on returning home they killed the man in whose charge the boy had been meanwhile, and a bloody feud began. (Aváti, Ipisía).

XVIII. TALES OF ANIMALS AND PLANTS

(n:o. 413—450; cf. Index, Animals and Plants).

SNAKES WHO MAKE THEIR WAY INTO WOMEN.

413. After finishing their work in the bush a certain Kubíra man named Gímai and his wife returned home one evening. The woman went apart to relieve herself and was seen by a large snake with her petticoat open. After a while she returned to her husband, and they went to sleep.

In the night the snake came into the house. It found the woman and passed into her body, and there it remained. The woman's nipples turned black, at the sight of which Gímai exclaimed, „My god, *ámo* (nipples) belong you come black now! I no been go for you, what's the matter *ámo* belong you come black?" „I don't know what kind thing he come inside my *ie* (vulva) night-time," answered the woman.

The snake wanted to come out, and the woman thougt that she was about to give birth to a child. She was taken out of the house, took off her petticoat, and sad down, and another woman prepared to assist her. Suddenly the snake's head stuck out, and the other woman, horribly frightened, called out, „My god, that (is a) snake!" She tried to catch the snake, but it quickly retired into the woman. Again and again the head peeped out, but whenever the woman tried to catch it it drew back. Gímai, the husband of the sick woman, was informed, „That no pickaninny he come out from you (your) woman, that head belong snake he come. We want catch him, he go back." He went to his wife, and when the snake stuck out its head, the man managed to get hold of it. The snake was drawn out, and Gímai called some men to come and cut it up. Then they roasted it on the fire and ate it, and when they had ended their meal the sick woman was dead. (Continued in no. 232 D; Gibúma, Mawáta).

A. A Díbiri woman was once seen by a snake while changing her petticoat after swimming, and in the night the reptile came and made its way into her vulva. At dawn the snake withdrew into the bush, but next day it saw the woman again, and in the night it came back and passed into her with only the tail sticking out. A man who saw the snake awoke the people, and the reptile was killed and thrown into the water, and there it transformed itself into a canoe. (Continued in no. 419 C; Epére, Ipisía).

B. Once while a certain Kubíra woman was asleep, a snake passed into her belly without her knowing. At night its head used to stick out from her vulva, and at times the reptile came out

altogether and killed some people. It consumed the woman's intestines. At length the snake was killed and thrown into the water, and there it became a canoe. (Continued in no. 419 B; Ibía, Ipisía).

C. At Paára a woman who had been pounding sago during the day was visited at night by a snake which lived in the sago tree, and it passed into her vulva. Her belly swelled out, and on questioning her the people concluded that she harboured a snake. They managed to entice the reptile out with a bait and killed it, but the woman died. (Duába, Oromosapúa).

D. A certain Dorópo man frequently slept with his wife, but she did not become pregnant. Once a large snake passed into her by the vulva and coiled itself up within her and ate her intestines. The husband wondered what the extraordinary thing in her belly could be. One day he tried to lure the snake out with a bait, a cooked fish and a piece of cooked sago, holding a snare ready in front of her vulva, and at last he managed to catch the snake. The reptile was pulled out and killed, and the people cut it in pieces and burnt it. But the woman died. (Támetáme, Ipisía).

E. A Wáboda canoe was once shipwrecked, and the people on board got into the water. A large water snake passed into the vulva of one of the women, and coming out again it caught her wrist and began to swim with her towards the shore. She was rescued by another Wáboda party, and the snake was frightened away. The woman told the people what had happened, and as her husband had been drowned another man took her. But she was frightfully sore after her experience with the snake, so her new husband could not sleep with her. (Támetáme, Ipisía).

F. Once when a certain Ipisía man filled an *oboía* (bottle made of a coconut-shell) at a water-hole a small snake passed into the bottle. On his return home he left the *oboía* in his house, and presently his wife who had been catching crabs came home. She was very thirsty, and while she drank out of the *oboía* the snake made its way into her belly. It grew there, and the woman swelled so much that she could not walk but had to stay indoors all the time. The people came and looked at her. „Me think he got pickaninny inside," they said. When the snake moved the woman thought it to be a child, for she did not know that there was a snake within her. When the woman thought that her delivery was approaching, the people put her into an enclosure in the house and looked after her carefully, and the husband waited outside. In the night the head of the snake same out, and the reptile was as large as a tree, and the women exclaimed, „He no pickaninny, I think he *édei* (snake)!" They said to the husband, „*Édei* he come, no pickaninny," but at the same time the snake drew back into the woman. She lay motionless and exhausted („hand he no strong, leg he no strong").

In the morning the man went to the bush and made some sago which he brought home and cooked. He gave some to the women, and they put it in front of the sick woman so as to lure the snake out by the smell. In the night the head of the snake appeared again, and by moving the piece of sago further and further away the women succeeded in bringing the snake out altogether, and they even enticed it to follow them out from the enclosure of mats. Then they called the men to come, and they shot the snake with their bows and arrows and hammered it with their stone clubs. Finally the reptile was cut in pieces and burnt. The sick woman died, for the snake had eaten all her intestines. (Nátai, Ipisía).

G. This version is very like the preceding one. The woman who drank the water belonged to Báta in Wápi. The people lured the snake further and further out with a cooked fish, and it was killed, cut up, and burnt, but the woman died.

The same informant told a little shorter version also, a few of the details slightly varying. (Káku, Ipisía).

H. In this version the people tried in vain to catch the snake's head in a snare. The woman died and was buried with the snake still inside her, but next night the reptile came out, and her belly shrunk in, for in the morning the people saw that the ground had sunk on that spot. (Ganáme, Ipisía).

I. There is also a story telling how a boy once happened to swallow a small snake in his drinking water. It grew very large and his belly swelled out. Shortly afterwards the boy died. (Sáibu, Mawáta).

MAIGIDUBU, THE SNAKE-MAN WHO PROTECTS WOMEN (cf. Index).

414. A certain woman in pregnancy was once catching fish by herself when she felt that her delivery was close at hand. She thought, „I can't born pickaninny along ground; by-and-by some snake come catch me," so she climbed a tree and constructed a small shelter for herself, and there she bore a boy. Her blood ran down the trunk of the tree till it reached the ground, and the smell attracted the attention of a large snake Máigidúbu by name, who was also a man and lived in the neighbourhood. He lifted his head and sniffed, and after locating the direction where the smell came from he started to crawl along, scenting out the right way. On reaching the tree he began to climb up, and the terrified woman cried out her husband's name and lamented, „That snake he come kill me now right up!" But her husband who was far away did not hear. When Máigidúbu was close up to her he opened his mouth and said, „You come, my girl, I no snake, you no fright along me. I no go kill you, I take you down, I take you go along my place. You put pickaninny along my mouth first before you come self." And the woman first placed her baby and then herself in the reptile's mouth. The snake who was as large as a coconut tree carried the two to his abode. On arriving at his house which was like that of ordinary people he opened his mouth, and the woman came out first. „You put him hand close to my mouth," said the snake, „pickaninny he come, you catch him;" and the woman received her child. She thought to herself, „Oh, that man no got no woman, he stop one man (alone). What's way (how) he make him that house, he got no hand?" For she thought that he was a real snake.

After the woman had disappeared her husband, whose name was Róropídji, went to search for her everywhere but could not find her. In the end he married another woman.

Máigidubu said to the woman, „Plenty banana, taro here, you go take kaikai. You give that pickaninny, I look out (after)." And the woman handed him the child and went to fetch the food. She prepared a meal and gave some food to the snake, but he said, „You no give me much, you give little bit, you kaikai along you (your) pickaninny."

In the night Máigidúbu went out in search for game and killed a number of pigs and kangaroo by coiling himself round them and crushing them, and then he swallowed them up and carried them home. There he brought forth the animals, and placed them close to the house. He said to the woman, „Come on, my girl, cut my pig, you give me thing belong belly (the intestines). You kaikai proper meat along you boy, I want feed you." She cooked the meat in the earth-oven, and when it was ready she brought some to the snake, but he said, „No, no,

you no give me meat, you no give me plenty." She then cut a smaller piece for Máigidúbu. He went and hunted pigs for her nearly every night. Some nights he went to work in his garden in the shape of a man.

The little boy grew up, and one day his mother asked Máigidúbu to make him a small bow and arrows, which he did the next night. The boy went first and shot a frog and bringing it home asked his mother, „That fish (edible game)?" „No, that no fish, you chuck away, no man he kaikai that thing." Another day the boy brought home a lizard and asked his mother the same question. „No, that no fish," she replied, „next time you no shoot him that thing." Then the boy shot a rat, and the mother said, „Yes, that's fish, man he kaikai. You good boy, you catch fish." And she asked him to give Máigidúbu any game he killed. Next he shot a kangaroo, and again he brought it first to his mother to ask her whether it was edible.[9] Máigidúbu made him a large bow and proper arrows, and he started to kill pigs which his mother carried home for him (abbrev.).

In order to find out where his wife had gone Róropídji went and asked all the people to come and dance, and in every place he left a croton twig which is a token of such an invitation.[45] Máigidúbu was invited, and he said to the woman and boy, „You two go first, I go behind." The people all danced, and when the boy joined in, Máigidúbu followed closely behind him. Róropídji recognized his wife and said, „Oh, that my woman. That boy he been born him he come big fellow now." He wanted to take his wife back but Máigidúbu was angry and said, „You take that woman belong you, you pay me for that boy; I been feed him." „By-and-by I pay you," said Róropídji, „you go back along home first time." Máigidúbu went home alone. The boy was a great favorite with the girls and married two of them. He remained with his father.

Róropídji, however, did not give payment for his boy, and Máigidúbu became furious. One night he came into Róropídji's house, smelling his way to his enemy. He coiled himself round him and crushed all his bones. Then he betook himself home without anybody knowing that he had been there.

Róropídji was found in the morning, and his boy said, „Oh, father he dead, *káhuruéva-abéra* (grandfather or old father) been kill him." Then he went to Máigidúbu with his two wives and said to him, „I come back. You kill him father, I no talk; he no feed me, you feed me. Him he no pay. I go stop along you altogether." Máigidúbu said, „No good I stop next along you, you another body, I another body. More better I go stop along tree." And he gave the boy his house and all his gardens. If Róropídji had given payment to Máigidúbu, the latter would have remained with the people. (Íku, Mawáta).

A. A certain woman named Daríki once gave birth to a child, and as she did not wash herself properly the smell attracted Máigidúbu. He came in the night, and a rattle was fastened to the end of his tail. After lapping the blood he swallowed the baby and mother and brought them to his place where they came out. The woman was terribly frightened, but Máigidúbu kept her there and gave her food and water. Once when Daríki's husband was hunting in the bush his dogs brought him to Máigidúbu's place, and at the sight of the woman he said, „Oh, my wife, dog he find him now. Daríki, what name (what is) that thing close to?" Máigidúbu said, „Daríki, you ask him man belong you come close to." Shaking with fright the man drew nearer, he dropped his bow and ar-

rows, passed his water involuntarily, and crouched down behind his wife. But Máigidúbu said, „Daríki, you tell him that man he come, you two no fright, I father belong you two." And the man remained there and was told of Daríki's adventure (abbrev.). No bush grew where Máigidúbu lived, the ground was taken up with yams, sweet potatoes, taro, and other garden plants. Máigioúbu taught the man what „medicines" to use when planting yams. The people of the *géra* (sea snake) totem clan should put a small piece of the shell of a „bush fowl" egg into the first yam which they planted, for „all same fowl make plenty pickaninny one time, all same yam he come big, go all over garden." The members of the cassowary totem clan should use a cassowary's egg, and those of the crocodile totem clan a crocodile's egg, while the dog totem clan should use a certain leaf and in addition to that paint the yam red.

The man and woman returned home and taught the different totem groups the garden „medicines" which Máigidúbu had given each of them. When all the people had planted their gardens, Máigidúbu went to look at them and passed his water there, and that caused everything to grow well. On seeing the track left by the snake on the ground the people exclaimed, „Oh, Máigidúbu been go here, all same haul him canoe! Oh, he been *súsu* (make water) here!" And the taro and yams grew into a dense bush („shut him road, man no can look ground"). Previously to that the people had eaten only fish and bad fruit, but Máigidúbu gave them the right kinds of garden plants. (Gaméa, Mawáta).

B. A woman who had just given birth to a child was enticed by a *híwai-abére* (evil female being, cf. no. 148) to sit down on a *nábea* tree, and when she did so the wicked being caused the tree to extend itself high into the air lifting up the woman.[19] Her blood attracted Máigidúbu, and he brought her and the baby to his place as in the previous versions, and there he kept them. Once a man came by and seeing the woman wanted to marry her, but Máigidúbu killed him, for he did not want anybody to take her away. The boy grew up, and Máigidúbu gave him a bow and arrows with which he shot various animals as in the first version, bringing them to Máigidúbu and asking him whether they were edible. He also killed the *híwai-abére.* Máigidúbu invited all the people to come and dance and held a great feast (the woman's husband is not mentioned). Once a Búdji man came and „stole" the woman, but the two were detected by Máigidúbu who assumed his human form and shot them both dead with his bow and arrows. The boy did not take revenge, for Máigidúbu was his „father". Máigidúbu asked him to cut up the body of the Búdji man, and devoured the different parts of it. (Nórima, Mawáta).

C. A certain Búdji man named Usári gave his wife and child bad food only, keeping all the good food for himself. Once in his absence his wife whose name was Karóso gave her child some of the good kaikai, and on his return Usári became so angry that he left them both and went away to Tugágoro where he remained. One day Máigidúbu came to the deserted woman who was horribly frightened, but the snake-man did not do her any harm and stayed with her. The boy learnt to shoot with Máigidúbu's bow and came to ask his mother whether the animals killed by him were edible. He was told to bring them all to Máigidúbu. One day an evil being came to the place, and Karóso who was very frightened gave him food and drink to appease him, and after a while the being fell asleep.[36] Then she and the boy ran away and came to Tógi where there is a wide creek. On the other bank there were a number of *buhére-buhére* (also called *ororárora* or *étengena*-girl, cf. no. 133), who threw a rope across the water for the fugitives. Karóso and the boy caught hold of the end of the rope and were pulled across. Presently the evil being appeared and wanted to come across the creek, but the *buhére-buhére* threw him an old rope which broke when he was in mid-water, and as he could not swim he was drowned there. Then Karóso and the boy returned the same way to Máigidúbu. Another time Máigidúbu invited all the people to come and dance, and one of the guests was Usári. The people were frightened at first when Máigidúbu appeared in the dance. Karóso sent her son to

ask Usári to shoot the tame pig which was to supply meat for the feast, and he killed it with one shot. When the pig was cut up, Karóso brought one leg to Ubíri and said, „Suppose you want me and you stop here, you take that leg belong pig." But Ubíri was still angry and said, „No, belong you, you take him go back." He was the first man to leave when the feast was over and went to Tugágoro, from where he never came back again. His people are very numerous, they are the Tugére tribes who come and fight the Búdji people. (Gibúma, Mawáta).

D. One version of Máigidúbu, the woman, and the *híwai-ábére* is told in no. 149.

OTHER TALES ABOUT SNAKES AND WOMEN (no. 415—418).

415. Once when the women of Yam island were fishing, one of them found a „rock-fish", and underneath a stone close by there was a snake. The woman speared the fish and brought it home in her basket with the rest of her catch. When the fish were cooked, everybody came to eat and then they went to sleep.

In the night the snake crawled along thinking to himself, „Where I go find him my woman (the „rock-fish"), somebody been kill my woman. I wait for her, he no come along house. Oh, blood here, more better I go look that blood." The snake followed the smell of blood and scenting his way about came into the house where the woman who had killed the „rock-fish" slept. Without her knowing it he had connection with her, for he was also a man, and then he returned into his stone. The same thing was repeated the following nights (abbrev.). „What's the matter you got big belly?" the woman's husband asked her. „I no been do bad along you." „Yes, true," she admitted, „who been make that pickaninny? You no been make him along me, somebody no been catch me, I no savy where I get him." „All right, we look that time you born that pickaninny."

After a time the woman prepared to give birth to her child, and the old women assembled to assist her. But instead of a child she bore two snakes, and the women were so frightened that they all ran away. In the night the large snake who was the father of the new-born two came to the woman and said, „That two pickaninny, you look out (after) him good, you give *ámo* (breast). Suppose you kill him, you dead self."

The husband of the woman in child-bed wanted to kill the snakes, saying, „Ah, you kill that pickaninny, that no proper pickaninny!" „By-and-by you kill him, by-and-by I dead," answered she, but he did not believe her. While she suckled the snakes, one at each breast, her husband seized his stone axe, and although she appealed to him and wailed he killed both the snakes, and at the same time the woman died without anybody touching her. She was buried, and her husband wailed over her. „Oh, you leave him that cry," some women said, „by-and-by you find him another woman. Snake he been make him no good that woman." „All right," said he, „you fellow make yarn (decide among yourselves), who like me, come my house." They all said to each other, „You!" „Oh, you!" but at last one of them made up her mind and said, „All right, I go." The two were married, and the woman said to her husband, „You no keep me all same you been keep that woman before. You make him something quick along

me." The man granted her wish and started to „make him pickaninny". [1]) After a time the child was born.

Since this incident the people are anxious to have a child as soon as possible after they are married, said the narrator. (Sáibu, Mawáta).

416. Inside a well in Kíwai there lived a snake who was also a man, and one day he dug some deep holes round the well covering them with leaves. A number of girls came to draw water and fell into the holes, and the snake dragged them underneath the ground, and they became his wives. The parents went to look for them but only found the water-vessels close to the well. One girl alone had escaped, and she told the people what had happened. The next day the people went to the water-hole and called out the names of the girls, and as the snake was not on guard just then the girls came up. „Oh, good fellow man he stop inside along water-hole," said they, „suppose you me (we) go altogether along village, by-and-by he come behind." In the night the snake-man appeared outside the house and called the girls to come out. One of them went out and said to him, „You no kaikai me. You take out skin belong snake, you stand up all same man, father belong me want look you." The snake assumed his human form and was taken into the house, and the people said to him, „You leave him place belong you, come stop this place," which the snake did.

At night the snake used to kill pigs and cassowaries which he swallowed and brought home, and there he gave them to the people and resumed his human shape. And when the Díbiri or Wáboda people came to attack the Kíwais they were all killed by the snake who had a mouth at both ends of the body and ten pairs of arms. One day, however, when the snake-man had „stolen" a number of Kíwai women the men enticed him to go with them into the bush, and there they killed him. The spirit of the snake passed into a kind of turtle called *károro-gámo*, for it thought, „By-and-by people kaikai turtle, I kill him." And, in fact, when some men later caught and killed the turtle they died. The rest of the turtle was thrown away, and one of the flippers turned into a bird called *kumúo*. Some men once killed and ate a *kumúo* but they too died, and since then the people refrain from eating the *káraro* turtle and the *kumúo* bird. (Gabía, Ipisía).

417. A certain woman with a sucking child was once sleeping when a large snake attracted by her smell made its way into her house. The reptile caught hold of her two breasts and began to suck her. The woman got up and cried out for her husband, „You come, one snake catch him *ámo* (breast)!" The men came and the snake was killed, and then the people cut him in pieces and burnt it. (Káku, Ipisía).

418. Once a snake who was also a man repeatedly tried to catch a very handsome woman who used to paddle up a creek in her canoe. Finally he managed to carry her off into a large tree, and there he assumed his human form. They were afterwards married. (Támetáme, Ipisía).

[1]) This is different from merely having connection with the woman; if a child is contemplated, the husband must cohabit with her regularly, till the making of the child is completed.

THE SNAKE WHICH TRANSFORMED ITSELF INTO A CANOE.

419. One night when some Iása men went out for a natural want they saw a snake which was an *ororárora* (mythical being). They called to the people, „Oh, you come here! Big snake here, you me (we) kill him!" and they attacked the snake with whatever weapons they would get hold of and killed it. But they did not cut the snake in pieces, only threw it into the water. Some men said, „That's *óroradúbu*," and others, „Oh, no, that's big snake."

The next night the snake turned into a canoe which was found stranded in the morning by a woman who went out to catch crabs. It was a very large canoe, for the snake had made itself „more big". „Oh, good canoe, he been come from other place, he lose," the woman thought, and the people came and hauled it ashore.

After two nights and days the people said, „You me go Míbu, catch crab and fish. You me try that canoe he been lose." Thus they sailed to Míbu in the new canoe. On their arrival they went into the mangrove swamp to catch fish and crabs and nobody was left to look after the canoe. One man, however, returned before the others, thinking about the canoe, „Oh, no man he stop look out canoe, I go." The canoe was there all right, and the man bathed in the water and washed his catch of crabs, and then he went into the hut and cooked some food. Presently the canoe went under water of its own accord, and the man looking for it thought, „Oh, where canoe? He go down self. Oh, he come up again! That's no proper canoe, I think that's canoe belong that snake me been kill him."

The people returned to the beach, and one of them asked the man, „Canoe he all right?" „Canoe he all right," he replied, for he did not want to tell the others what he had seen. He only took his brother aside and picking up a large root of the *sáe* tree (which floats very well) he said, „Two leg he no go inside canoe, you me sit down on top that *sáe* (they should place the root across the canoe and sit upon it cross-legged). Brother, that canoe he no proper canoe that's snake; by-and-by he down along water."

The next morning the people left Míbu, and the two brothers sat on the *sáe* root. Halfway between Míbu and Iása the canoe sank down, and the people were all drowned except the two men who floated on the *sáe* and after a long struggle managed to reach Iása. They went into a house and said to the people, „That canoe he no come, he down altogether. He no proper canoe, he snake. You fellow kill him snake, chuck him along water, that snake he make him canoe." The people all started to wail, but nobody reprimanded the two men, for it was not their fault. (Káku, Ipisía).

A. A large snake killed by the Dúdi people transformed itself into a canoe which was found by the Uúo people. They used the canoe for going over to Kúruagímini to catch crabs. A cripple, in the absence of the rest, saw how the canoe several times went under water and after a while came up again, bailing out the water of its own accord, but he did not tell the others what he had seen. When the people were on their way back to Uúo the canoe sank with them into the water, and immediately came up again as if trying its power, but after a while it went down for good, and the people were drowned. (Támetáme, Ipisía).

B. (Continued from no. 413 B). The canoe which had previously been a snake drifted to Iása and was found by the people there. They went in it to catch crabs in Míbu. At first the empty canoe sank into the water and came up again, but when the people were returning in it to Iása it went down definitely, and everybody perished. (Ibia, Ipisía).

C. (Continued from no. 413 A). The snake changed into a canoe and was found by the Díbiri people who went in it to an island called Mórigi to catch crabs. The snake-canoe caused all the people to get drowned; „that snake they been kill him he pay back." said the narrator. (Epére, Ipisía).

THE SNAKE AND THE HUNTER WHO WANTED WHITE FEATHERS.

420. The Gebáro people were preparing a great *madía* dance, and the men were all eagerly hunting certain white birds to get feathers for their head-dresses. A certain young man who had only one white feather went to a friend and asked him, „You can lend me white pigeon (bird)? I no got, that's all I got one." The other man answered him, „You been make garden all time, you no look round white pigeon. What's the matter you no shoot first time?" The young fellow went from man to man, but no one gave him any white feathers (abbrev.). Finally growing tired he returned home. „He no give you? he no lend you some white pigeon?" his wife asked him. „No, I ask all people; all people no want give me."

The man seized his bow and four arrows and ran to the bush to find some white birds by himself. He saw a large tree in which many white birds were sitting. Taking his bow and arrows with him he climbed up the tree and when he was sufficiently near he shot two birds and after a while another two. He was just about to shoot a fifth bird when he fell into a hole in the tree which he had not noticed. There was a large snake in the hole, and he fell right on to it, and the reptile coiled itself up round his body so that he could not move. „My fault I come here," he said to the tree. He could hear the sound of drums in a distance and said, „You fellow make him that dance. You fellow no lend me some white pigeon, that's why I come here." The snake did not kill him but kept him in the tree.

At dawn when „pigeon he make nice (noise), fowl he sing out," the snake uncoiled itself, releasing the man and went out to look for spoil. When the reptile was gone the man crouched down to sleep, and presently his elbow went through the wood which was very decayed. In a short time he had made an opening sufficiently large to enable him to get out. „Good job that snake no kill me, I come out, I man now!" he cried. He returned home but did not tell anybody what had happened to him, and taking a „half-canoe" (cf. p. 9) he paddled away till he came to Písiámi, not far from the Bámu river. There he was received by a friend of his but he did not tell him either, „I rūn away, snake he catch me." His friend brought him on shore and cooked food for him. When they had finished their meal the Písiámi man said, „You go sleep along corner, plenty puripuri-man (sorcerers) here," and he laid himself down nearer to the door.

On returning to the tree the snake found that the man was missing and set out in pursuit. It was night when it entered the men's house at Gebáro where the inmates were all asleep. But

the man not being there, the snake came out again following his tracks. „Oh, canoe there he been take him," the reptile thought. Swimming through the water the snake followed the same course which the man had taken and finally reached Písiámi. It made its way into the house and caught the Písiámi man taking him to be the one it was after, and it carried him away and killed him.

In the morning the people saw the tracks of the snake and found that a man was missing. They said to the new-comer, „What's the matter you no speak first time, 'Snake he come behind, that's why I run away, come here.' You no more go home, you take place belong that man snake he been take him. Pickaninny there, woman there belong that man, you take him." Therefore the man could never go back again to his proper home. (Gibúma, Mawáta).

A. The Koábo people were preparing for a dance, and a certain man named Gimáda wanted some white feathers for his head-dress, but nobody gave him any. He went to shoot birds by himself and fell into a hole in a tree as in the previous version. The hole led into the gound, and there was a large open space and a house like that of ordinary people; „that gammon tree he stand on top," said the narrator. There were gardens too beneath the ground. Gimáda was received by a strange human being who lived there with his wife. At times he appeared as a man and at times as a snake with a rattle attached to the end of the tail. The snake-man used to catch all sorts of animals which it brought home in his belly and there threw them up. He gave Gimáda a great quantity of white feathers and carried him home in his belly.

The dance was over, and Gimáda's wife wailed for her husband, thinking that he was dead. When Gimáda returned she first took him to be a ghost. Gimáda brought with him all the white feathers and the supply of meat which the snake had given him. The latter he distributed among the people but he refused to let them have a share in the feathers, for they had not given him any before. (Menégi, Mawáta).

B. A hunter used to shoot birds from a small hut which he had built in a tree. A snake lived there who asked him to give him some birds, but the man did not heed him. Another day when the man was shooting in the same tree the snake came and coiled itself round him and killed him by breaking his bones, and then it let him drop from the tree and took all the birds which he had killed into the tree. The wife and friends of the dead man came and searched for him and eventually found the small hut in the tree. Next his bow and arrows were discovered, and lastly the man himself. They wailed over him, and he was buried. (Káku, Ipisía).

C. A man who wanted feathers for a dance fell into a hole in a tree and encountered there a snake to whom the birds in the tree belonged. He was kindly received by the snake who gave him a great many feathers. The man promised the snake a woman and went home to get him one, while the snake came on behind. But the man could not persuade his sister to take the snake, and the latter became enraged. One night the reptile smelled its way into the house where the girl slept, coiled itself round her, lifted her up and carried her away, the girl being asleep all the while. The snake took her into the tree and kept her there. On awaking she was at first very frightened, but the animal spoke kindly to her.

The girl's parents came to search for her and found the tracks of the snake. Her brother showed the people the tree where the reptile lived, and at last they found it. At the sight of it they were terrified, but the snake did not do them any harm and gave payment for the girl to her parents, and she became his wife. (Mánu, Ipisía).

D. A hunter fell into a hole in a tree where a snake-man and his wife lived. The snake-man was out in the bush, but his wife, who was like an ordinary woman, had remained in and was occupied with making a belt. She kept the man there till the snake came home carrying in its mouth all sorts of spoil. At first the snake was wild on seeing the man but it did not hurt him, and after a while the reptile assumed its human form. In course of time the man was allowed to return home with many presents of food, and he promised to bring the snake-man a wife, but did not do so. In revenge the snake one night came into his house and bit him, and the people killed it, cut the body in pieces, and burnt it. (Obúro, Iása).

THE SNAKE WHOSE DAUGHTER WAS MARRIED TO A MAN.

421. Inside the Díbiri creek lived a snake-man, Abóma by name, with his daughter. Near by on the shore lived a man by himself. One day the snake-girl thought, „No good I stop along water, more better I go shore along that man. That man he marry me.“ And she and the man were married. They spent their time working in their garden. After a time the woman became pregnant, and one night she gave birth to a boy. When the father and mother went to work they had to leave their baby alone in the house, for there was no one to look after it. The mother was very anxious lest something ill should befall her baby in her absence, so one day she went to Abóma, her father, and said, „All time I go garden, no man he look out (after) my pickaninny. That's all my man he stop, no got no people.“ Abóma pitied her and the baby and the next day when his daughter and son-in-law went to work he came on shore and looked after the child. In the evening the woman returned home first and spoke to her father, giving him food, and he went back into the water. The husband did not know that a stranger had been there, and his wife had not told him anything about her father, for she felt ashamed because he was a snake. This went on for some time (abbrev.).

Once while the woman was in the bush making sago, her husband brought home some firewood, and at the sight of the snake close to his baby he thought, „My god, what name (kind of a) thing there lie down close to pickaninny?“ He fetched his bow and arrows and shot Abóma, and then he cut his body in pieces with his stone axe. At the same time his wife in the act of pounding sago in the bush cut her leg with her pounding stick and called out, „Oh, my man been go long time, I think he been kill my father! I no been tell him father come look out that pickaninny.“ Leaving all the sago in the bush she hurried home and caught hold of her father. „My god, what name (why) that woman run go close to that snake?“ her husband thought, „My god, what name you kill him?“ she cried, „that my father!“ „What's the matter you no tell me first time? Suppose you make me know, I no kill him.“ The man too was distressed, for the snake was his father-in-law. He brought the stem of a long creeper from the bush, threaded the severed parts of the snake on to it, and after joining them together he coiled up the snake in a corner of the house. Then he covered the reptile with a mat so that he and his wife could not see it. Man and woman went to work in their plantation, and during their absence the snake returned to life and became intact as before. „Father, you come all right now?“ the woman asked him on her return. „Yes, I come little bit all right now.“

The next day she again asked the snake to look after her baby while she and her husband were away, and after bathing in the water the snake completely recovered. Instead of watching the baby Abóma seized his bow and arrows and ran after the two people in the bush, meaning to kill his son-in-law. „My god, what's the matter (why) you no been kill me good?“ he cried to the man, „you go finish to-day!“ He drew his bow at him, but just as he was about to let fly he thought to himself, „Oh, that my *émapora* (son-in-law), I no kill him. Suppose I kill him, my girl he go stop along who?“ He did not shoot but said, „He no been kill me altogether, I come all right now; no good I kill that man,“ and he went back. In the evening the man and woman returned home, and the latter cooked food and gave her father some, and then the snake-man betook himself into the water. But in the night he donned his feather head-dress, and seizing his bow and arrows, stone axe, and beheading knife came on shore. Again he intended to have his revenge and kill his son-in-law. He stood close to the man with his stone axe ready, but the thought struck him as before, „My god, suppose I cut that man, my girl he go stop along who? He got no people here.“ So instead of attacking him with the axe he said, „No good I take stone axe, go cut him. Good I go shoot him along bow-arrow.“ And he drew his bow but could not let fly thinking of his daughter. At length he returned into the water and definitely gave up the thought of killing the man.

At first his abode had been a water-hole with no outlet, but the same night he cut a passage to the sea, and that is the Díbiri-*óromo* (river). On seeing the river in the morning his daughter thought, „My god, I think my father he been go other place,“ and she wailed over him. The snake said, „You stop there along man,“ and he himself lived in the Díbiri-*óromo*. (Gibúma, Mawáta).

THE MAN WHO WAS SWALLOWED BY A SNAKE.

422. Once when a hunter at Iría was distributing the game killed by him he neglected a certain man who did not get any share in the spoil. The next time when he went out hunting that man secretly followed him anxious to get a piece of meat. But unfortunately he lost his way in the bush, and there he met a snake as large as a coconut tree. The reptile knocked him down with its tail and swallowed him. He was, however, not dead. The people came to search for him but could not find him, and he remained three days in the snake's belly. One night his wife dreamt that her father came to her and said, „You go bush, you no go straight that road that man (the hunter) been run, you go other road. You find him one big snake; man belong you stop inside along belly.“ In the morning the woman summoned the people and showed them the right way, and they found the snake, and it was killed. They cut off its head and tail, ripped up its belly, and took out the man, who was still alive. Some of the people were so terrified that they ran away, but the others took care of him, stretched out his stiffened limbs, and washed him in the water. He said, „You no fright, I no *óboro* (ghost), you no run away.“ Then he said, „I hungry, I want kaikai.“ (Mokáne, Mawáta).

THE SNAKES WHO COILED THEMSELVES ROUND PEOPLE AND CRUSHED THEM

(no. 423—427).

423. A certain Kíwai man named Madávi once went to Míbu with his wife and children to fetch coconuts. They intended to spend the night there and built a small hut, not knowing that right underneath them was a large snake in the ground. During the night the snake wanted to come up but only managed to do so with great difficulty because of the heavy weight on the top. It attacked the man, bit him in the throat and coiled itself round his body. The wife got up and lighted a torch. At the sight of the snake she cried out to her children, „My god! father belong you I think he finish! One snake been roll him up. What's way you me (we) go back home, who go steer?" She seized a sharp shell, and the man said, „You catch him head first, cut him close to head," but the snake's skin was too hard, and the shell did not cut. Then the man said, „You go back along Kíwai, go take some man, say, 'Man belong me, one snake been roll him up.'" The woman then paddled over to Kíwai with her children and told the people what had happened (abbrev.). Four men joined her on her way back to Míbu, and they found that her husband had a little life still in him. They cut the snake in pieces with their stone axes and brought man and snake with them over to Kíwai. The woman bled her husband, and he recovered. The people cooked and ate the snake, and the vertebrae were threaded on a string and hung up in the house. When the men went to fight they burnt some of the bones and painted themselves black with the ashes. (Gibúma, Mawáta).

424. Once when hunting in the bush a certain Ówosudái man named Gemávi saw a large snake in a tree. He tied up his bow and arrows to his shoulder and climbed up the tree. When he came near he shot an arrow at the snake and hit it, but the reptile did not move. Then he shot two more arrows at it, and the snake raised its head and came crawling towards him. Gemávi tried to hit the snake's head but it dodged the blows and caught him by the throat, coiling itself round his body. The man could not move, and the two fell to the ground together. The snake did not release its hold, and in the night the man staggered up thinking, „No good I lie down," and still held in the snake's grip he went on his way home and finally came into one of the houses. There was a man who at the sight of him started to run away, but Gemávi called out, „You no run away, that me, Gemávi. Snake he fast along me tight." The people lighted their torches, and the „strong men" all came and caught hold of the snake cutting off its head with a large shell. Then they uncoiled the snake and pulled out its tail which it had passed into his anus, and a mass of excrements flowed out. The man died, and the people began to wail. As the snake was very fat they did not throw it away but ate it. The next day the dead man was buried, for the snake had crushed his bones. (Duáne, Mawáta).

425. Once long ago when the Wiórubi people were fishing in a swamp a certain woman was caught by a large snake. None of her companions dared to go and fight the snake, so they sent for the „big men", but they too were frightened, although the woman's husband tried to encourage them. Thinking to himself, „That proper woman belong me, no good I fright," the

man struck the snake with his digging stick but to no purpose, and equally fruitless were his attempts to shoot it, for the snake was as hard as stone. All the woman's bones were crushed. The men were tired, and their wives brought them food, and when they had eaten they all attacked the snake, and at length the reptile simulated death. The people carried home the dead woman whose body was quite „slack", and she was buried close to the house. The snake too was brought home and showed to the people. But in the night the reptile revived and made its way into one of the houses, and there it caught and crushed an old man dragging his body outside. Then it killed an woman in the same way, and after her the rest of the inmates of that house. A man from another house on going out for a certain want [14] noticed the snake and roused the people, and they discovered what had happened. The snake remained in the house where the dead people had been, but the rest of the villagers launched their canoes and fled to another place where they founded a new village. (Bíri, Ipisía).

426. The younger brother of a great Kiwai hunter was encouraged by his brother's example to go out hunting, and once he had started to kill pigs he did not miss a single day to roam ahout in the bush. One day he was attacked by a large snake which coiled itself round him completely, passing the end of its tail into the man's anus, and the hunter was killed. After a long search the man was found with the snake still curling round him, and his brother managed to kill the reptile. The dead man was freed from the coils of the snake and buried. (Bíri, Ipisía).

427. The following incident happened once long ago when the narrator's father stayed at Dírimo. While hunting in the bush a certain Dírimo man named Gabía was attacked by a snake which coiled itself round his body and passed the end of its tail into his anus. He called out to his wife, who happened to hear him and ran out. At the same time the snake broke Gabía's bones, and he fell down. The terrified woman started to run home and fetch some people, but in the act of turning round she was caught and pinned on to a sharp twig from behind and could not free herself. At sundown the people came to look for the missing man and woman, and they were both found dead. The people killed the snake and carried the two dead bodies home, and there they were buried in the same grave, the snake still coiled round Gabia, for it could not be taken away. (Dagúri, Mawáta).

VARIOUS INCIDENTS WITH SNAKES (no. 428—430).

428. Three Díbiri women once when paddling in a canoe were attacked by a snake which killed two of them while the third woman escaped. The people were called in and came with their weapons to kill the snake. The reptile had devoured the one woman and was eating the other when it was attacked and killed. The people cut it in pieces with their stone axes and roasted it on the fire. „More better you me (we) eat that snake," suggested some men, but some others said, „Oh, no good, by-and-by you me (we) dead." „You fellow wait little bit, I try," said a certain „strong man", and he tasted a little of the snake. They waited a good

while, and the man said, „Me no dead, more better you me kaikai.“ And they ate the snake. (Epére, Ipisía).

429. Táibu, a Djíbu man who had no wife, once went to another place where he met a woman, and he carried her off to Djíbu in spite of her resistance. On reaching home he fettered her arms and legs with a rope, so that she could not run away, and in the night they slept on the same bed. In the morning he unfastened her ropes, but she did not want to go away any more. After a time she bore a chid, and the night after a large snake came into their house and carried off the baby, killing it. The parents could not find their child anywhere. Another night the snake came and carried off the father and lastly the mother also. When the snake had them all safely in its lair it began to eat them together. (Dagúri, Mawáta).

430. One night some Mawáta people were staying in Dáru where they slept underneath a house. They were visited by a large snake which licked the leg of one of the men named Únagai without doing him any harm. Únagai pushed it aside saying, „Dog, you go away,“ for he thought that it was a dog. The snake crawled to another man without biting him either. Presently an old man named Bóre got up and called out, „You fellow get up quick! One snake he come now!“ They all rushed up and fled on to the beach, and one man named Síru cut his foot on a stone in his panic. The snake was shot. (Sáibu, Mawáta).

STORIES ABOUT MYTHICAL CROCODILES (no. 431—433).

431. At Dap not far from Búdji a crocodile lived in a large swamp, and once when the water was drying up the beast buried itself in a hole beneath the ground. One day the women came to catch fish in the swamp, and among them was Iúbo, the wife of a great man Nádegar by name. When they came near the crocodile's lair the beast roared out, „*Öööö!*“ „Nádegar, you come?“ Iúbo called out, „something sing out underneath ground.“ Nádegar ran up and was shown the place. He thought that some fish had produced the sound, so he went away. As Iúbo put her hand into the hole in the ground the crocodile caught her and pulled her down into his lair, closing the ground above. It was no ordinary crocodile, but a man in a crocodile's shape.

Mádegar came and looked in vain for his wife, and at length he thought her lost. But she was not dead. Next morning he summoned the people to search again for the woman, and he showed them the place where he had heard the strange roar in the ground. On hearing the people the crocodile called out again, „*Öööö!*“ „I think that's him,“ Nádegar cried, „I think my wife stop there.“ They began to dig up the ground. After a while they had made a deep hole from which smoke was escaping. Nádegar shouted into the hole, „You been take my wife?“ „Nádegar, me here,“ Iúbo answered him, and at the same time the crocodile roared, „*Öööö!*“ The people continued to dig up the ground but after a while the sound could be heard from another place a little distance off. When they went to dig there, the beast moved back to the first place, so they resumed the digging there. At length the crocodile came forth and was killed

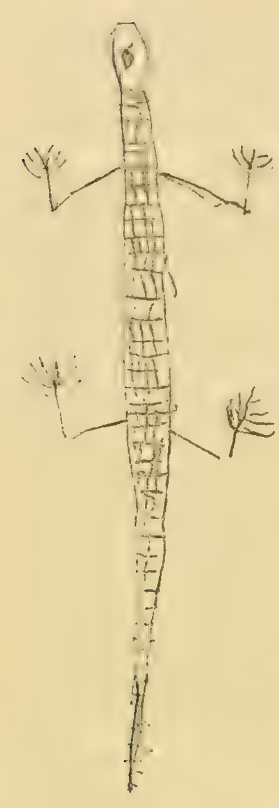
by the people, and Nádegar took hold of his wife. The crocodile was cut in pieces, and the ground was red from its blood („all same red calico"). The remains of the monster were burnt in the fire. (Dábu, Mawáta).

432. A certain Burútu man once made a model alligator of wood providing it with teeth, limbs, and a tail. When it was ready he placed it on the shore. He fastened a branch of the gay-coloured *toópo*-wood on to the crocodile's head. Next day he returned to the same place, chewed a leaf of the *ibúna* plant and spat the juice on to the crocodile, and the tail began to move, and the beast came into life. As he spat again the limbs began to move, and finally the crocodile opened its mouth. The man returned home without telling anybody what he had done. Next morning the crocodile had gone into the water. When the man came to look, the head of the beast emerged out of the water, and it still carried the *toópo* branch. The man said, „I you (your) father, you my pickaninny. You no catch me, I come close to you." He caught the crocodile by the tail, and the beast turned round in a circle without catching him. On returning home the man warned the people. „You no go swim, no go close to creek. By-and-by alligator catch you." „Me fellow no can see that thing," the people said, „what kind that thing?" For at that time the people did not know what crocodiles were. In the night one man went out for a natural want carrying a torch,[11] and as he sat down on the beach the crocodile caught him and dragged him under water. He shrieked out, and the people all came to look. „I been tell you, you no go close to creek," the first man said. The victim of the crocodile never returned. (Nátai, Ipisía).

433. Once a woman gave birth to a child, and in the night a crocodile scented her out, came into her house and had connection with her. Then he took her in his mouth and carried her away to his place in Díbiri where he left her with two old crocodiles who were his parents. After that he went to Sagéru and caught three men whom he carried home in the same way, and from other places he brought some more people. Up to that time there had been no people in Díbiri but the crocodile wanted to populate the country. He also brought a canoe there for the use of the people. Once on a journey to another place the crocodile was caught by a monstrous bird which carried him to its nest in a tree. A young bird was sent to tell the crocodile's parents what had happened to him, and when they came in their canoe to search for him they were killed by the bird, and their canoe was broken in pieces. The present Díbiri people derive their origin from the man and woman brought thither by the crocodile. (Cf. no. 2 D; Aváti, Ipisía).

THE REVENGE OF THE SLAIN OLD CROCODILE IN THE BINATURI RIVER.

434. Long ago there lived in the Bínatúri river a famous crocodile called Wábodame. It used to sleep at a certain place on the left bank not far from Dírimo. The size of of crocodile was enormous. It was very old, for many people had lived and died in its time, but the rising generation like their fathers learnt to fear the old reptile. When the young crocodiles caught a



A crocodile. Drawn by Bogéra of Ipisía.

man, they always brought part of his body to the old monster. A man who wanted to know the ways of crocodiles and other secret matters would make a youngster who had not yet learnt to be afraid go and sleep in a place where the crocodile had slept before as shown by the impression in the ground. In the night the spirit of the crocodile would appear to the boy in a dream, handing him some object, for instance a piece of wood, and teaching him how to cause people to be taken by crocodiles. On awakening the boy would inform the man of everything the crocodile had said and done. One method imparted in this way was the use of one of the edible roots called *áuhi* to impersonate a fictitious crocodile. A crocodile's tooth was inserted in a suitable part of the root to represent its mouth, and after chewing a small quantity of the wood given by the spirit, the man spat the juice at the root, mentioning the name of the great crocodile and saying, „You send devil (spirit) belong you go catch that man,“ giving his name. This done the *áuhi* was placed in the water and left there. The root transformed itself into a real crocodile, which went and killed the man indicated and brought his body back to the place. After that it resumed the shape of an *áuhi*. Some time afterwards the instigator would come to the place and find what had been done: „Oh, alligator been catch him now; man there, he dead, *áuhi* close to.“ He would take out the tooth from the *áuhi* and keep it but replace the root in the garden, where in some cases it would begin to grow again. Whenever this method was to be put in practice an *áuhi* from the same garden would be used. In most cases, however, the man would not execute the scheme himself, but employ some sorcerer to do it for him, and when the victim was dead, they, together with some other sorcerers, would eat his body, as is often the habit of such people.

Once a Dírimo man, whose wife had been outraged by another man, wanted to take revenge upon the offender. He thought to himself, „No good I shoot him that man, by-and-by too much trouble. More better I go shoot that alligator: devil (ghost) belong him go kill all people.“ Till then no one had ever thought of shooting the crocodile, for the people knew that it was also a man who helped them in their sorcery. The crocodile was not even afraid of the people but allowed them to come quite near. The Dírimo man took his bow and a long bamboo-headed arrow, and at short range shot the beast in its side. The crocodile jumped into the water and after a while came up at the place where it always used to sleep and died there.

The news spread over Dírimo, Túritúri, Mawáta, Kuníni, and Áripára: „A man has shot the crocodile!“ All the people wailed as over an old friend, saying, „Long time thing, all time me look, father he look, pickaninny he look, no good that new man he shoot him.“

The leading Dírimo and Kuníni men said to a boy, „You go sleep close to that alligator before he start smell — give you good dream.“ So the boy slept beside the dead crocodile.

He saw how the spirit of the creature shot many men with some „poison thing". The ghost said to him, „Before I stop good, you fellow stop good, full up people. What's way (in the same way as) I stink, all you fellow dead too. That time I stink finish, you people come dead, altogether you people finish." In the morning the boy told the people what the crocodile had said. The Dírimo people suggested to the others, „More better you me go kill that man he been spoil me." They let the Kuníni men know, and all those who had „medicine" for killing people said, „All right, to-morrow you me (we) go kill him."

The Dírimo people, terrified by the crocodile's message, left their village and encamped at a place called Méreovéra, close to Múogído passage. The Mági, Bodígo and Sáwa people went to stay on the opposite bank of the creek, and the Túrúpája people on the far side of Áberemúba point. The Kuníni people moved to Pómogúri, close to Túritúri. Some Dírimo men went to Áripára, and the Gówo men to the east of Túritúri where there is a coconut grove. All deserted their old villages, leaving their gardens and empty houses behind, for „what dream that alligator been give, that true dream." The man who had shot the crocodile was killed by some „poison-man".

The crocodile sent a great sickness all over the country. Men, women, and children died, and two were buried in every grave. The people had to flee from their new camps, and some hid themselves far away in the bush. The inhabitants of Mági and Sáwa were wiped out, and the Dírimo folk too were nearly annihilated. A few Túritúri houses were stricken by the pestilence, and there was even fear of its reaching Mawáta, although some people said that it only belonged to the bush. The Mawáta men, however, stopped the progress of the sickness by putting „medicine" in the Bínatúri river.

After a time, when the survivors thought that the bane of the crocodile had ceased, they began gradually to move back to their old homes. Some places, where the people had died out entirely, remained deserted. The Kuníni people did not go back to the bush but stayed on in their new village on the coast. (Námai, Mawáta).

HOW THE OPOSSUMS WERE FOOLED BY THE DOGS.

435. The dogs and opossums (cuscus; in Kiwai and Mawáta *pádi* or *párima*) used to live together, but as there was not sufficient food for both, the former wanted to send the latter away. One day the dogs asked the opossum to turn round and look at a certain tree, and in the meantime they rolled up their ears. Then they said, „You turn round, look me," and the opossum did so wondering, „What's the matter ear belong you fellow?" „Me fellow been cut him ear belong me fellow. You cut him too." The opossum cut off its ears, and no sooner was this done than the dogs said, „*Párima*, you look me, me make you fool now," and they unrolled their ears. Then the opossum became very angry and parted from the dogs saying, „Me fellow go on top, kaikai plenty fruit; you fellow stop along ground. „*Hohúomere nígo orúhona nígo irího. Nóu máupo ovéra mórigído.* — Altogether you fly, you go kaikai him, he been speak gammon along me fellow."

The dogs answered, „All right, you fellow been give me that water (bitter dose), me fellow give you water. Me go stop along proper people; people take me go kill you fellow all time. Before you me (we) friend, that's bad friend now."

But the opossum said, „Me fellow no go stop close to now; you fellow no got no chance catch me fellow. Me go stop long way along tree. Sometime you find me walk about along ground, sometime you no find me."

Since that time man and dogs chase the opossum, and sometimes they find them and sometimes they do not.

On parting from the dogs the opossum said,[40] „Sometime man give you kaikai, sometime he no give you kaikai. You kill something for nothing, you no kaikai self. Man he chuck away bone, you kaikai, *ue* (excrements) belong man, that's you (your) kaikai, anything along ground. Me kaikai fruit along tree. Sometime man no give you kaikai: you go steal kaikai, that fashion belong you."

Since that time the dogs eat excrements and pick up and eat any food which the people throw away. The dogs tried in vain to renew their friendship with the opossum, and when they failed they said to the *iare* (a kind of rat), „You come along me." „No, you no go along him, you come along me," intercepted the opossum, which the *iare* did. The opossum, rat, and pig kept together, and the dog was left alone and said, „All right, you fellow one side now, no man he come friend along me, I kill you all lot." „I no pay you back," said the opossum, „sometime pig go pay you back, alligator, snake go pay you back, that thing kill you fellow." To make up for being left alone the dog has a numerous offspring. He said to his master, „You keep me. I man for kill him all thing belong you." This is why the dog kills whatever animals he finds, having no friends. (Sáibu, Mawáta).

A. Long ago the opossum and dogs used to be friends. Once the dogs rolled up their ears, smeared a little blood on the edge of a bamboo knife and induced the opossum to cut off its ears, thus making a fool of it. The opossum went away and said, „I leave you now, I go along tree. I send fly come kaikai you all time. You no can sleep, he wake you all time, all time you shake him head. I send you alligator, all time he kaikai you, snake he kaikai you. Man he no give you proper meat, give you bone; that's kaikai belong you, rubbish."

Ever since that time the dogs are compelled to shake their ears continually because of the flies. They can only sleep a little at a time and are incessantly disturbed. If the dogs had not humbugged the opossum, the latter too would have lived with the people. (Námai, Mawáta).

B. The dog and opossum were born by the same mother, a woman in Manávete. The dog ate quickly but the opossum was a slow eater. Once when the former had finished his meal the opossum still had a heap of kaikai in front of him, which the dog then tried to seize, and they fought till they were separated by their mother. In the night the opossum who had had the worst of the fight ran away, and the dog was sent in the morning to bring him back, but the opossum did not come. Another time the dog hoaxed the opossum to cut off his ears as in the previous versions, and in revenge the latter sent the sandflies to torment the dog. Since then the dog and opossum are enemies. Káku, Ipisía).

HOW THE DOGS LOST THEIR FACULTY OF SPEECH (cf. Index, Animals).

436. In former times the dogs were different to what they are now, for they were like people, except that they had four legs. They used to help their master to work in the gardens, and could speak as men do. One day their master had connection with his wife in the bush, and the dogs were looking on. In the evening when the people and dogs were sitting together in the house the latter suddenly began to laugh. „What's the matter you laugh?" the people asked them, and the dogs said, „Me laugh for father; father been *kobóri* (have connection with) mother." And their master was ashamed..

The next day the same thing happened, and the dogs went to look on at what their master and his wife were doing in the bush, and on their return home they laughed (abbrev.). Then the master seized a *kómuni* (fire-tongs of bamboo) and squeezed together the dog's jaws. After that he tied a string tightly round the tongs and placed them on his shelf. In this way the dogs lost their faculty of speech. (Gibúma, Mawáta).

THE MAN AND DOG WHO LIVED TOGETHER.

437. Long ago a man named Útubúru lived in one end of a house at Góromóuro, and in the other end of the same house lived a dog named Báiváre. One day Útubúru said to the dog, „I think you shift little bit, that house I make him belong me. You make you (your) house other side, you got plenty pickaninny." But the dog said, „No good you send me go outside; who feed me?" „No good I feed plenty man, I want feed myself," said Útubúru. He was very angry and closed all the doors saying, „All right, you no believe him (obey)." Then he set fire to the house, and master and dogs were consumed in the flames. (Káiku, Mawáta).

THE ANIMALS WHO WERE SUMMONED TO DOCTOR A WOMAN.

238. A Búdji man named Dagáme was a great hunter and killed pigs every night. In the beginning he brought home two pigs at a time, but gradually the number increased to four, five, ten, twenty, and even one hundred in one night. Dagáme's wife spent her time fishing. (Abbrev.).

One day the women tried to capture a large *báta* fish in a creek called Topíka, and when Dagáme's wife sat down in the water with her legs out to corner the *báta*, the fish passed right into her vulva, so that only the tail stood out.[17] The people tried to pull out the fish, but it would not come, so they carried her ashore and summoned her husband. He too failed in pulling out the fish. Then he sent a man to fetch the cassowary to come and draw out the *báta*, and the bird said, „I no stop long way, I stop close to; what name (why) you no been come before? I pull out that fish." The cassowary carried in its beak a leaf of the *kikiwári* tree, on the fruit of which these birds feed, and it chewed the leaf and spat the juice at the fish, but only with the

result that the latter gave a start and wriggled deeper into the woman. And the cassowary had to go back.

The people began to wail, but Dagáme sent for another cassowary to pull out the fish. „What for you no been tell me before?“ the cassowary said, „I no stop long way, my house close to.“ The bird spat the juice of a certain leaf at the woman, and again the fish „he kick, go lift him more inside“. Then the pig was asked to come and help, and it said, „What for you no been take me first? I no stop long way, I pull him out.“ The pig spat the juice of a certain grass at the woman, but when trying to pull out the fish with its snout it managed so badly that it pushed it deeper still into the woman. The fish was dead, and its head began to decay.

The people again started their wail but Dagáme stopped them and sent for the wallaby. „What for you no been take me first? I stop close to here,“ the wallaby said, and he was the right man to pull out the fish. He spat the juice of a *gánuminia* leaf at the woman and said, „You fellow been take wrong man, he no savy proper, me more better.“ And the fish came out. It was about as long as an arm and consisted of bones only, for all the flesh had decayed. The wallaby pulled it out, but shortly afterwards the woman died. (Vasárigi, Mawáta).

THE CROCODILE AND THE SEA-HORSE.

439. The sea-horse (*gíbu-síbara*) was born by a shell-fish, and at first he and his mother each lived in one half of the same double-shell. Once when the sea-horse came out, the shell-fish said to him (for in those days they could speak, said the narrator), „Suppose you man, you go stop inside along mangrove (bush); suppose you no man you go stop along water, water make you belly full, feed you.“ „I no want look bush,“ the sea-horse thought, „more better I go outside. Some fish he stop along water, more better I go make him *pána* (friend) along him.“ Whereupon he made friends with the crocodile (*síbara*). „I feed you, my boy,“ said the crocodile, „you got no hand (arm), you got no leg, you stop along water. What thing I got I feed you, by-and-by you come big. Who you name?“ „Oh, I don't know where my mother.“ „I think you my first boy,“ said the crocodile, „I very sorry you no got no hand, no leg; I got hand, leg, I feed you.“

One night the shell-fish went to a bushman and said to him in a dream, „More better you go look my pickaninny, he got no hand, no leg.“ The bushman followed the tracks of the sea-horse and found him with the crocodile. „Oh, alligator been make *pána* (friend) belong him.“ He went back and said to his wife (or the shell-fish?), „Oh, alligator been catch him, he *pána* belong alligator.“ The woman began to wail and kept on all night, and in the morning she said to her husband, „Come on, you me (we) go break him head belong alligator.“ The man seized his bow and arrows and the woman a stout stick, and they set off to kill the crocodile. Holding the stick behind her the woman in spite of her husband's warning went and called the crocodile to come, and the monster raised its head out of the water and said, „What name (what is) that, who sing out my name *síbara?*“ The small sea-horse kept close to the crocodile, right under one of its forelegs. „You give me *gíbu-síbara*,“ said the woman, „you come close to.“ The crocodile turned its head and caught the woman by her ankle. „Oh, my wife!“ her husband

cried out, „he finish now! How much time I tell you, you stop, never mind pickaninny. Who make my kaikai now?" The crocodile dragged the woman under water, and the sea-horse came and smelled at her: „What name (what is) that thing? That no fish. Oh, that woman!" The crocodile ate the woman, but the sea-horse did not touch her.

The sea-horse was the crocodile's „brother", and the latter looked after him all the time. (Káiku, Mawáta).

THE CASSOWARY AND CROCODILE WHO QUARRELLED ABOUT A SAGO TREE.

440. At Sagéro a sago tree grew close to the creek, it had been planted by a cassowary. Once a crocodile came out of the water, cleared the spot from grass and said, „My sago now;" and it went back into the creek. „Eh, I say!" exclaimed the cassowary on returning to the place. „Who been make him my sago? that's my sago." The cassowary put a mark on the tree to show his ownership, and he felt very angry and said, „Oh, that alligator he make him. More better you stop along water, no come up." Then the cassowary returned to the bush. The next day the crocodile came back and said, „Oh, what's the matter you been put mark on sago? That my tree, no belong you." He lay in wait for the cassowary, but as the latter did not turn up, he retired into the water.

When the sago palm was maturing the cassowary came one day and looked at it, „Oh, to-morrow I cut that tree on top, I want kaikai."[1]) But the crocodile came first, propped a tall post up against the sago tree, climbed up, and cut off the top. At the same time the cassowary chanced to come, and on seeing the crocodile in the tree it exclaimed, „Oh, you bad fellow! what's the matter you cut that sago? You no been plant him, me plant him!" He pitched away the post, so that the crocodile could not get down, and in vain the latter asked him, „You put that wood back, me want come down." The cassowary went away leaving him in the tree. The crocodile remained there a long time, eating his way down inside the tree.[59] After three months he reached the ground and by cutting a hole in the side of the tree he managed to get out. „Oh, that cassowary he bad fellow," said he, „humbug me all time." The crocodile wanted to go into the water, but he was very light after his long stay in the tree and remained floating on the surface. When the cassowary came walking along close to the creek, the crocodile caught him and dragged him under water. The cassowary was not dead; but the crocodile kept him there three months in revenge for the time which he had been confined in the tree. Finally the cassowary was allowed to return to his home in the bush. (Ibía, Ipisía).

THE ORIGIN OF THE BOUKOU BIRD.

441. There is a bird which is called *bóukóu* because of its cry, „bou-kou", and it measures the size of a small pigeon. It is very quiet by nature, and when anybody comes near it, it does not fly away, and for this reason the people do not want to kill it. The *bóukóu* will sit a very long time in the same tree watching the people, and this is why they like it.

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[1]) Some time before a sago palm is felled the people cut off the top of it, and thereby the sago in the trunk is said to increase in quantity.

This bird was made in the following way. Once a Sáreéve man named Rágugurámu, who had no tame animals, thought to himself, „I got no dog, got no pig, I got no cassowary," and therefore started to make a bird to keep. He took a piece of a *pâi* (mid-rib of a sago leaf), covered it with feathers and provided it with a head and two legs made of sticks, and then he said, „Suppose you pigeon, you make yourself pigeon." Rágugurámu went away, and in his absence the thing became a *bóukóu*. The man tried to give it food and offered it a banana, but it did not take it, nor did it want a piece of taro which he chewed for it. „I don't know what name (what thing) try," thought the man and sent somebody to fetch a snake which he cut in pieces. No sooner did the *bóukóu* see the snake than it devoured all the pieces, beckoning with its head to get more. Snakes were the only food it cared for. „More better you go stop along bush, go look round snake self," said Rágugurámu. He let the bird fly into the bush; there it alighted in a tree, and turned round and looked at its master. The *bóukóu* had been made by a man, and therefore it has a quiet disposition, which is another reason why the people do not want to eat it. Sometimes they cut off the tongue of a *bóukóu* and give it as „medicine" to a boy, and thenceforth „he stop quiet all time, no make noise, no row, he good man." (Námai, Mawáta).

HOW CRABS WERE BROUGHT TO THE ISLANDS.

442. Begerédubu (cf. no. 109) of Wáboda brought the first crabs from Díbiri, and he painted them before putting them in his canoe. That was the first canoe in Wáboda and Kíwai. During the night while Begerédubu was sleeping on the shore the canoe went under water of its own accord and began to travel about under the sea from place to place. At every island it left some crabs which went on shore and remained there. Since then there are crabs on all the islands. It is from Begerédubu that the people have learnt to tie up the legs of the crabs in order to prevent them from escaping after they have been caught. (Káku, Ipisía).

THE ORIGIN OF ANTS'-NESTS IN COCONUT TREES.

443. A man named Pi, who lived at Áberemúba, once wanted to get some coconuts, so he placed his coconut-husker a shell (used for cutting) at the foot of the tree, tied a rope round his ankles, and climbed up. When he was half-way up the leaves of the tree called, out, „You no come, by-and-by two eye belong you I stick him out." The terrified man began to climb down, but suddenly the coconut husker and shell on the ground cried, „You no come here, by and by me fellow stick *nebáre* (anus) belong you." The poor fellow did not know what to do, as he could neither go up nor down. So he remained in the tree and was transformed into one of the black ants'-nests (*pi*) which are often seen on the trunks of coconut palms. (Samári, Mawáta).

THE BIRDS WHO HELD A DANCE IN AN ANTS'-NEST.

444. On the trunks of some coconut palms and other trees there are a kind of large black ants'-nests which are called *pi*. Once a bird named *kúruru* (whose name imitates the bird's cry) invited the other birds to a great dance. He bored a hole in the *pi*, made a house in it and brought all kinds of food inside. The birds all came and asked him, „*Kúruru*, what place you me (we) come dance?" „You come inside that house belong me here," meaning the *pi*, for he had made it as long and as large as a house. They all went in and said to the *kúruru*, „What name (what) you me go sing now?" „Oh, by-and-by, you me kaikai first time," said the *kúruru*, „by-and-by me sing." When they had ended their meal the *kúruru* sang,

„*Kúruru kúrurubúro kéte núpu káma wiabúro.* — *Kúruru* I make him dance now, turn him feather belong tail any way."

In the night a heavy rain fell, and the house which was very soft was washed away, and the birds all flew about crying, „Where you me go? where you me go?"

The *kúruru* generally makes its nest inside the *pi*. If no rain falls for a time the *pi* may become very large but a rainfall reduces it to quite a small size, leaving only a little lump if any at all to hold the bird's nest. (Amúra, Mawáta).

THE ANTS WHO CONQUERED ALL THE OTHER ANIMALS.

445. Once the frog and ants quarrelled. „You no come close to me, I bite you," said the frog. „Oh, you savy me," replied the ants, „my name that's ant, I go kill you now." The frog spat at the ants covering them with saliva, and the latter had to struggle to get free. Then they went for the frog and attacked it in the eyes saying, „You look," and they bit a hole in the eyes. They summoned a great many ants to help them, killed the frog and ate all its flesh so that only the bones remained.

The lizard wanted to side with the frog and said, „Oh, ant, you no strong enough, you kill frog, you no kill me." The lizard tried to trample the ants to death but the latter were quicker and clung to his legs and in vain he tried to shake them off. They attacked him all over his body, and the only thing the lizard could do was to wave his tail to and fro before he died. Then the ants devoured all his flesh as they had done with the frog.

Next the *gúguári* (a wasp) intervened and said, „Oh, ant, you no strong enough; I kill you." The *gúguári* made his way into the ants'-nest, but from there he never returned, for the ants finished him. „I kill you fellow," the ants said. „Any kind meat I kaikai. That's all proper man he pay back, kill me fellow." The ants fought all the other animals, and try as they might none of their enemies could get the better of them. The snake came to look but could do nothing. „You no got no hand (arms), you no can fight me, I fight you," said the ants. „Pig, what name (why) you come look? I fight any kind thing." The *époo* („bush fowl") said, „Oh, that man he no strong, I go break him house belong him." Whereupon it perched on an ant-hill and began to scratch at it with all its might, but the ants caught hold of its feathers, and one of them ran and bit the bird in the eye. The fowl shook itself violently, flew up and cried

out, „Óho, óho!“ trying to free itself from the ants, but it could do nothing, and was bitten to death.

The *wario* (fish hawk) was eating a fish in a tree without knowing that there was an ant-hill in the same tree. The ants started to eat the other end of the fish and after a while they marched on and attacked the hawk. In vain the bird tried to wipe them off its head, it flapped its wings and rubbed its beak against the talons. „What thing humbug me,“ cried the hawk, „you no come, that my kaikai.“ The ants compelled the bird to take wing, and it flew to another bird called *pétoamo* and complained, „What name (what is) that thing he humbug me? I kaikai fish, that thing he go through fish too.“ The *pétoamo* was not at first inclined to believe the hawk, but then it said, „All right, you me (we) go look.“ So they flew back to the same place and started to eat the fish which the hawk had just left. The ants crawled up on them and little by little the birds began to rub themselves and shake their heads. „What's the matter, *wario?*“ the *pétoamo* said. „You been say I gammon,“ answered the hawk, „you think I gammon? You look that thing he come right through fish, I cannot make out what thing that.“ „You two look out,“ said the frog, „by-and-by he kill you two.“ „Oh, he cannot kill me two, me big man.“ Then the ants passed into the birds by their anus and bit them from the inside, and the birds moved uneasily and scratched their stomachs. The frog said, „You two feel him now, that thing go kill you two.“ „Oh, he no kill me,“ said the birds, „me been kaikai too much fish, that's why bell he sore,“ and they felt great pain. „That ant he kaikai belly belong you,“ the frog went on scornfully, „by-and-by he go right through, come this place where wind he go all time, that *sibo* (heart), you fellow dead.“ The birds lifted and lowered their wings with slow regularity, they felt that death was coming, and after a while they died together.

The ants passed out of the two dead birds and said, „No more any thing he come close to me, I kill him. That's all proper man he fight me. Anything he chuck away along bush, me fellow kaikai. I no make friend along anybody, me and one side.“ The ants kill any animal no matter its size. If the head of a dead man is cut off and placed in an ant-hill, all the skin and flesh will be consumed in a short time, and the skull will be left bare. (Sáibu, Mawáta).

HOW MOSQUITOES CAME.

446. Long ago a woman was living at a place far inland from Tírio up the Fly river. She had a house which she kept carefully closed, for all the mosquitoes in the world were shut up there, at that time there were none in the bush or anywhere else. Their buzz sounded as if the house were full of birds. The people were curious to know what the house contained, and asked the woman, „What name (why) you shut him all time house? Man he stop inside?“ „No,“ she said evasively, „he no got no man (nobody) inside.“ „You burn him that house,“ the people went on, „no good you shut him all time. I think some man he stop inside.“ „No, no,“ protested the woman, „by-and-by I lose thing, that's why I shut him door.“ And she added, „I no got no something inside, I nothing (for no reason) shut him door.“ But the people kept on wondering about her and the house.

One day the woman said to a friend, „Tsh! I speak you other thing. I go bush, you look out that house. You no open him door, no man (person) he go inside. He full up mosquito, suppose he come outside, oh, he fight man all time, no can make garden, no can sleep!" When the woman came to her garden she found that someone had stolen a bunch of large bananas of a kind called *gíromi* which grow in that part of the country. She was furious and went from man to man asking, „Who been steal my banana?" But they all answered, „I no savy, I no been go that garden." „Oh, you gammon, you steal-man altogether! All right, you fellow look out, I give you another thing!" And she opened the door of her house and said to the people, „You fellow see: *naáti* (mosquito), you come altogether." All the mosquitoes swarmed out with a loud buzzing, „*Brrr*," and attacked the people. The woman said, „All over altogether place people he no sleep, mosquito go inside house, woman and pickaninny no can sleep. People go bush, work little bit, come back again, mosquito fight him all time."

Ever since that time the mosquitoes bother the people incessantly while the *súrama* (north-west monsoon) is blowing. The people cannot sleep at night and have to rest during the day unable to work in their gardens. „Fault belong people," the narrator said, „he no fault belong that woman. He (they) been steal banana belong that woman." (Nátai, Ipisía).

HOW THE WASPS BECAME BLACK AND YELLOW.

447. There is a story of the wasps *(gúguário)* who are black at both ends of the body and yellow in the centre.

Once a hunter went into the bush early in the morning, and there he killed three pigs and three opossums, which he hung up in certain trees close to the path. Proceeding further into the bush he found a *gúguário*-nest in the ground, and thinking that it was a pig's lair he trod on it. The wasps swarmed out and stung him all over his nude body till the man was killed.

The people at home waited for him, and when his dogs returned alone they thought, „That man he come, all dog he there," but he did not turn up. At sundown the people said, „All dog he come long time, what's the matter that man he stop long time?" Then they went in search of him and found the three pigs and three opossums which he had hung up in the bush. They carried them home excepting one pig and one opossum which they did not touch. For if a hunter has perished in the bush, the people always leave there some of the spoil killed by him. The lower jaws of those two animals were, however, also cut off and brought to the village. The people held a great feast and wailed over the man.

In the night the hunter came to his wife in a dream and said, „You come where one coconut he stop he got plenty fruit. You find me there. You no go close to, by-and-by that *gúguário* bite you." „What's the matter the *gúguário* bite you?" she asked him in the dream. „I think about that's pig-house," answered he, „that's why I go on top." The woman woke up and began to wail. It was just before daybreak. When it grew sufficiently light she went to the place indicated and there found her husband, but she did not go close to him, for there was the wasps' nest just where he had kicked up the grass. She went back and called the

people to come and showed them the place saying, „More better we burn that grass all right. Suppose that man he burn, he all right, no can help it. He dead, I dead behind (afterwards), I don't care." They set fire to the grass. The scorched body of the man was then carried home and buried. Since then the wasps are black at both ends of their bodies, but some of their original colour remains in the centre. (Ganáme, Ipisía).

THE TREE MAN AND SEA SNAKE WHO USED TO VISIT EACH OTHER.

448. On Wáboda island there grew a tree called Gágoro, which was also a man (cf. no. 109). Once a water snake named Óbopére crawled on shore, holding the end of its tail upwards. Gágoro and Óbopére talked to each other, and the former said, „What for you come on shore? Place belong you stop along water." The snake put down its tail and said, „You me (we) friend, I no want row." Gágoro invited Óbopére into his house, and the snake said, „Where house belong you?" „He stop here, house belong me that tree," and Óbopére went into the tree. Inside it was just like a house. Gágoro entertained his guest with food, and when Óbopére went home he said to his friend, „To-morrow morning you come look my house;" and they parted.

At daybreak Gágoro got up and went to his friend. „You sleep?" he called out. „I no sleep, I stop here," answered Óbopére. „Oh, that's water!" Gágoro exclaimed, „where house belong you? Me fright!" „You come down here, you no fright, you come my house," and Óbopére got up and caught him by the hand. They went into the water which was very deep. „Oh, good place here, you fellow good place," Gágoro called out. After a time he said, „Óbopére, me want go my house. Next time I no want stop place belong you." And he went back. (Japía, Ipisía).

THE BANANA TREES WHO WAILED IN THE ABANDONED GARDEN.

449. Once the Mawáta people abandoned an old banana garden and went to plant a new one. Some trees however were still growing in the old garden and had fruit on them. In the course of time the owner of the bananas went to make a wrapping of leaves round the bunches of fruit in his new garden. The banana trees in the old garden were neglected and wailed, „Oh, father, you been plant me, you forget me, you no look out good. Where you go? You leave me, you no come make house (the wrapping) belong me." The master heard their wailing but thought that some child was crying for its father. He continued his work not thinking about the bananas in the old garden. When he went home the bananas wept after him, „Oh, father, you leave me, you no make house belong me. Rain he wet me all time." The man slept in the night, and the next morning he resumed his work in his new garden. The bananas in the old garden wailed again, „Oh, father, you forget me. You can't make house belong me? Rain he wet me all time." That time the man found out the meaning of the cry, „That no man (person) he cry, that banana belong me, I no look out good." Upon which he went to his old

garden and heard the bananas crying there. Then he wrapped up the fruit, and when he had finished he smeared his face with mud and wailed, „Oh, I been plant him, I no look out good."

This is why we wrap up all the bunches of banana, the narrator said, for if we do not do so the bananas will cry. (Amúra, Mawáta).

HOW TREES CAME TO GROW IN KIWAI.

450. At first there were neither trees nor bushes in Kíwai. Once the people became angry with a certain man named Kumábiri, who had killed many of them. They had no bows and arrows, their only weapons were spears roughly made of sticks with the bark still on. One day when Kumábiri was swimming the others speared him, and left his body on the beach. Kumábiri's son, whose name was Urúma, came and took care of the body and pulled out the spears which he threw away, calling out to each of them, „You go stop along bush." The spears all struck root and soon grew into dense bush. Urúma said of the people, „You been kill father belong me, I make plenty tree along bush, make you hard work along garden." He smeared the trees with his father's blood, causing them to grow rapidly. There is still blood in the trees, and the sap which will flow from a cut in a tree is really blood. Urúma made his father's tongue, ears, nose, and penis into different species of bright-coloured crotons, and the hair was turned into grass.

Before trees grew in Kíwai the people used to live in holes in the ground which they covered with leaves, but after they had timber they built houses on piles. (Gabía, Ipisía).

XIX. TALES OF THE HEAVENLY BODIES

(no. 451—455).

THE STARS (no. 451—452).

The two seasons of the year, the rainy season of the north-west monsoon and the dry season of the south-east monsoon, are divided by the natives into „moons" or months, each one comprising the time from the first appearance of the new moon till the end of its waning. Each of these monthly periods has a name of its own, in most cases that of some constellation which during the month sets at the western horizon. Thus the first „moons" of the north-west season (about December and January) are called Náramudúbu (Wega) and Níriradúbu (Atair). The four first „moons" of the south-east season (about April to July) are called Kéke (Achernar), Utíamo (Pleiades), Séngerai (Orion), and Kóidjugúbu (Capella, Sirius, and Canopus together), and the two last „moons" of the same season (about October and November) Tágai (Crux) and Károngo (Antares). The other „moons" do not derive their names from stars.

451. There was once a Mabuiag man named Tágai, and he and his sons (or younger brothers) went one day to spear fish. The names of the sons were Kéke, Utíamo, Séngerai, Kóidjugúbu, Náramudúbu, Níriradúbu, and Károngo, the last mentioned being the youngest. Tágai was spearing fish from the bow of the canoe, and all the rest were paddling except Károngo who did not help them. After Tágai had speared a number of fish Károngo went to the bow and cut them up. But the others said, „Oh, you been do nothing, what name (why) you go cut him fish?" They used to quarrel like that every day, since Károngo always remained idle except for cutting up the fish. At last Tágai became angry, and one day brandishing his spear he said to Károngo, „What for you no listen? Another man he pull him canoe, I spear him fish, what for you no help him? You me one family (we belong to the same family)." He pointed his spear at Károngo, ran him through, and hurled him up into the sky, where he became the constellation called Károngo (Antares). Tágai said, „You go down along ground (set below the horizon) first, before north-west he start blow." He was in a rage and speared the others too, calling out, „I been kill Károngo, more better I kill you altogether."

When spearing Náramudúbu he said, „Time belong you, you give him people plenty fish, fine water all time," and Náramudúbu too became a star (Wega).

The same was the case with Níriradúbu (Atair), and on spearing him Tágai said, „Brother belong you (*náramudúbu* means „elder brother" and *níriradúbu* „younger brother") he give fish,

you give plenty fish too. People no can sleep inside house, sleep underneath house, because belly he full, wind he no blow inside house, too hot."

To Goibáru (which however is no constellation, only the name of a „moon") he said. „You belong blow, north-west he blow, rain wind; no give no chance (blows incessantly)."

To Kéke (Achernar), „I chuck away you, you go head belong south-east time. Close up south-east he come up, you make him that wind blow."

To Utíamo (Pleiades), „You fellow belong south-east."

To Séngerai (Orion), „You fellow belong south-east, more south-east he blow, no give chance (it blows incessantly)."

To Kóidjugúbo (Capella, Sirius, and Canopus), „More south-east he come, you make him more blow, rain, wind, make him more cold."

When Tágai had killed all his crew he thought, „What name (what) I do?" He landed, tied the canoe to a pole, and climbed up a *kûpa*-tree where he remained a good while eating the fruit. Next morning a woman came and picked up the fruit which had fallen down, and finding one which Tágai had dropped she thought, „What name (what is) that? He got mark belong teeth, who been kaikai?" And she looked up and saw Tágai in the tree. He thought, „Where I go? People see me. More better I make him wind and rain; that woman no can go away tell him people, I make him stop here." So he conjured up a heavy rainstorm with lightning and thunder. and the woman had to take shelter under the tree. He climbed down, and the woman asked him, „Who you?" „My name Tágai; who you?" „That's my name Gúgi (star). More better you take me." „No, I can't take you," said he. „Where you go?" „I go on top hill." And Tágai went up into the sky where he became the Southern Cross. He met his brothers and said to them, „Me go first, you fellow behind me. I make him wind blow first, behind (then) you fellow make him."

Báidamu (Ursus major, which is considered to have the shape of a shark, *báidamu*) was among Tágai's crew, and the latter said to him, „That time fin belong you go down, more wind, more high water he come. Tail belong you he go down: make more high water. Head belong you come up: make plenty 'fast turtle' (the copulating season of the turtles comes in). Look sundown: 'Oh, that star he no more stop, he been go away.' Wait two, three day, look before daylight: 'Oh, head belong Báidamu come up morning time.'"

The last star was the morning star, Sái-gúgi (*sai* means „sun"). Tágai said, „You come first, daylight come behind, you stand up close to daylight." (Sále, Mawáta).

A. Tágai was a Sáibai man. He used to catch fish and work in his garden, but he did not give sufficient food to his youngest son who became thin and weak. The names of the crew are nearly the same as in the first version only mentioned in a different order. They were looking for turtle, but the youngest son could not steer the canoe straight for he had not been properly fed. Tágai who was standing in the bow asked the others for a drink of water, and a water-bottle was handed to him from man to man, but they all drank a little before passing it on, so by the time the water-bottle reached Tágai it was empty. „Óu!" he called out, „he empty now." He was enraged and said, „No my fault; you fellow been drink that water. That me Tágai. That moon (month) no rain, altogether water-hole he dry, that's all sun he hot." Károngo, one of the crew, said, „Me fellow there make rain, I been drink, I got rain." Tágai speared all his sons and threw them up into the sky where they became

stars, and he named the different months after them. Károngo was to cover part of the turtle-breeding season, Náramudúbu was given fine weather and clear water, Níriradúbu „half clear water, half dirty water". Goibáru marked the middle of the north-west season („night-time, daytime rain, dirty water too, no man go look round kaikai"). Kéke was the beginning of the south-east season, and next came Séngerai (Orion's three stars) representing Tágai's three daughters whom he had run through with one thrust of his spear. Utíamo (Pleiades) was made up of six other girls whom he had speared with a many-pronged weapon.

Finally Tágai destroyed his canoe and went himself up into the sky as a shooting star. He became the Southern Cross, and his month (about October) is very dry. (Námai, Mawáta).

B. Tágai and his two brothers Náramudúbu and Níriradúbu were once spearing turtle and became implicated in a quarrel among the people. He speared his brothers and threw them up into the sky where they became two stars. The month of Náramudúbu includes the beginning of the north-west monsoon and part of the copulating time of the turtles, and is followed by Níriradúbu (about Christmas). Tágai too, became a constellation (Crux), and his month is very hot and dry. (Amúra, Mawáta).

C. In *Rep. Cambr. Anthrop. Exp.* vol. vi. 3. *Tágai and his Crew.* Tágai and his crew went fishing, and the latter stole his drinking water. He killed them, and they form the constellations Pleiades and Orion, while Tágai, his canoe, and one of the men form certain other constellations. (Cf. also no. 60 G).

452. Károngo, a Sáibai man, spent his time catching turtle. There was also another man named Javági, who moved about by rolling himself along the ground for he had no legs. Javági was angry with Károngo who did not give him any turtle meat, and he threw him up into the sky where he and his three-pronged spear became the constellation Antares. „You stop there," Javági said, „month name belong Károngo too. Close up you go down; sundown you look (are visible), middle night no more stop: that time people start spear fast (copulating) turtle." (Continued in no. 378 B; Gaméa, Mawáta).

TALES OF THE MOON (GANUMI (no. 453—454).

453. Ganúmi, the first-born son of a Báramúba woman named Wíowío was still an infant in arms when his mother became pregnant once more. This turned her milk so Ganúmi did not like it. He could not move about at that time, and was much neglected by his mother who let him become very dirty. Only now and again she gave him a small piece of sago to eat.

When her delivery was close at hand she was secluded in an enclosure of mats, and there she bore her child. She did not throw away her mat which was stained with blood, but gave it to Ganúmi to lie upon. He sprang up at once and cried out, „Oi! what name that, altogether red!" The people had all gone to the bush. Ganúmi was no longer a boy but changed into a *píro* (red parrot). His body was covered with feathers, and he had a beak and was red all over from his mother's blood. The bird perched on the roof of the house and then flew to

the bush where the mother was making sago, and there it alighted in a sago-palm close to her. The woman thought, „Oh, that kind pigeon (bird) I no been see before, he nice good altogether." And the bird cried out in the tongue of the red parrot, „*Wiowio, ro náuduróro?* — Mother, you no can make out who me?" The woman threw a small piece of sago at the bird and said, „What name (how) that pigeon he sing out my name?" The bird flitted over to another tree, stripped off its skin, resuming human shape, and said,[40] „Mother, you no can make me out, who me? who been born me? You been born me, other woman no been born me. I leave you now. That my name *píro*, red cockatoo. Every tree that my place. Coconut I go kaikai." „No good you talk that fashion," the mother said, „you no go, more better you come down." „No, I no can come down, too late now. That my place along tree. Before you no been look out (after) me proper that time I stop alongside you. That my name *píro*, that my name *imáia*, that my name *kárara*. I go kaikai banana, coconut, humbug you fellow."

And the red parrot flew away and alighted in a sago tree growing over a water-hole, and there it saw its *urio* (reflection) in the water. A number of girls came to draw water, and one of them whose name was Gebáe noticed the reflection in the well and thought that the bird was there in the water. So she jumped into the well to catch the parrot but had to come up empty-handed.[20] Another girl said, „What for you go along water? Him he there on top. The bird flew down close to the girls and was caught by them. They thought that it was a real bird, and Gebáe said jokingly, „That (is) man (husband) belong you me (us), me carry him, stow him away." And she put him in her basket which she hung up in the house on reaching home. The girls all slept in the night, and Gebáe's place was close to the bird.

In the night the boy came down in his proper shape and awoke Gebáe. „Who there?" she cried. „That's me, *píro*. You been catch me, I stop along basket." Gebáe thought, „That (is a) man, I been think that pigeon (bird)." The boy had connection with her and when it was morning he returned into the basket. The next night he again slept with her, and Gebáe became pregnant. Once some of the other girls said, „You look Gebáe, two *ámo* (nipples) belong him too black, pickaninny he come I think." They all found her out, and some of the women „spoke strong" to her, whereas the rest remained silent. The news was brought to Gebáe's father and mother, „Gebáe find him pickaninny."

The parrot flew away and perched in a sago palm of the kind called *gisúo*. There he stripped off the bird's skin which he put in a leaf-axil.

Gebáe's father and mother were very angry on finding out that their daughter was with child, and went with many other people to kill Ganúmi. They cut down the *gisúo* with their stone axes but the boy managed to swing himself on to another sago-tree called *móa*, and when that tree too was felled he sprang on to a *Sido-upúru-iava*, and thence to a *wodáre*, *ároáro*, and *gáuwápe*, which are all sago-palms. Ganúmi who was hotly pursued saw Wíowío among the people and called out to her, „*Wiowio, ro mo nádororo?* — Wíowío, what road I go? Close up they kill me. Mother, where my ladder?" The woman tried to get hold of Ganúmi in order to hide him in her basket. She unfastened the string with which her grass petticoat was tied on, and threw one end up to Ganúmi, but it was too short. Then she did the same with his navel-cord which she had preserved since his birth. Ganúmi said, „That my name *píro*, mother, that my name *ímae* (light), mother, that my name *sogómi*, that my name *sagána*, that my name *ganúmi*



(the three last names signify „moon"). Every place I go light all over, my name Ganúmi." Then he said, „You throw him that thing," and the mother flung one end of the navel-cord to him holding the other end tightly in her hand, for she meant to draw him down from the tree and put him in her basket. But Ganúmi gave a pull to the cord, the tree bent towards Wíowío, and the next moment he hurled his mother up to the sky, and with a jerk of the cord he was himself hoisted after her. Wíowío caught hold of him and put him in her basket, where she is still carrying him in the sky.

There is some white powder-like substance on the leaves and trunks of sago-palms, and when Ganúmi was climbing from tree to tree his face got smeared with it and is white ever since. When Ganúmi's face peeps out a little from his mother's basket he appears as the new moon, and gradually more and more of his face will appear. Sometimes the mother hides the basket behind her, and then the moon cannot be seen at all. The mother herself is invisible except her fingers which are sometimes outlined against Ganúmi's face, and they are the spots in the moon. According to another version Ganúmi's face got whitened in the following way. When a boy he was once crying for some sago which his mother was just roasting, and at last she threw a little of it at him, and it stuck to his face. The soot are the spots in the moon. Ganúmi married his own mother.

Some of the white powder which had stuck to Ganúmi's face was wiped off by him and dropped on to the sago-palms and even on to the ground where it can still be found in small lumps. It is called *ganúmi-ére* (*ére* meaning „small piece" or „fragment") and is a good „medicine" which, administered to a boy, will make all the girls like him. For the same purpose a little of this „medicine" is sometimes placed in a boy's armlet, or applied to the shell which he carries round his neck, or the long feather *(sagáia)* which may be stuck in his head-dress and by swaying to and fro beckons the girls to come to him. A little of it may also be put on the harpoon-line if a man wants a fat dugong, or given to one of the dogs if a hunter covets a fat pig.

The tale of Ganúmi is known to everybody, and sometimes a pair of lovers will quote his conversation with Gebáe when talking together. „Who you?" the girl will ask. „Me there, *píro*," he will answer, „me there *sogómi*, me there *sagána*," and so on. (Námai, Mawáta).

454. A man named Gisúa and his wife named Gauápe lived near Máubo. Although they were very old, Gauápe became pregnant, and the people said to them, „You fellow no shame make him pickaninny?" — because of their age. When his wife was about to be confined Gisúa gathered certain sweet-smelling herbs which form a love medicine, and put them in a large basin. Then he asked some little girls to scrape two coconuts, the oil of which he poured into the same basin, and the rest of the scrapings were thrown on to the village road so that the girls should tread on them and in course of time fall in love with the boy to be born. After his birth the boy was named Ganúmi and placed in the bowl. The parents then put the bowl in the water so that it floated away, for they would not keep the child, as the people had made them ashamed. [63]

The Máubo people were playing *páru* or *kokádi* (rather like hockey) on the beach when the basin with Ganúmi in it came floating along. The girls went out in their canoes to catch it,

but the basin evaded them and floated so far away that they could not reach it. There was a girl named Gebáe who had born a child although she was not properly married, and her baby was troubled with bad sores. When Gebáe went to wash her child the basin came floating to her, and seeing Ganúmi who was a fine boy she picked him up and placed her own child in the basin, and shortly afterwards it was drowned. Ganúmi grew up and passed for Gebáe's son.

Once after seeing two girls with their petticoats in disorder Ganúmi, who was still a little boy, began to weep and cry out, *„Máu, mo káka!* — Mother, I want that red thing." The girls not knowing what he meant brought him all sorts of red flowers and fruit, but he did not want them, and at last it was found out what he was crying for.[64]

Ganúmi was put to sleep between the two girls at night, but he was too small to have anything to do with them. In the morning the girls, who were regarded as his wives, went with him to make sago, but he was not strong enough to cut down a sago-palm for them. Then the two girls, who had had enough of him, flung him up into the sago-tree and left him there. They trampled the soft ground so as to make it look as if a number of people had been there, and they threw away their petticoats and scratched themselves so that blood ran. On returning home they made the people believe that they had been attacked by enemies and that Ganúmi was killed.

During his stay in the sago-tree Ganúmi became white from the „milk" of the sago. Once a red-feathered bird named *wiowio* alighted above him, and its droppings which fell on to him caused feathers to grow on his body, so he became a *wiowio* bird. Under the tree there was a well, and one day some girls came to draw water, and one of them saw the bird's reflection in the water. In order to prevent the others from seeing him she stirred up the well so that the water became muddy. Then she claimed Ganúmi for herself, but the girls and women all began to fight among themselves as to who should have him. A long pole was propped up against the tree, and one woman after another climbed up to fetch down Ganúmi by handing him the end of her skirt-cords, but he only yielded to Gebáe. All the women and girls coveted Ganúmi and he slept with all of them in the night. Gebáe by a ruse got him to sleep with her too, although he was horrified at the idea of sleeping with his mother, and to his mortification they had been seen by some people. The next night none of the other girls and women wanted Ganúmi any more. To get away from the people Ganúmi jumped into the water and remained there a month with the *óboúbi* (mythical water-beings, cf. no. 132). Then he returned home, but still none of the women wanted him, and they told him to go to his mother. One night he and Gebáe ran away into the bush. They went up to heaven by means of Ganúmi's navel-cord and were received by two men, Gúruru (thunder) and Mahéruo (lightning). Once while they were in heaven they wanted to go and make sago in the bush there, and Gúruru and Mahéruo warned them not to go near the sun, for „that thing he come, very hot, that's fire, he kill man." While they were cooking the sago Gebáe threw away some of the crust, and it stuck to Ganúmi's face which since then is white except where Gebáe's finger-marks are. Ganúmi left the others and mounted higher still in the sky. When he comes out of his house the uppermost part of his forehead can be seen first and then gradually the whole face. This is the explanation of the different quarters of the moon. Ganúmi's body is hidden behind his head. (Menégi, Mawáta).

A. The name of Ganúmi's mother was Gebáe, One day while he was still a small boy he saw two girls who were sitting in a disorderly way, and he began to cry asking for something red as in the previous version. He slept beside the girls in the night, and next morning was left by them in the sago-tree. Ganúmi cut off the top of the palm and with a shell scraped a passage inside the tree right down to the ground;[59] finally he was rescued by his parents. All the girls and women wanted Ganúmi, and he slept with them in the night, and Gebáe enticed him to come to her too in spite of his objections. Thenceforth rejected by all the girls he one day leaped up to heaven from a tree „all same *urio* (spirit) he go".

Ganúmi used to sleep with all the girls as soon as they were mature, and ever since the girls' first menstruation takes place when they are grown up. He is ashamed after sleeping with his mother and sometimes hides away from her. That is why the moon is sometimes small and sometimes vanishes entirely. (Gibúma, Mawáta).

B. A certain man named Nováre, who lived at Bigu on the Bámu river, once brought home two bush-fowl eggs which he hung up in a basket close to the place where his sister Gebáe slept. At night the two eggs turned into a man who came and slept with the girl. The people, who thought that is was Nováre who had caused his sister to become pregnant, prevailed upon him to marry her, and they became husband and wife. A boy was born, and from all over the country the girls were invited to come and see him, for this makes a boy later on a favorite among the girls. He was named Sogómi and also Ganúmi, Imáia, Táratára, Ówe, and Sagána, which are all different names of the moon.

One day Gebáe and Sogómi went to fetch water, and while the latter climbed down to the well where he filled his water-vessel, the woman above him sat in a disorderly fashion. She wanted him, and they slept together. The boy, who had never done that before, ran home where he vomited and nearly fainted. On hearing why the boy was sick Nováre in his turn went and had connection with Gebáe, and this restored the boy to strength. Nováre also rubbed him with Gebáe's petticoat and with some of his own (Nováre's) perspiration which had burst out during the act. After that the boy never felt sick when sleeping with a woman.

Sogómi, who was ashamed of his intercourse with his mother, ran away into the bush where he climbed up a sago-palm. He was found by some girls who came to fetch water, and they propped up a „ladder" against the tree wishing to bring him down. One girl after another climbed up the ladder and asked him to come, but he only submitted to Gebáe.

Once Sogómi was visited by the famous Mesede (cf. no. 45), who induced him to come to a place called Síwa on the Bámu river where a girl named Doróbi lived. Sogómi went there, and the girls in all the villages which he passed on his way wanted him, but he went on till he came to his destination. He married Doróbi and brought her home. But Gebáe who was very jealous constantly quarrelled with Doróbi, and at last in disgust Sogómi left them both. He went and caught a large shark, and taking out the intestines turned the fish into a canoe. Then he cut off the tail and used it for a paddle. He wanted to get up to heaven and for this purpose tried to find the place where sky and earth meet. After paddling a long distance he caught a porpoise and made it into a new canoe in which he continued his journey. But he could never reach his goal. Finally he stood up on the back of the porpoise and with the help of the elastic dorsal fin jumped up to heaven. He is the moon. Sometimes he holds a dance, and the thunder is his drum. At first he appears as a new-born baby, and gradually grows larger and larger till he is full-sized, then he becomes old and diminishes, till at last he dies and is buried. After a time a new moon-child is born. (Uría, Mawáta).

C. Gebáe was Ganúmi's foster-mother. The boy was a great favorite with the girls and slept with many of them. Gebáe too wanted him and one night induced him to sleep with her, and after

that none of the girls would take him, and he married his mother. Ganúmi felt ashamed and went into the water where he remained some time, till a fish called *káisi* threw him up on land with its fin. Once again rejected by the girls he went up to heaven by means of his navel-cord, and took his mother with him. They came to the *dárimo* (men's house) of the Áromo people who live in the sky, and were received by Gúruru (thunder), Pepéa, and Maséruo (two kinds of lightning. (Káku, Ipisía).

D. A small boy who was once left in the care of two girls happened to see them with their skirts open and began to cry as in previous versions. After being married to him the two girls left him in the sago-tree. Some other girls came to draw water from a well under the tree, and one of them on seeing his reflection stirred up the water to prevent the rest from finding him. But they saw him and began to fight over him. The boy, whose name was Wíowío, did not care for any girls with large hanging breasts and at last followed one with fine round breasts. [67] He slept with many girls and with his mother too at her persuasion. After that no girl wanted him, and in his shame he went and stayed one month with the *óboúbi* (cf. no. 132) in the water. Again he was refused by the girls. One day his mother threw a piece of hot sago at him which made his face white. He felt so ashamed that he finally went and hanged himself. (Íku, Mawáta).

E. The first thing known of Ganúmi is that he came floating along in a large basin which stranded at Díbiri. He was a small boy at that time, and a man named Tóratóra and his wife Gebáe adopted him. When Ganúmi grew up, his foster-parents gave him „medicine belong girl", which made all the girls like him. One day he climbed up a sago-tree and was found there by some women and girls who brought him down. In the night Ganúmi went away with them to another place. (Nátai, Ipisía).

THE WANDERINGS OF THE SUN (HIWIO), MOON (GANUMI), AND DARKNESS (DUO).

455. Two Kíwai men once quarrelled, the one insisting that „Sun and moon he two fellow", and the other that „Sun and moon he one fellow." At last they came to blows, and some blood was shed. The man who had been hurt felt ashamed and went away in his canoe determined to find out where the home of the moon was and how the moon travelled. He kept on paddling night and day out on the deep sea, directing his course towards the place where the moon was rising. At last he arrived at the home of the moon. It was low tide, and he sat in his canoe on dry land.

Presently the moon came to him in the shape of a small boy and asked him to come on shore. „No," answered the man, „you small boy, I want Ganúmi (the moon) come sing out (invite) me." „Me Ganúmi," said the boy, „my name Ganúmi, you come on shore." „No," the man insisted, „I want big man; you small boy, you no Ganúmi." And he remained in the canoe.

After a time Ganúmi grew larger, representing the age of a young man who is not yet married. When he invited the man to come, the latter said, „I want Ganúmi he come, you single man. I want big man he come take me along shore."

When the beard began to appear on Ganúmi's face he went again and asked the man to come, but the latter said as before, „I want proper Ganúmi he come.“ „Yes, me Ganúmi.“ But the man did not believe him.

The next time Ganúmi had become old and his hair had turned grey. „You come shore,“ he called to the man. „You Ganúmi?“ asked the visitor, „I want proper Ganúmi take me on shore.“ „Yes, me Ganúmi.“ „No, I no think you Ganúmi.“

At last Ganúmi came in the shape of a very old man who walked with the help of a stick. This time the man followed him on shore thinking to himself, „That's one; proper Ganúmi he come.“ And Ganúmi showed the man round. „That place belong me he white,“ he explained, „everything white, house he white, garden he white, ground he white.“ He showed him another part, saying, „That's place belong dark, Dúo, everything dark, black. Night, dark he come that side.“ Lastly he showed him a third place, and said, „That's belong sun, everything red, house, ground, garden, everything red. First time dark he go, behind sun he come up.“

Ganúmi and the man ate together, and when they had ended their meal the former said, „You look me, I go up along heaven. First time dark he go, I go behind him. Sun he go behind me two fellow.“ Ganúmi climbed up a *hohóme-* or *wárakára*-tree and from there swung himself up into the sky. He alighted on the edge of a cloud, and the whole space was lighted up.

The man looked on and thought to himself, „Oh, true I been speak, moon he one man, sun he one man, my friend he wrong.“ He did not sleep in the night but was looking at the moon's place. Nothing grew there except tiny trees and bushes, for „place he too close where light“ (too near the light). The day began to break, but the moon still remained in the sky. At last the sun rose.

Ganúmi returned home and said to the man, „You been see me, you been look me proper?“ „Yes, I been see you, I been see sun, I been see night.“ The three men, the night, moon, and sun, who were living there together, went to fetch food for the man. Darkness said, „That my kaikai one side, altogether black, banana, taro, *umámu* (yam). That my name Dúo.“ The moon said, „Kaikai belong me here, altogether white.“ All the food was of the same kind, only the colour was different. The sun said, „Kaikai belong me altogether red. You call my name Hiwío.“

The moon said to the man, „You wait little bit, when sundown I go on top. I make fast my rope along you (your) canoe, I pull him canoe place belong you. That time you come along house, you shake my rope, I stop, I no go. When all people he come, you show him rope, 'That belong Ganúmi, he been take me come.' You show him kaikai too before you take out that rope.“

At sundown Ganúmi said to the man, „You go sit down along canoe, I make fast my rope.“ He tied the rope to the canoe, and they set out together. At last the man reached his home, and when he shook the rope Ganúmi came to a halt. The people exclaimed, „That man he been come, he been go look moon.“ The man called everybody to come and see, not forgetting the man with whom he had quarrelled. „You come see all thing I been bring him,“ he said. „That kaikai belong Dúo, that's why he black. That kaikai belong moon, that's why he white. That kaikai belong sun, that's why he red. This rope belong Ganúmi, he been pull, I

come. I show you fellow, I take him out (let loose) again." And he untied the rope, and with a report like that of a gun it was snatched up into the air and disappeared. All the food was brought on shore from the canoe, but the people were afraid to touch it, saying, „Suppose me kaikai me dead." „No," the man assured them, „they been say, 'That proper kaikai, you fellow kaikai, no belong dead.'" And they all ate it. (Íku, Mawáta).

A. In *Rep. Cambr. Anthrop. Exp.* vol. v. 11. *Sun, Moon, and Night.* The men of Kadau in Dauar argued whether the sun, moon, and night were the same or different. A man named Kabi went to investigate and came to the place of the sun. He met the sun and was told that the sun, moon, and night were different beings. The sun and moon gave him food, and the former towed his canoe home, and when Kabi shook the rope, the sun pulled it up.

XX. MISCELLANEOUS TALES (no. 456—498).

A. NARRATIVES ABOUT PEOPLE (no. 456—477).

HAWIA, THE WHITE HERON, PONIPONI, THE BEAUTIFUL GIRL, AND HER SUITORS (no. 456—457).

THE DISGUISED BOY WITH SORES.

456. A certain Iása boy had very bad ulcerated sores all over his body and always stayed in the house. No one lived at that place except the boy and some girls. Every day a few of the girls went to make sago and the others to catch crabs, and when they had finished, they returned to the house. Only one girl felt sorry for the sick boy, and she took a little piece of sago and threw it to him without going close to him. The others did not trouble about him in the least. When they had all eaten they went to sleep.

In the morning they got up. Those girls who had been making sago on the previous day went to catch fish, and those who had been fishing went to make sago. When they returned in the evening, the one girl alone pitied the boy and threw him a small piece of fish. She did not want to go close to him, thinking, „That thing he got, by-and-by learn (catches) me fellow.“ Those girls who brought sago from the bush did not give him any. The wind had blown ashes over the girls' beds, and they grumbled at the boy, „What name (why) you go humbug bed belong me fellow?“ The boy said, „I no been humbug, what's way I go? I got sore all over.“ The girl who had given him fish said to the others, „You no growl along him, all you fellow no been give him no kaikai.“

The next morning the girls again went out. Those who had been making sago on the previous day left that work half done and went to catch fish, and those who had been fishing went to make sago. The boy got up: „Nobody here?“ Looking to the right and left and along the path to the bush he did not see anybody. He went to the creek to swim and cleaned his sores, washing off all the ashes and dirt. When he came back, he lay down again close to the fire and put some ashes over himself, lest the girls should know where he had been.

When the others came back, the same girl threw a piece of sago to the boy saying, „I no been catch fish, to-morrow I go.“ The boy lifted his head a little and said in a faint voice, „All right.“ „You no come too close to,“ he whispered to the girl, „you stop, I make small yarn along you. You go cut him palm-tree, *párua*, cut him small piece, split him, you stow him

away, them fellow no see him. You go cut him bamboo, split him, half you take him come, you stow away good, put him alongside *páruu*."

The next day, while the others were making sago, this girl cut pieces of palm-tree and bamboo and hiding them away brought them in the evening to the boy. She said, „I no been catch him fish, that's all I give you small piece sago." The other girls did not give him any fish.

After all the girls had gone in the morning, the boy began to make an arrow-head of the palm-tree and a bow of the bamboo, using a shell to cut it with, and as soon as he had finished he hid everything.

When he went to swim, he saw a *hawía* (white heron-like bird). After washing himself he went back to his place. Some of the girls returned from the beach and the others from the bush, but none gave him any food, except the one girl who threw him a small fish. The others gave her sago of which she broke half and threw to the boy. He whispered to her, „To-morrow (when) you go cut him sago, some young bamboo you cut him, bring him. Suppose some girl he speak, 'What name (why) you bring him?' you speak, 'I bring him for *óu* (fire-tongs).' You cut him *dúdu* (reed) too, bring him." The boy and girl did not let the others know of their talk.

The girls got up in the morning, and some of them went to the beach, but the one girl went to the bush. In the afterneon they returned and shared their fish and sago. The girl gave the boy a little sago and fish and handed him the reeds for arrow-shafts and young bamboo for bow-strings.

All slept, and in the morning they got up. Some girls went to the bush and others to the beach. When they had gone, the boy raised himself up and looked round: „Nobody here?" He looked out on the beach: „Nobody stop!" and went to wash his sores. Afterwards he made a string which he attached to the bow, and a *gáta*, four-pointed arrow. Slowly dragging himself to the place where he had seen the white heron before, he sat down on the beach and watched. The bird came, and he drew his bow and broke its two legs. He ran and caught the bird and pulled out the arrow, which he broke to pieces throwing them away, so that the tide should carry them off, and he disposed of the bow and string in the same way. He brought the bird into the house and pulled out the tail feathers which he attached to his back and fastened some to each arm, making them into wings. He exchanged his own eyes for those of the bird and assumed its beak. When he rubbed his body, feathers came out all over it, and he also appropriated the bird's legs. He was no longer a man but a bird. Flapping the wings by way of trial he thought, „Oh, proper white pigeon (bird)." He walked about in the house in the shape of the bird („inside proper man he stop, outside skin belong pigeon"). After a while he stripped off the skin of the bird and hid it, resuming his human form with his skin full of sores. He strewed ashes over his face and body, and when the girls returned lay in his usual place feigning sleep.

The girls grumbled at him, „No good all time you humbug bed belong me, strew him ashes." The boy said, „What's way I walk about, me no good man, sore all over; wind he take him ashes go," and the boy wept so that the tears rolled down his cheeks. Every day the girls grumbled and the boy wept — „I have forgotten to tell (that he wept)," my informant

interpolated at this point. The one girl said, „No good you growl all time, you no give him no fish, no sago.“ She had seen through the boy: „Eye belong boy he no belong sick man, that good man, skin belong him proper underneath. I think he make fool you me (of us).“ This is why she had been giving him food, for she had become fond of him, thinking, „I like you — one thing (only not) that skin on top. I like you proper inside man, I think you good fellow inside.“

In the morning all got up as usual, some girls went to cut sago, and others to catch crabs. The boy remained alone. He took off his bad skin, which he rolled up and stowed away close to his bed. He looked at his face in the water being really a fine boy, „skin, body belong him good, hair he fine, good, hair he light.“ [57] He took the bird's skin from the place where it was hidden and putting it on flew up into the air. He went to Múba Iása, the point where the girls were catching crabs. The girl who had been giving him food was walking along the pools on the beach, and the bird followed her closely, watching her all the time. Flapping its wings it caught a small fish and swallowed it. The girl ceased to catch crabs and watched the bird, thinking, „That good pigeon, I no been see him before, I like him that pigeon.“ When the bird came close to her, she concluded, „That man I been look out (look after) all time, I think that him.“ She left her fish and crabs and ran after the bird from pool to pool, anxious to catch it. The other girls said, „What name (why) you run along that pigeon, you think you can catch him? You go look out crab.“

All the others went back, and the girl gave up chasing the bird. The heron flew up and returned to the house, where the boy took off and hid the skin of the bird, resuming that of the sick man and smearing himself with ashes. He cooked and ate the fish which had been swallowed by the bird, and afterwards lay down pretending to be asleep.

The girls came in and looking at their beds exclaimed, „I say, what name (why) you all time play about along bed, make him dirty?“ and the boy replied, „Every time you talk like that, you fellow think I walk about, make dirt along you fellow bed, what's way I walk about, I got sore all over hand (arm), leg.“

The girl who looked after the boy had no crab or fish in her basket this time, since she had been running after the bird all the time. The other girls grumbled, „What name you been go run all time along that pigeon?“ They gave her a small fish, and she came and gave half of it to the boy, saying, „I been go walk about along hard place, no catch him no crab. Altogether girl been go along good place, find him crab.“ The boy thought, „Oh, you gammon, all time you been follow me, no catch him crab.“ Those girls who had returned from the bush did not give the boy any sago, but the girl gave him some of her share.

The eldest of the girls said, „Plenty time me been make him sago, plenty time me been catch him fish. Plenty sago along house, plenty fish he stop along basket. To-morrow you me make him canoe, make him stone axe sharp first time.“

In the morning the girls went to the bush and found a large tree which they intended to make into a canoe. The eldest girl, taking off her grass skirt, rubbed the stone axe with fluid from her vulva and cut the tree a couple of times with the axe, which she then dropped on the ground. The others picked it up and continued the cutting, relieving each other when tired, until the tree fell. The first girl („master belong make him canoe“) only looked on after

having dealt the first blows at the tree, „he (she) show him road". While making the canoe the girls were singing,

„*Nímo búrai úpi búrai négebádu.* — All you me woman cut him canoe now."

The white heron walked about close to the tree while his friend among the girls was cutting. The girl thought, „That same pigeon walk about. That time I catch him crab he come, this time he come again."

In one day the tree was felled, and the girls began to hollow it out with stone adzes, burning the inside afterwards to make it smooth. They decorated the canoe in the bush where the tree had stood, and finally launched it in a creek close by. It was brought out to the sea and provided with one outrigger.

The one girl watched the heron continually. Once when the others went away in the canoe to catch crabs, she stayed behind, hiding herself in the bushes close to the house. She wanted to find out the secret of the bird, for looking at its eyes she had been thinking, „That good man inside that skin, I think all time he make fool you me." The others did not know where she had gone and did not wait for her.

The man got up and looked round: „Nobody here!" and the girl, peeping into the house, saw him: „My word, he come now!" He stripped off the bad skin, and the woman said, „Oh, he take out skin. He good man. Oh, my husband! Plenty woman no find him out, I find him now." Seeing the bird's skin he was putting on, she said, „Oh, he take that white pigeon now! Oh, he fly now!" The boy flew to the place where the other girls were in the canoe.

The girl went into the house and found the human skin full of sores. She thought, „I burn him, no good he take him put him on, gammon all time," and she put it into the fire. She brought her bed and placed it alongside that of the boy, made a fire and sat down to wait. She felt well pleased at having taken possession of the place before anybody else: „No good other woman take that room, that man belong me." She kept her digging stick close to her in case the others wanted to fight.

The other girls talked among themselves, „Where small sister belong you me?" One said, „That pigeon he (she) been run behind him all time; I think he go along him," and another suggested, „Come on, you me go back along house, look."

The bird flew back to the house where the girl was waiting. All unsuspecting he mounted the ladder, took off the bird's skin, and carrying it in his hand entered the house in his proper shape. The woman took hold of his hand and snatched away the feather dress, saying, „What name (why) you all time stow away along bad skin? No good this place stop no man (is without a man), you man belong me." The man, without saying anything, sat down on the floor with bent head: „He (she) find me out now!" He looked round: „All cloth belong me he been burn now, that cloth belong pigeon he been pull out along hand."

The girl rolled up the bird's skin in a small mat and hid it in front of herself under her grass skirt. Ever since the women of her kin have hair growing in that place *(páha* or *pása* is the same word used for hair and feather and also for leaf); the women belonging to another kin have no hair there. The same is the case with the men. Similarly the hair of some men

and women turns white like the feathers of the white heron, while it does not with other people („all same split him two side").

The other girls arrived, and the eldest looked in first: „My word, small sister belong me fellow alongside man!" Her eyes turned toward the man: „Oh, good man, he man belong me," and she went and put down all her things close to him and sat down there. All the other girls, too, looked at the boy: „Oh, good fellow man, I want that man," and sat down close to him with their things. The man did not say a word and sat with his head down, for he was ashamed now that they had found him out. The little sister was very glad („he got laugh inside throat") but she waited for the others to speak first and thought, „Before you no been come sit alongside that man, you no been give him no kaikai, fish. What for you look body all time? I no been look body, I been look eye, that no eye belong sick man. That's why all time I been give him kaikai, fish."

One of the sisters said, „More better that man take him big sister, you me come behind, big sister he go first." But the little sister said, „No, no, you no been look out him that time he got sore, all you fellow no been help me, you been think that no good man." She took out the bird's skin and gave it to the man, who put it on and became a bird. All the girls began quarrelling over the man. The big sisters fought the little sister, till blood was shed, and the eldest rolled up the bird in a small mat and put it under he skirt, after which all the big sisters ran away with the little sister in pursuit. From Kubíra they went over to Dúdi; they were „devil-girl" and „beginning belong them people", which explains how they could pass over the water. The first girl kept the bird all the time under her skirt. They followed the coast as far as Búdji and from there went over to Bóigu. (Námai, Mawáta).

THE DANCE FOR PONIPONI.

457. The girls found all the Bóigu people away except one man, who looked after the place, and they asked him, „Where all Bóigu people?" He answered, „Man, woman been go Móre (Murray Islands). Good girl stop along that place, name belong Pónipóni (which means lightning). He no like man. Everybody try, try — he no want no boy along Móre. That's why Morévanogére (her father, cf. Index) sing out people, 'Altogether island he come, dance here.' He want find out what place he good boy, that girl he like him."

The girls went on, and coming to Daváne asked a man, „Where all people?" „All he been go along Móre." The girls ate a little, drank some water, and started off again. Arriving at Mábuiag they asked someone, „Where man?" and were told, „He been go Móre, Morévanogére he sing out." The girls proceeded on their way carrying the heron with them all the time, and coming to Bádu and Móa, asked the same question, „Where altogether people?" „Oh, he been go along Móre long time (long ago), all young man, girl go." Climbing the hill in Móa they saw Móre in the far distance. They went on to Mukáro (Cape island) and did not find any people there either, as everybody had gone to Móre. Arriving at Yam they asked a cripple who remained alone in the village, „Where altogether people?" „Oh, he been go along Móre, me one man (alone)." From Yam they went to Íribu (Augaro), but all the people had gone to Móre

except one man who had not been able to go because of his bad sores. After Íribu they reached Yárubo (Darnley), whence they could see Móre, and again they asked, „Where altogether man?" „All he go along Móre, find him (to see) one girl."

At last they arrived at Móre. The ground had been cleared for a dance, and the open space was full of people. Morévanogére said, „You fellow share him out (divide yourselves into groups), altogether people no make him dance one place. One island man (the people from one island) make dance one time, one island man make him dance one time, try him that girl. Another island one side, another island one side." Morévanogére was the „master" of that place.

Pónipóni was seated on a mat, and she was indeed a beautiful girl. The men danced in front of her, desirous of finding out whom she preferred. Each one wanted to make her smile at him: „I go along that man."[1]) All the sisters went over to the place where the men were dancing, and they took the heron with them and wanted him to dance too.

Morévanogére said, „You start now." At first two *Amaróva*, ravens, danced, „he no pigeon, he proper man inside." They danced, but Pónipóni did not say anything neither did she smile, and they had to stop. The men from every island tried their best in turn, and those who had finished went and stood up on one side. But Pónipóni never moved or smiled.

The girls pulled out the white heron, without the people's seeing it, and said to him, „You go dance, make (beat) drum." And he replied, „I no go dance along body belong man (in the shape of an man), I go dance skin belong white pigeon, I Kíwai man." He only knew the Kíwai dances and was ashamed of his ignorance of the dances of the „outside island", therefore he appeared in the shape of a bird. So he danced („go like that, leg like that").[2]) The girl flashed her smile at him and said, „Suppose you proper man, I like you, one thing you got long neck, long nose, two leg belong you got no meat, like piece wood. Close up I go along you, I like very bad for you, one thing I no like you sometimes." That man was a fool to hide his body when the others had real human bodies.

Báidamu, the big shark, jumping out of the water came right up to the dancing ground and turned back again. Pónipóni liked him, („that good jump-up"), and flashed her smile three or four times, saying, „That man belong me." All the people ceased dancing and began to fight among themselves. Some men said, „What's the matter he no like me?" others, „What's the matter he like *Báidamu?*" and a big affray ensued. *Háma*, the sting-ray, and *Kómuhóru*, the „cranky shark",[3]) answered back, for they belonged to Báidamu's side. All fought and fought, and when they had finished, all *Hawta's* (the heron's) people became birds, and *Báidamu's* people went into the water. They had fought on different sides and thus they are still fighting, as can be seen from the fact that birds catch fish.

[1]) Pónipóni's smile, and also a flash of lightning, is symbolized by the following gesture: With the fingers pointing upwards the right hand is raised to the level of the face, palm outwards, twisted very quickly and at the same time clenched. Sometimes the same gesture is performed with both hands simultaneously, and the eyes are closed at the same time as if blinded by the glare. This gesture invariably accompanied the mention of Pónipóni's smile, in this and all the following versions

[2]) The movements illustrating the boy's dance were an admirable representation of those of a wading bird.

[3]) It is called „cranky shark" because it has „got no sense, no fright; man he take him along tail, chuck him along shore."

Many of the combatants had become disfigured in the fight. Some had been plucked by the nose which is the reason why some birds have long beaks, and others had been held under the struggling mass of fighters while someone had pulled at their heads and legs, and this is why some birds have long necks and legs.

Hawía felt ashamed and said, „I go all time along pigeon (become a bird for ever). My fault; I come along pigeon, proper body I no show him; I spoil him now. I stop along beach, walk about along water-mark, catch him small fish."

Awanía, the frigate-bird, said, „I go along top, watch you fellow. What name (what) you make him along ground, I look you fellow, all over country (the world) I walk (fly) about."

Hawáia, the pelican, said, „I go along water, walk about, kaikai fish. That time me fellow fly, some he fly on top (upwards in the flock), some he little bit down."

Amúra, the bird-of-paradise, said, „I run away, go along bush long way. My feather he very fine — one thing, that girl (Pónipóni) he no like me. All over red, nose got little bit black, little bit yellow close to."

Amaróva, the raven, said, „Me go stop along tree, look out. Every canoe he come, me see first time, before people he see, me fellow sing out, 'A-a-a'."

Kapía, the black cockatoo, said, „I go sit down along *neére* tree, fruit belong him I break him along mouth (beak), kaikai all time."

Waríо, the fish-hawk, said, „Me there watch fish, fish he float, I catch him.

Kúkuparía, a small, very vivacious bird, had not taken part in the fight but only pretended to do so, hopping about in a circle. It still imitates the people when they were fightning and shouting: *„Uá-ou, uá-ou!"* Its cry is rather variable and changes according to the fluctuations of the fight.

Báidamu, the big shark, said, „No good too much growl along that girl. More better I go along water — sea that house belong me fellow. Sometime canoe he capsize, I catch you fellow, that me there alongside, cut you fellow."

Three men became three different kinds of „cranky shark", *Kómuhóru*, *Íai*, and *Kúrsikámo*.

Hámu, the sting-ray, had fallen right underneath the others in the fight, („all man he on top him"). For that reason he is quite flat, his head, nose, and bones having been completely smashed. He said, „I got spear; you fellow go alongside me, that me, I spear you; that fight belong me. Tide take me go inside, take me go outside, float me all time."

Púrukáke, the diamond-fish, is the „brother" of *Hámu*, they had started the fight and been crushed under the others, („make him flat belong down below, everybody go on top").

Gáigái, the king-fish, said, „Sea break, that my head make him," and *Kúsa*, a large, white fish resembling the *Gáigái*, said, „That time high water he come, sea he break, that my tail dance all time."

Kúrúpu, the „rock-fish", had had his mouth distended in the fight through somebody pulling out the corners of it with his fingers. He said, „No good I stop on shore, I got big mouth, more better I go along water, shut my mouth."

Káiaro, the cray-fish, had been forced backwards during the fight by someboby who had taken hold of him round the shoulders and pressed him down. He went into the water, where he still walks in the same way.

Péko, the „black-fish", when thrown down in the fight, had got his mouth full of sand and grass, and since taking to the water he still has sand and grass in his mouth.

Íere and *Tóuro*, two bright-coloured fishes, have kept on their gay ornaments with which they were decorated for the dance.

The porpoise had taken part in the fight, and when somebody tried to catch hold of him, he wriggled in the same way as he still does when swimming in the water.

Pónipóni's people and some others had been looking on at the fight without taking part, and they are the people who „belong altogether island (the word)." Ever since there have been people, birds, and fish in the world.

Then Pónipóni said, „You too much row for me. What man I like him, you fellow no want; that man he no want me too. More better I go on top heaven." So now she is up in the sky. The fight had ensued on Pónipóni's smile, („he come like noise belong wind, *bu-bu-bu*"), and that is why her smile in the heaven (lightning) is followed by thunder.

The people all left Móre and went back to their own homes. The Iása girls said, „Where canoe belong me fellow?" and were asked by Morévanogére, „That time you fellow come, what name canoe (what kind of a canoe) you got?" „No," they replied, „that time me been walk about on top reef." Then Morévanogére said, „I learn (teach) you fellow canoe." He found a trunk, which had drifted ashore, and attached to it two outriggers, but did not hollow out the trunk. „That no good canoe," the girls said, too much go inside sea. Proper float-canoe me follow got, me fellow give you." Morevanogére decided to go with them and took with him many arm-shells for buying canoes. He summoned the south-east wind, and they hoisted a mat-sail and left Móre. The girls said, „By-and-by me give you fine water, fine wind, take you back along Móre."

This is the beginning of the „outside people's" custom of procuring their canoes in Kíwai. They give *emóa*, (stone axes), *mabúo*, (arm-shells), *tútúre*, (trumpet-shells), *wedére*, (groin-shells), and various other shells in exchange for the canoes and garden produce of the Kíwai people.

Hawta stayed behind when the others left. He walks about along the water-line, looking out for small fish, and at high tide takes refuge among the trees.

Morévanogére and the girls arrived at Kíwai. The sea had been very rough, and they were cold from the effect of the wind and water. So they went round and round a *gámoda* plant to warm themselves, singing,

„*Nímo negedio dúmu gárai mábu wáto negedio dúmu nímo dúrai úbi busére.* · Me fellow go round now that tree, make him body strong, hot now."

The girls gave Morévanogére good canoes, which in conformity with the custom they provisioned, and Morévanogére gave them arm-shells and returned to Móre. (Námai, Mawáta).

A. Wóni, a Múri (Móre) man beat his drum so that the sound could be beard all over the islands, for he wished to summon all the people to come and dance in Móre. All the Mábuiag, Bádu, and Sáibai people came, the purpose of the dance being to find out which man could win the beautiful Pónipóni. Wóni, too, liked her. He beat the drum, and the others danced, but no man could win

Pónipóni's smile by which she was to show her favour. Next came the people of Túdu and Yam and danced, but with no more success, and the same was the case with the people of Múralágo.

Once there was a great drought, and Pónipóni's mother went to Móa to fetch water and saw there a young man named Kómuhóru (Kómusóru), who very much attracted her. He was to come and dance before Pónipóni, and the girl was told by her mother beforehand of his merits. Kómuhóru's father went first on a journey to Bóigu and Búdji, during which nothing, however, happened.

For some reason the father rubbed Kómuhóru's face and body with a dead snake, causing a very bad smell as if the boy had been full of sores. Kómuhóru was rolled up in a mat and brought to Móre, but when Pónipóni saw him she spat on him in disgust and reproached her mother, „Eh, what name (why) you bring him noise (news) good boy he stop along Móa — full up stink!" Afterwards the father washed away all the bad smell from the boy, rubbed him with coconut-oil and sweet-scented medicines, and dressed him in all sorts of finery. When Kómuhóru came before Pónipóni, the girl flashed her smile at him. Wóni, who thought that she smiled at him, lifted his drum high in the air while beating it. Every time Kómuhóru danced the girl's smile sparkled. All the other suitors were ashamed. Wóni jumped into the water and became a turtle (*wóni* is a certain kind of turtle), he said to the people, „Six moon I stop inside along water, six moon I float on top along water," which is the custom of that particular turtle („me fellow no see him all time along reef," my informant said). Some fish, among them the shark, had taken part in the competition, and they went into the water, and some birds, too, and they flew away.

All the people returned home. Kómuhóru wanted Pónipóni to go and live with him in the water, for he had become a „cranky shark", as his name implies. But Pónipóni went up into the sky, saying to him, „Suppose high water he come, I see you walk about close to shore, I laugh along you from heaven," — her smile is the lightning. (Gibúma, Mawáta).

B. A story, the beginning of which relates how Nága of Nágir and Wáiati of Mábuiag stole fire from Íku of Móre or Múri (cf. n:o 52), also contains a description of the dance before Pónipóni, who is represented as Wáiati's daughter. Wáiati's, Kúiamo's (cf. n:o 60), Nágas's and Íku's people had assembled in Mábuiag for the dance. Íku wanted to be avenged for the theft of his fire by making the girl „like" his boy Kómuhóru, or Kómusóru. He first smeared the boy with the skin of some fish, but that proved to be „bad medicine", so he used certain sweet-smelling plants instead. When Kómuhóru danced, the girl liked him and smiled at him. So the boy brought her with him to Móre, but when he wanted to take her with him into the water, she went up into the sky instead. Kómuhóru is now the „cranky shark", and Pónipóni causes lightning in the sky. (Gaméa, Mawáta).

C. The episode of Pónipóni is also connected, rather loosely as it seems, with another tale (cf. no. 195). A man named *Báidam* (shark) and his younger brother Aváti lived alone on one side of Bóigu, and on the other side of the island there lived a number of girls, and their meeting and subsequent marriage seem to be the chief contents of the story. *Báidam* heard the beating of drums at a dance on another island, Dáninikava, and danced himself in Bóigu to the sound of it. Once he decided to go over to Dáninikava, and arrived there floating on a nipa palm to which he had attached a mat for a sail.

At Dáninikava the people danced in order to find out who should win the beautiful girl Pónipóni or Mahéruo (both names are used in the tale, the former being the Torres straits and the latter the Mawáta term for lightning). Among the suitors were *Amaróva*, raven, *Kúrsi* and *Maitárinai*, two kinds of „cranky sharks", *Iódo*, „stone-fish", and *Aúna*, sting-ray. The girl liked *Báidam* and gave him a branch of a croton in token of her favour. The others danced first and could not tempt her

to smile, but when *Báidam* danced she smiled at him. The people began to fight for the girl, and at the end of the tumult some of them jumped into the water and became fishes and others became birds. Pónipóni went up to heaven by means of her navel-cord, the end of which she threw up first, and flickerings of lightning are her smiles. *Báidam* returned to Bóigu, and here the other story is resumed. (Menégi, Mawáta).

HOW THE GIRL WITH SORES WAS BADLY TREATED BY HER SISTERS WITH THE EXCEPTION OF THE YOUNGEST OF THEM.

458. A number of girls lived together at Médjagáni and spent their time catching crabs and fish, for they had no gardens. One of them suffered from evil-smelling sores and was very badly treated by the rest excepting the youngest of them who pitied her. The sick girl was sent to live by herself in a corner of the house, and the rest did not even allow her to speak to them and used to spit at her. One day she found a kind of taro and planted it and it started to grow well. After that coconuts, sugar-cane, tobacco, and other things planted themselves in the garden. The girl tried the new food, and it was very good, but no one else knew of her garden. The other girls kept on abusing her excepting the little girl who felt sorry for her. One night the sick girl called her good sister and gave her a taro which she had cooked, and the little girl found the food excellent. The two carefully kept their secret from the rest. From the effect of the nice food the sick girl became fat and healthy, her wounds healed, and the bad smell disappeared. The other girls who were gradually becoming thinner wondered what food the two had. One day the owner of the garden showed her sister where all the nice plants were growing, and they shared the garden between them.

At length the two girls pitied their elder sisters who were getting very feeble and sickly, and took them to the garden. They cooked a great quantity of food for them, and the girls were greatly surprised and pleased. „My word, that's why you two fellow fat," said they. „I very glad along you. Me fellow been swear along you fellow, spit on top along you, you good girl, you been find good kaikai." Each one of the elder girls was given a share in the gardens. (Gúi, Dirimo).

TIBURI WHO MARRIED THE GIRL IN THE SWAMP, AND THEIR SON WHO KILLED THE WILD PIG.

459. At a place called Dóbei, not far from Másingára, lived a woman named Úame and her daughter whose name was Óne, and not far away at Úlivále lived a man named Tibúri and his people.

In the forest roamed a very ferocious boar on the head of which a bush of thorny creepers grew.[16] The beast used to kill many people and caused great terror in the whole district.

One day Tibúri saw Úame and Óne in the bush, and the girl who was fishing in a swamp had rolled up her grass skirt. „My god, that girl there," he thought on seeing her, „all

grass (skirt) he been roll up, he good *áe* (vulva)" He transformed himself into a snake and swimming under water to the girl had connection with her without her knowing it, for she was standing up to her chest in water. When Úame had filled her basket with fish she went to her mother who was working in a garden near by. Tibúri resumed his human form. He went every day to the swamp and in the shape of a snake had connection with the girl (abbrev.).

Noticing that her daughter was pregnant Úame wondered how it had come about and accused her of meeting someone at the swamp. But the girl said, „Oh, I never see one man. I catch him fish along that swamp, that's all. High water he come, he float me." After a time Óne gave birth to a son whom she named Nivía.

One night Tibúri was told in a dream of the birth of his son. He transformed himself into a snake, swallowed a great quantity of vegetable food and betook himsef to Úame's place. On seeing the snake Óne first fled, but the reptile passed its tongue quickly out and in and beat the ground with its tail as if to say, „You no fright, that man (husband) belong you, me here." The snake licked the little baby, and on seeing this, Óne understood that he was her husband; „Oh, that man belong me here," she thought. „That thing been make him pickaninny." Still a little frightened she gave him food, and he ate and drank, after which he coiled himself up in a ring with the head on the top. The next morning he licked Óne with his tongue, beating the ground with his tail, and then went away home.

Nivía grew up and was given a small bow and arrows. He asked who his father was, and Óne told him how she had conceived him (abbrev.). Tibúri again dreamt of his child and came to see him in his human shape wearing many beautiful ornaments. On seeing him his little son fulfilled his wants in sheer terror. But when Tibúri let his tongue play out and in as the snake had done, Óne understood who he was and was very glad, and they stayed together for a time (abbrev.). Tibúri wanted to fetch Óne and Nivía to his place at Úlivále, and they went there together, but Úame, the old woman, remained alone in the bush. The Úlivále people wondered who Óne and the boy were, and Tibúri told them their story (abbrev.).

After a time Óne again became pregnant, and just then the people decided to flee away from the wild boar which had killed many of them. They made a kind of canoes from the trunks of banana trees and sailed away, but as Óne could not go with the rest, Tibúri built a house for her in a *dáni* tree and providing her with food and water left her there alone. [23] Óne wailed in the tree. „I been come for you, my God, I think I stop along you. What name (why) you leave me? I think I stop good, that's why I leave my place along mother."

The people sailed over to Yam island. Tibúri felt very ill at ease thinking of his wife whom he had left behind. Óne bore a boy in the tree and called him Ómebáli. Her blood which ran down the trunk of the tree attracted the wild pig, and it came to the place wearing its crest of bushes. The beast rooted up the burying ground and ate the dead bodies.

The new-born child grew up very quickly. [7] After a time the mother and child had consumed all their food, and them Óne climbed down and fetched some more from a garden in great terror of the pig. Ómebáli wanted a certain root called *duhi* which is associated with fighting. After eating it he fell asleep and was visited in a dream by some *étengena* (mythical beings) and some dead people, and they told him how to kill the ferocious pig. They also taught him how to build a canoe.

Ómebáli killed the pig, and in accordance with the instruction of the dream-givers he cut it up and made the two large tusks into an armlet. He threw the skin of the back into the water, and it became a turtle, and in the same way the belly was transformed into a dugong. Some small pieces of meat were turned into various kinds of fish. „No more sleep along tree,“ he said to his mother, „that thing you me (we) fright he no more now.“ Thenceforth they lived on the ground, and they took up the gardens which had been abandoned by the people at their flight.

One day Ómebáli asked his mother where his father was and learnt that he had gone to Yam island. He made a canoe ready and sailed away to find his father, but Óne remained at home. While sailing along Ómebáli threw away some meat of the animals he had killed, and thus the reefs in the sea were formed.[33] The intestines of the animals turned into octopuses which are abundant on the reefs. At length Ómebáli reached Yam island and went on shore. In the middle of the night when everybody was asleep he entered his father's house spitting out a certain „medicine“ which prevented the people from awaking. Then he lay down to sleep with the rest, and not before morning was his presence noticed by Tibúri. „My God, what place that man he come?“ he wondered. He got teeth belong pig (armlet) along hand (arm); I think that boy belong me. Oh, yes, that my boy, that's Ómebáli there he sleep.“ Tibúri and Nivía woke him up, and on hearing who he was they embraced him in great joy. He showed them the teeth of the wild pig which he had killed. The people all received him kindly and wondered at his fine canoe. The girls all wanted to marry him.

The next day he prepared to return home and was given a great quantity of food. The girls all came out on the beach, but he only took one little girl with him, and one of Nivía's girls was given to her family in exchange. Ómebáli left his harpooning outfit in Yam, and on account of that the Másingára people have no harpoons and do not understand how to spear dugong and turtle. Ómebáli brought his wife home to his mother, and the three lived together. (Gágere, Másingára).

A. Tibúri and his wife lived at Ápelu, not far from Másingára. A certain woman and her daughter lived in the neighbourhood, and they were a kind of *híwaí-abére* (mythical female beings cf. no. 148). Tibúri saw the girl fishing in a swamp, his passion was excited, and his penis created a wave in the water which reached the girl and caused her to become pregnant. One day Tibúri transformed himself into a large snake and brought a great quantity of food to the two women, carrying all the things across on his back in bundles two and two together. The mother and daughter were at first very frightened, but at length the latter understood that he was her husband, and at their request he resumed his human form. The next day Tibúri took his wife home with him, but the old *híwái-abére* remained behind. He built a separate house for each of his two wives. Tibúri asked the children of his wives to marry each other, although he was their father, for he wanted to found a large people. In course of time he died, and his son Máguane was given his name.

The old *híwai-abére* was angry because her daughter never returned to see her, and therefore she caused a wild boar to ruin the people's gardens and kill many of them also. A bush of thorny creepers was growing on the pig's head. The people used to live on the ground but young Tibúri built a house on high posts which the beast tried in vain to knock down.[23] Finally he determined to flee from the wild beast and sailed away in a canoe with his one wife, but the other woman who was pregnant remained in the house. Tibúri went to Tútu and stayed there.

The deserted woman bore a boy whom she named Ómebar and lived with him in the house. When he grew up she made him a bow and arrows and taught him to shoot. He brought her different kinds of animals which he had killed, asking her whether they were edible, and she told him which were and which were not. [9] Finally he shot the wild pig. One day the mother and son sailed over to Tútu where they found Tibúri. He and his first wife returned with them, but a son of his who had been born in Tútu remained there, for he belonged to that place. (Adági, Mawáta).

THE BROTHER AND SISTER, AND THE WILD PIG, HAWK, AND CROCODILE.

460. The bush at Burámu in Dúdi was haunted by a fierce boar and hawk which killed many people. At length everybody fled away to another place excepting a certain boy and his sister who were left behind, for their parents were dead, and no one gave them a canoe for crossing the Burámu creek. They dug a hole in the ground hiding there, and every night they heard the noise of the two monsters who were searching for the people. At daytime the boy and girl worked in their garden. Desiring to kill the boar and hawk the boy one day dug up the skulls of his parents, for he wanted advice from the two spirits. He lay down to sleep close to the skulls, and keeping a stout stick in readiness he said, „Mother, father, suppose you two give me good talk what I make him along two fellow — all right. Suppose you no give me good road, I break head belong you two fellow." In the night the two spirits came and instructed him how to make a bow and arrows. He should shoot the pig, set fire to an empty house, and burn the carcass in the flames. Then he should pass into a trumpet-shell with his weapons, and the skull would fly with him to the top of the tree enabling him to shoot the hawk. The bird should be burnt in another empty house. Lastly he should kill a certain ferocious crocodile (this animal has not been mentioned before) by passing into its belly and lighting a fire there. The crocodile too should be burnt in a house. The boy did as he had been told in the dream (abbrev.).

After the three monsters were dead the boy and girl built a house to live in. One day the boy happened to see his sister naked and in spite of her protestation induced her to have connection with him. The girl felt ashamed and wanted to go away to another place. She summoned different kinds of fish and animals in the sea asking them to take her away, but only the dugong managed to do so. She held on to its tail, and the dugong swam away with her to Kuráma. There she was received by the people, remained with them, and was married to one of the men.

The brother searched in vain for his sister. One day some Kápukápu men came and fetched him to their home, he was adopted by one of the men, and married there. (Íku, Mawáta).

THE BROTHER AND SISTER AND THE TWO WILD BIRDS.

461. A girl and her younger brother once lived at Háwiu near Old Mawáta. The name of the girl is forgotten but the boy's name was Bébi. The brother said to his sister, „Oh, sister, you me kaikai dry all day, no got no meat, to-morrow I go shoot pigeon." They slept in the

night, and next morning Bébi went out to shoot birds. He shot many birds, tying them up into two bundles, and on reaching home gave them to his sister. She said to him warningly, „Bébi, you no go far, he got two pigeon there, *wáea* (hornbill), wild pigeon, kaikai man." But he said, „Oh, sister, that nothing, suppose I look that two pigeon I shoot." The boy and girl cooked the birds and ate them.

The next morning the boy started out again. He walked and walked and shot many birds which he tied up into a bundle and left behind, going further into the bush. He saw the two birds sitting in a large tree, *nábea*. Bébi went near and shot at them but did not hit them, the arrow passing right between them. They came down, and catching Bébi took him up to the top of the tree where they hung him up. They did not kill him, but kept him at the top of the tree. The two birds sat on a branch of the tree with Bébi between them.

The girl waited and waited, but no Bébi came. She thought, „That two pigeon been catch him Bébi." Taking her digging stick she came running, and wailed,

„Bébi, oh, gíri Bébi, oh, rubía rubia remáro." — „Oh, Bébi, I lose my brother, he finish now."

She came, and saw her brother at the top of the tree: „Oh, brother he there, two pigeon he stop, brother he middle." And Bébi said, „Sister, you go take *emóa* (stone axe), come cut that tree." She put down her digging stick at the foot of the tree, ran home, and hurried back into the bush bringing a stone axe. The girl cut down the tree, and she caught up her brother in her arms. She picked up the digging stick to strike the two birds, but missed them, and they flew away. The brother and sister returned to their house. (Amúra, Mawáta).

TUBO OF MASINGARA WHO WAS CARRIED TO A REEF ON THE TOP OF A BENDING TREE.

462. Long ago a man named Dúbo and his mother whose name was Bíbi lived at Másingára. They spent their time cutting down and burning the bush and making gardens. One day Bíbi said to Túbo, „My God, all time you me (we) make garden, no kaikai no fish." Then Tubo went to a large *káuháro*-tree and caused it to become quite small. He sat down on the tree and said, „You go on top!" The tree extended itself high into the air, lifting Tubo up near to heaven.[19] He saw far around him, the reefs in the sea and the country where the people were making gardens. „I been think no people there — plenty people make garden," he thought. After a while he said to the tree, „Come down!" And the tree sank down, and Túbo went into his house. His mother returned from the garden and asked him, „Túbo, what name (what) you make him?" „Mother, I stop inside house," he lied, „I no walk about."

The next morning when Bíbi went to the garden Túbo provided himself with a wooden spear and a rope and said to the *káuháro*-tree as before, „Come down!" He sat on the tree and it lifted him up to the sky. „You fall down, catch that reef!" Túbo ordered the tree, and it bent down till the top reached the Ótamábu reef. Túbo descended and started to spear fish and small turtles. He strung up his catch and hung it up on the tree, and then he sat down on the top and said, „Go on, you take me go back along home!" The tree lifted him through the air, and Túbo sang,

„*Túbo váleamo áliakáklo bidjakakómee.* — Mother no see me, I go reef, catch him fish."

From the top of the tree Túbo saw some girls in the distance. The name of one of them was Bíbi, and he sang,

„*Oh, Bibía jámable eh eh jámable eh eh Bibia jámable.* — One girl there, Bíbi, I want him."

His mother heard his voice and thought, „My God, pigeon (bird) no been make noise like that before. I don't know where that pigeon he come from, he sing out there from on top tree." Tubo gave the mother the fish and said, „Fish there, you come cook him." „Oh, Túbo, where you find him that fish?" „Mother, he come from long way." The mother prepared the fish, and they ate it.

In the morning Bíbi went to her garden, and Túbo was carried to the reef as the day before and caught fish (abbrev.). He sang in the tree on his way back, and one of the girls looked up and said, „Who that make noise?" „My name Túbo," he answered. The tree placed him down close to the girl, and he gave her some of the fish. „Who you name?" he asked her. „Oh, my name Bíbi. You stop along who?". „Oh, me two fellow he stop, me and mother, that's nobody stop alongside me two." Túbo returned home and gave his mother the rest of the fish.

Once more Túbo betook himself to the reef and caught some fish there (abbrev.). On his way home he gave Bíbi, the girl, a few of the fish and said to her, „To-morrow I come marry you. I no go kill fish, I come take you." He returned to his mother, gave her the fish, and said, „To-morrow I no go reef, I spell. You go make him garden, I spell."

The next morning when his mother had gone to her garden Túbo went to the girl and brought her home with all her things. He left her in his house and went to call his mother saying to her, „Oh, mother, what name (why) you make him too much garden? You me (we) go back." They returned home, and Túbo asked his mother to go into the house. „Hallo, who belong girl stop inside house?" the mother exclaimed. „Túbo, where you been take him that girl?" Túbo told his mother how he had found her (abbrev.). The mother was afraid that the girl's people would come and fight them, but Túbo said, „No, that girl he no got no people, he stop one fellow (alone). Where people he come fight?" The next day they went and fetched a tame pig and some other things belonging to the girl. They killed the pig and held a feast. The old woman said to her son, „Garden there, I come old now, garden belong you. You make him along you (your) woman, I come too old, no more walk about."

The girl had come from Fálegíde, and the place has not been inhabited since her time, all the people living at Másingára. (Gibúma, Mawáta).

A. Túbo who lived alone with his mother once caused a *te*-tree to lift him up, and from the tree he saw a number of girls in a distance. He made the tree lower itself in order to get down from it, and when it had reached the ground he covered it with part of a coconut shell. Túbo went and speared some fish which he gave the girls, and he sang,

Túbo wóliamo ákaláka bídje káikume. — That my name Túbo, me here, I see you fellow."

The girls all wanted him, but he only took one of them and brought her home to his mother, and the three lived together. Once Túbo offended his mother, and she went away to stay in another place. Túbo tried in vain to induce her to come back. Then he swallowed a feather and transformed himself into a certain bird called *bádu* which cries out his name, „*Túbo síngi síngi!*" Túbo's wife went back to the place where the rest of the girls lived. (Íku, Mawáta).

THE MAN AND WOMAN WHO DRIFTED IN A CANOE FROM MAWATA TO YARUBO AND WERE BROUGHT BACK BY TWO BIRDS.

463. A certain man named Owáni and his wife named Dagámu once during the wet season went in a canoe from Mawáta to fetch coconuts. On their journey home a heavy rain-squall drove the canoe on to the open sea. Try as they might they could not paddle against the wind. After a time they gave up all attempts and sat down in the canoe thinking, „Wind he take you me (us). Suppose me catch hime one place, me stop." At length they arrived in Yárubo (Darnley island).

There was a man working in his garden, and on seeing the canoe he thought, „That canoe? that wood? Oh, canoe he come, he got two man (persons) he stand up." When Owáni and Dagámu came near he asked them, „Where you belong?" But they did not understand the Yárubo language and only called out the name of Mawáta and signed to the man that they had drifted over in their canoe. Owáni was a young man at that time, and the Yárubo man said to him, „You my friend, my boy (son), you come house belong me." The Mawáta man and woman remained in Yárubo and were given a piece of ground to cultivate.

In the course of time Dagámu bore two boys the one of which was named Ki (sea gull) and the other Awáia (pelican). Later on she bore a third son whose name was Kisáro (a little white wader). One day when Ki and Awáia were grown up they and the Yárubo children went to catch fish. The Yárubo boys and girls said to them, „You two fellow one side, me fellow other side; make him race, who catch him more fish." They tried who were the quickest to catch fish, and all the Yárubo children were beaten by Ki and Awáia. The former were angry and the next day when the contest was resumed Ki and Awáia again proved to be the quickest. One of the Yárubo boys then said to Ki, „You (your) father, mother no belong this place, he belong New Guinea." Ki began to fight him and called out, „I no belong New Guinea, I belong here, no good you speak me like that," for he did not know that his parents had come from New Guinea. Ki and Awáia went and asked their father and mother, „True that Yárubo boy been speak? Me no belong this place, me belong New Guinea?" But Owáni and Dagáma evaded the question and said, „How New Guinea man he come this island?"

One evening when Owáni was watching the sunset, he felt sad on thinking of his old home and said, „Sun he go down along my place, make him nice cloud. I sorry (am longing for) all my people." Ki heard him and said, „What talk father he speak?" He came to his father and saw that he was crying. „What's the matter, father, you cry?" he asked him. „Oh, yes, true, my boy," Owáni replied, „I no belong this place, place belong me he stop long way, I belong New Guinea." And Ki who felt sorry for his father began to cry with him. [11]

The next morning Ki sent his father and mother to fetch food from their garden, and in the meantime he and his brother went and collected a quantity of feathers belonging to the *ki* and *awáia* birds. Then they made two birds of wood and attached the feathers to them, and when the birds were finished, they poured some fresh-water over them, and the birds came into life. Ki passed into the *ki* bird by its anus, and Awáia into the *awáia* bird, and flying about they said, „Oh, that more better, I think you me (we) can take mother, father, and small brother back along Mawáta."

Awáia said, „I big fellow now, I think I can take mother, father; you take him small brother, take all kaikai too." Then they came out again from the birds.

On the return of their parents Ki said, „I think me can go back along Mawáta, place belong you. Me got passage." In the morning the two boys woke up their parents and the little brother and placed the latter and all the food inside the *ki* bird. Owáni said to his wife, „You go inside pigeon *awáia*, I go stand up along back belong *awáia*, show him road." Ki and Awáia passed into the birds and flew up striking the direction of Mawáta, and Owáni standing on the back of the *awáia* showed the way. On arriving at Kadáwa or Mawáta they landed on the beach and left the birds. Owáni brought his wife into his house where he left her with his people while he himself went to the men's house. The next day the Mawáta people went to spear dugong and turtle, for they wanted to celebrate the home-coming of their friends. Awáia himself speared six dugong and some of the other men three and others two. On their return the women cooked the meat. While the feast was in progress Owáni got up, for he wanted to speak to the Mawáta people. „All Mawáta people," he said, „any time you fellow want go reef, you no go, me one man (alone) go. I kill him dugong, turtle for you fellow." Then the people answered, „Oh yes, you big man belong this place; you been kill him six dugong. You make you (your) name big fellow." For if a man procures many canoes or catches many dugong and turtle he acquires a „big name". (Wáiba, Mawáta).

JAVAGI WHO SWAM UNDER WATER BETWEEN BURU AND MABUIAG, AND HIS DAUGHTERS WHO WERE FOUND BY A MAN.

464. On Búru or Mángrove island between Daváne and Mábuiag lived a man named Javági with his two daughters Sidári and Ámakádu. His third daughter Pátalai was married in Mábuiag. The Mábuiag people used to catch dugong, and the intestines which they threw away into the water floated over to Búru where they were found by Javági. He washed them and gave them to his daughters who cooked them in a large shell, and they ate them.[12] One day Javági thought to himself, „I look plenty belly belong dugong he come along water, I think plenty dugong along Mábuiag. More better I go steal." He told his two daughters to sleep all night and not to get up at all. Then he provided himself with a bamboo knife and a shell used for cutting and tied them on to his leg. He plunged into the sea from a rock and swam under water till he reached Mábuiag. The people there were away spearing dugong. Javági went into one of the houses and stole a large piece of dugong meat. He sharpened his bamboo knife with the shell, cut up the meat and ate it. Then he hung up some large joints of meat on his body, waded out in the sea and swam under water back to Búru. There he left the meat close to the place where the girls were sleeping and lay down himself. On waking up the girls exclaimed, „Halloo, where he come from all that dugong?" Javági pretended to be asleep, but the girls awoke him and said, „Father, where he come from all that dugong?" Javági got up and lied to the girls, „Oh, brother (sister) belong you, Pátalai, he come night-time, bring that dugong. You sleep that time. Him he go back now, catch Mábuiag now." „Oh, father, what for you no wake me up? Me want look brother belong me two." „No, brother belong you speak, 'No wake him up, let him sleep.'" The girls ate the meat. They were two fine, good-looking girls.

On returning home the Mábuiag people discovered the theft and said, „Who been steal that dugong?" One boy had been sleeping in the house wrapped up in a mat, and they asked him, „Who been steal that dugong? He got no dog here." „I no savy, I small boy, I no can get up. I no look who been steal him."

When the Mábuiag people next went to spear dugong two men determined to stay at home and keep watch for the thief. In order not to let the others know they pretended to be ill and tied a string tightly round their one thigh.[65] As soon as the rest had gone they got up and made new strings for their bows, keeping a good look-out all the while. In the middle of the night Javági came swimming along and got up on the shore. The two men watched him: „One man there he come up along water." Javági went into the house and stole some meat, and the two said, „He take meat now." He cut up the meat as before and began to eat, and at the same time the two men drew their bows and let fly, hitting him underneath both arms.[41] Then they finished him with their stone clubs and cut off his head.

Javági's two daughters at Búru did not know that their father had stolen the meat. In the morning they waited for him in vain and called him by name without receiving any answer. They followed his footmarks to the rock from which he had jumped into the water, and there the tracks ended. „He been stand up on top stone, he been go water," they thought, „I think Mábuiag man been kill him, shark he kaikai along road." Then they wailed for their father.

When the Mábuiag people returned home, the two men who had killed Javági showed them his head. The people looked at it, and Pátalai's husband said, „Oh, that *émapora* (father-in-law) belong me. You fellow been kill my *émapora*." He went and told Pátalai, and they wailed and drew out the head-carrier from Javági's head, and the body and head were buried. The two men wanted to keep the head, but Pátalai's husband was a great man and buried it.

Thinking of her sisters Pátalai wept and said, „Two sister belong me stop along Búru. He got no man (they are alone), I no savy who look out (looks after them)." „More better you me (we) go take him to-morrow," said the Mábuiag people.

In the morning they set sail and steered over to Búru, and saw the two girls from a distance. When they came near, some men jumped overboard and swam ashore, for everybody was anxious to catch the two girls first. The girls wrapped themselves up in two mats and could not be found anywhere, however the Mábuiag men sought for them. Some of the visitors wanted to steal things in the empty house but were stopped by the rest. Pátalai had not gone with the others. Unable to find the girls the Mábuiag party made their way back. When they had come some distance from the island, they saw the two girls standing on the shore, and some of them wanted to return at once, but the others said, „No, me no go back, make fright two fellow. To-morrow we come again."

The two men who had killed Javági went and dug up their parent's skulls, cleaned them carefully, and rubbed them with coconut oil. They wanted their parents to come and speak to them in a dream and tell them how to find the girls, and therefore they kept the skulls close to them while sleeping. They woke during the night but had not dreamt anything. Then they said to the spirits, „What time you come? You come quick!" Then providing themselves with two sticks they said, „By-and-by I break head belong you." After a while their parents came to them and said, „Me two old man (people), me come easy (slowly); suppose me young, me come

quick. Yesterday two girl he stop along mat, you no look. To-morrow you go, you look two banana tree, new (young) one, that's two fellow he stop inside. You pull him out, put him inside mat, make him fast tight, put along canoe. You no speak along Mábuiag man. That time you come back along house, you sleep along two fellow."

The two men got up, put their parent's skulls back into the graves. Then they awoke the people and said, „You come quick, go hoist him up sail!" And they all set off for Búru and saw the two girls standing on the beach. Some of the men were too impatient to wait till the canoe landed, and swam ashore. The boy (it says here that it was one boy only) who had spoken to his dead parents thought to himself, „No good I run quick, I savy where two girl he stop." He went on shore, found the two banana trees, rolled them up in a mat, and carried them to the canoe, holding them in both his arms pressed to his chest. He did not put the bananas on the platform where the people were but hid them inside the canoe.

The other Mábuiag man all ran about the place looking for the two girls however without finding them. Then they stole a number of things, put them in the canoe, and sailed back to Mábuiag. The man with the two banana trees did not tell anybody of his find and brought them on shore when everybody else had gone away. He put them on his bed wrapped up in the mat and was so excited that he could not eat and only drank a little water. When night came he opened the bundle and lay down to sleep with one banana tree on each arm. In the night the girls passed out of the trees, and when the boy woke up, he found two girls lying in his arms. He was very pleased and amorous and laughed to himself. Then he slept with both girls in turn. In the morning the girls sat on his knees and he held his arms round them. His friend came and called out to him, „*Pána* (friend), you open him door, sun he high now," but he was asked to come and open the door himself. He came in and on seeing the two girls exclaimed, „Oh! where you get him that girl?" and he opened his arms and embraced all three of them. „You give me one girl," he begged his friend, „by-and-by people come look, you me (we are) all right." The two girls remained silent, but the man who held them said to his friend, „You take that first one." The other man took the girl in his arms and called out, „All Mábuiag man, you come look!" The people came pouring in and said, „What's the matter? Oh, my word! two nice girl two fellow catch him. What's way (how) he been get him?" The one boy said, „First time two fellow stop along mat, other time he stop along two banana. I been pull him up, catch him." The people held a great feast. Four nights later the girls became pregnant.

Since Javági's death and his daughters' settling down in Mábuiag, Búru island has remained uninhabited. (Gaméa, Mawáta).

A. Javági lived on Búru or Mángrove island with his two daughters, and his third daughter was married to a Mábuiag man. He swam over to Mábuiag under exactly the same circumstances as in the first version and took a bamboo knife with him by tying it on to his long hair. His daughters were told that their sister had brought the dugong meat. Two Mábuiag men lay in wait for Javági and killed him, and his body was recognized. The Mábuiag people went to fetch the two girls from Búru, but the latter who did not see their father among the people hid themselves in mats. After sleeping close to his father's skull and consulting his spirit one of the men brought home the two banana trees. He gave the one girl to his friend (Íku, Mawáta).

PAIRIO WHO TREATED HIS OLD FATHER BADLY, AND HIS PUNISHMENT THROUGH AMURABARI.

465. At Ímióro in Dúdi there lived a man named Pairío. He and his wife worked in their garden, and in the meantime his old parents looked after his children at home. But on returning home in the evening he never gave the old folks any food, and if his eldest son had not taken pity on them and brought them some food they would have starved.

One day Pairío launched his canoe and prepared to go to Míbu to catch crabs. Provisions and other things were put in the canoe. „You me (we) go away night-time," said Pairío to his wives and children, „tide he down." At sunset his old father took his bow and arrows and crept into the canoe where he hid, underneath the things which were there.

Pairío and his companions sailed away, nearing Míbu island at daylight. „Who belong leg there inside canoe?" said Pairío presently. He caught hold of the legs and pulled the old man out. Then he threw him into the water, for he did not want to take him with him. His eldest son was angry and called out, „What's the matter you chuck him away? Who been make you?"

There happened to be a large nipa palm drifting with the tide, and the old man, swimming in the water, managed to reach it. He put his bow, arrows, and basket on the floating tree and climbed up. While Pairío landed in Míbu, his old father paddled along by means of his bow, and at length reached the opposite end of the island. He got hold of another nipa palm which was growing there and climbed ashore with his things. There he sat down, smeared himself with mud, and wailed. After a time Pairío returned to Ímióro. His old mother who missed her husband wailed.

Some distance up a creek in Míbu lived a man named Ámurabári. He was in the habit of hunting pigs and throwing their intestines into the creek. They floated with the current and were found by the old man who hooked them in, washed them, and put them into his basket.

Ámurabári was „another kind man", and at night his skin shone like a fire. One day he found the old man who asked him, „Who you?" „I Ámurabári. Who you?" „Oh, I belong Ímióro; Pairío been chuck me away along water." Ámurabári looked into his basket and said, „What you got inside?" „Belly belong pig, I find him." Then Ámurabári took the basket, bow, and arrows and threw them into the water saying, „I no want him that bad thing, I got good one. You come along house belong me." They went together, and the old man was given proper food. „To-morrow I take you, leave you along Ímióro," said Ámurabári.

The next day he loaded his canoe with pig meat, and they set sail and went over to Ímióro. When they landed, Pairío's eldest son said to his father, „You no come, I go take him old man. You bad man, you no savy sorry for people." But Pairío went down to the canoe and invited Ámurabári into his house. The old man said to Pairío, „No, I no want him sleep here, more better he go back now. You bad man." Pairío nevertheless took Ámurabári into his house. Then he prepared *gámoda*, mixed it with *sádi* (the sap of a tree with which fish are poisoned), and let Ámurabári drink of it. Ámurabári fell down „dead", and Pairío rolled him up in a large mat which he tied up and put in his canoe. Then he sailed away with his three wives and

children, saying to them, „Come on, you me (we) go Dáru make sago. I been take him meat inside mat, cook him along sago,“ and by that he meant Ámurabári. On reaching Dáru he and the women went into the bush and began to make sago.

In the meantime Ámurabári woke up and tried in vain to come out of the mat. Pairío's children were playing near him, and he said to them, „You take him out all that thing here.“ The children opened the mat, and he came out. „What place that?“ he wondered, „oh, that's Dáru.“ Then he asked the children, „Where father, mother belong you?“ „He been go bush make sago, he want kill you.“ „Where that stone club belong you fellow father?“ Ámurabári next asked. „Here, stone club here, *úere* (beheading knife) too,“ answered they. Thereupon he seized the stone club and killed all the children, cutting off their heads and putting them on the head-carriers. Then he ripped open their bodies and threw their intestines about the place. Finally he hoisted the sail, made the canoe ready for a speedy departure, and sat down to await Pairío's arrival.

At length Pairío came, and on seeing the intestines and excrements of his children he said, „Poor fellow my pickaninny! Ámurabári been kill him all my pickaninny finish now!“ Ámurabári called out, „Pairío, you think I belong kaikai? What name (why) you make me all same? I all same you; you man, I man too.“ And he showed him one of the heads and said, „What name (what is) that here?“ Then he sailed away in the canoe and returned to Míbu. (Menégi, Mawáta).

BADABADA, THE YOUNG HERO.

466. Two Iása women who were pregnant both gave birth to a child on the same day. Some women came to see one of them and asked her, „Pickaninny he come up?“ „Yes, me got boy,“ and she asked the visitors, „Other woman he got boy, girl!“ „Oh, he got girl.“

The two children grew up, and the name of the boy was Bádabáda and that of the girl Seréma. When they were bigger, they used to play on the beach. The girl was afraid of the boy and ran away whenever he came near, for she said, „Bádabáda, you no good come close, you no boy, you all same *óboro* (ghost).“ The children kept on playing, but when Bádabáda came near, Seréma was frightened.

Once the people were preparing to go and fight another tribe, and when the canoes were ready, they sailed off and made their way up the Óriómu river. One of the leading men said, „Bádabáda, you stop along canoe, look out canoe.“ Seréma, too, stayed with the canoes, and all the others went into the bush. It was just before dawn, and everybody in the enemy's village was asleep.

Instead of remaining at the canoes Bádabáda followed the others without anybody knowing. He had a stone club, a small beheading knife, and a *gáraóro*, (sling for carrying a head). While the others were resting, Bádabáda went ahead and got in front of all.

A very old man was sleeping close to the door in one of the enemy's houses. Bádabáda crept in, caught hold of him with one hand, and broke his head with a blow from his stone club. He pulled the body outside and took it underneath the house, where he cut off the head

with his beheading knife and put it on the head-carrier. Nobody saw him, and he came back to the beach.

Bádabáda said to Seréma, „I pay you now, you me marry," but she answered, „Oh, Bádabáda, my father wild along you." „No, he no wild, I marry you. You take head, father belong you I give him head, I pay for you." He placed the old mans's head close to her, and she put her leg over it to hide it from sight. Bádabáda gave her some tobacco and said, „Seréma, you make him bamboo (pipe)." Seréma prepared the pipe and lighted it, and both of them smoked. Nobody else was there. Dawn came, Bádabáda took Seréma's basket, put the head in it, and hid the basket in a canoe.

There was a great fight in the village. The people cut off a number of heads and brought them to the canoes; but Seréma's father had not killed anyone. All returned to the beach, launched the canoes, and departed. On their way they landed once to rest. The leaders counted the heads putting them in a row, and on missing one they asked, „Who kill him old man?" Bádabáda was playing on the beach a little distance off, and Seréma remained all the while in a canoe. All the leaders said, „Where head belong old man? Who been take head?" and all looked for it in vain. Bádabáda was silent. His father called him and told him to prepare a tobacco pipe, and they smoked. The father said, „Bádabáda, who kill old man? You kill him?" Bádabáda answered, „Oh, I kill him old man, I cut him head." He sent his father to look, saying, „You go along canoe, you look basket belong Seréma. Head belong old man I put him inside, you take him." The father went and returning with the head called out to the people, „Oh, Bádabáda, Bádabáda! He kill him old man!" He showed the head to all the leaders, and they looked at Bádabáda and looked at the head: „You, Bádabáda, you no big man, you kill him old man?" Seréma's father said, „Seréma, you got blood along you, who been make him that blood?" Seréma said, „Oh, Bádabáda put him head underneath. Bádabáda tell me, 'You me two fellow marry, I kill him old man, head belong old man I give him father belong you, I pay for you.'" Seréma's father said, „All right, you two fellow marry," and he took the head.

The next day all proceeded on their journey and reached Kíwai. They removed the flesh from the captured heads and collected plenty of food for a big feast. All the people said, „Bádabáda you marry Seréma finish, big kaikai (feast) to-day." (Káku, Ipisía).

A. An Iása boy named Bádabáda wanted a girl, Uórii, and her father said to him, „Suppose you want my girl, you go other place, kill him one man, take him head, bring me head." Bádabáda did so and brought the head to the girl's father who said, „Oh, you strong man, you been go one man (alone). You take girl belong me." (Áudo, Mawáta).

B. Náeka, a Vímaremúba boy, used to ramble about in the bush shooting birds. No girl in that village liked him, and they told him, „No good you come close to, plenty road there along bush walk about." Náeka wanted one girl, Seréma. A big dance was held in a neighbouring village, and Náeka took part dressed in all his finery. In the morning he brought many girls home with him, but their parents came and took them back. Once the Vímaremúba people went to fight the Ábo people. In the night-attack Náeka was sent by his father to kill an old man in one of the houses, and this he did, securing the head. Nobody else knew of it. Náeka told Seréma that he wanted her, and when she asked him whether he had killed anyone, he gave her the head. On the return of the others from the

fight Seréma showed her father the head, which he kept, thenceforward raising no objection to their marriage. (Nátai, Ipisía).

C. Bádábáda's father gave the boy „medicine belong fight", which consisted of a small portion of the eye, claw, tongue, and point of the beak of a hawk. On a war expedition against the bushmen living opposite Dáru island Bádabáda killed an old man, and gave his head to a girl, Seréma, whom he liked. He then received her in marriage.

Afterwards he became wilder and wilder killing both bushmen and Kíwais, his own tribesmen. When all his people ran away from him, he went and lived alone in the bush near Pádoro, and nobody knew where he had gone. At last he was seen by some Samári people who told his friends of it, and when they came and found him he went with them. After a long argument Bádabáda was persuaded to return to his people; he was then an old man. (Tom, Mawáta).

D. Bádabáda and Seréma are mentioned in the following tale, which is otherwise quite different.

Bádabáda and Seréma liked each other, and when he slept with her he told the people of it afterwards but was severely reprimanded, „No good you talk like that — woman belong you, you think self." Seréma bore a child, and when shortly afterwards Bádabáda again wanted to sleep with her and she refused, he killed her with a stick. He blamed another man for the deed but was found out by the people. A long fight ensued, at the end of which Bádabáda's father gave payment for Seréma to her father, and they became friends. Later on the two men went together to fight many people, until first Bádabáda's father was killed and some time afterwards Seréma's father. (Duába Óromosapúa).

AGIWAI WHO GAVE AWAY ANOTHER MAN'S STONE AXE.

467. A certain Old Mawáta man named Ágiwai once carried home a large piece of sago which belonged to his sister, and she promised him half of it as a return for the presents of meat which he had often given her. The woman however ate the sago without thinking of her promise till at length only a piece as large as a bird's egg remained. Ágiwai thought that his sister kept his share intact for him. One day he brought home a pig, part of which he distributed among the people, and he sent his wife with a large piece of meat to his sister. The woman had only that small piece of sago left, and sent it back saying, „No matter me, I been kaikai. You fellow take that small one." Ágiwai's wife took it to him. „What name (what is) that?" he asked her. „That sago, sister he give you." „My God, that's all!" Ágiwai thought, „he been promise me!" and he let his wife and children eat it. He felt much hurt, and in the night he went away and settled down with a friend of his who lived at Gúrahi (or Úruvánimábu). The Old Mawáta people asked after him and were told why he had gone away.

Ágiwai's friend at Gúrabi gave him an ample supply of sago. One day water was needed in the village, and as there was no one else to fetch some, Ágiwai took the water-carriers and went in a canoe to Kátatai with some boys and girls. The latter went on shore to draw water, but Ágiwai remained in the canoe and fell asleep there. In the meantime some Ágida (Sépe) and Gémede (Wápi) canoes came to Kátatai on their way to Old Mawáta. On board one of them

was a friend of Ágiwai's, and on seeing the latter he woke him up and asked him for a certain stone axe which on a previous visit he had left with Ágiwái in order to get it sharpened. „Oh, what for you no been come before?" said Ágiwai. „That *emóa* (stone axe) I been sharp him proper, I been give him along other man." The owner of the stone axe was very angry and straightway killed Ágiwai with his club. After cutting off Ágiwai's head he went on his way home, and the Ágida people knocked the sides of their canoes with pieces of wood and sounded their trumpet-shells in celebration of the deed. The Gúrahi people heard the noise, guessed what it meant and went to see. They saw the Ágida man standing in his canoe with the head in his hand, and he told them why he had killed Ágiwai. On their return home the Gúrahi children were scolded by the people for leaving Ágiwai alone.

As Ágiwai had been killed while he was staying with the Gúrahi people, the latter went one night to Mawáta to give payment for his death. They hung up all kinds of things on a stick outside Ágiwai's house, and intended to return without saying anything to the people, but they were stopped by one of the Mawáta leaders named Bídja who happened to see them. Then they told him why they had come. In the morning the Mawáta people were told by Bídja the meaning of the presents.

It is a bad fashion, said the narrator, to promise to give somebody sago a long time beforehand; much better it is to give it to him at once. „Me follow this story all time." (Námai, Mawáta).

A. Ágiwai's sister Iaú was angry with her brother who had once forgotten to give her a share of a pig killed by him. When Ágiwai heard of this he went and killed two pigs one of which he gave the people and the other his sister.

Shortly afterwards the Gémedai people came to visit Mawáta bringing with them great bundles of sago which they wanted to exchange for stone axes and necklaces of dog's teeth. One of the men left a damaged stone axe with Ágiwai asking him to sharpen it. Some time afterwards the Ágidai people came to Mawáta, and without thinking that the stone axe belonged to another man Ágiwai gave it to one of his Ágidai visitors and received two large bundles of sago for it.

One day Iaú asked Ágiwai to bring her some pig's meat and promised him some sago in exchange. But when Ágiwai sent her the meat she only gave him a very small piece of sago in return. Ágiwai who felt much hurt gave his wife the sago, and in the night he went away to Gádjiro walking in the water so as to leave no tracks behind. While he stayed with the Gádjiro people he was killed exactly as in the first version. The murderer tied a piece of a broken stone axe to Ágiwai's hand, in order to show why he had been killed, and his people celebrated the deed by making a great noise in their canoes. One night the Gádjiro people brought payment for his death to Mawáta without anybody knowing it. The next day Ágiwai's father, Sivágu, went to Gádjiro and found out why the presents had been given. On his return home he gave two arrows to two Mawáta men and asked them to shoot Iaú, for she was the cause of all the trouble. They killed her, and her husband did not take revenge, for she and her murderers belonged to the same family. (Sáibu, Mawáta).

THE BOY WHO CRIED AFTER SEEING A GIRL NUDE AND WAS SENT AWAY WITH HER.

468. In preparation for the *táera* ceremony (cf. no. 287) the Old Mawáta people were once playing *kokádi* (in Kiwai *púru*, a kind of hockey) on the beach. The grown-up people used

a ball made of the *wóngai* tree and the children who were playing by themselves a little distance off used a certain hard fruit for a ball. While running about a certain boy and girl fell at the same time, and he happened to see her with her grass petticoat aside in a bad fashion. Presently the boy began to cry, asking for some certain red thing, „Father, mother, I want that *káka* (red thing).“ The parents did not know what he meant and offered him various kinds of red flowers, but he did not want them and kept on crying.[64] Some woman said, „Two fellow he fall down together. That thing belong girl he red, boy been see him, that's why he cry.“ The mother whipped the boy saying, „What name (why) you cry?“ They brought in the little girl who had fallen with him, and then the boy ceased crying. His parents were disgusted and said, „No good two fellow stop, more better he go other place.“

A large canoe was launched, and the boy was given food by his people and the girl by hers. Both of them were too small to understand anything about the things for which the boy had been crying, and therefore the people felt ashamed on their behalf and sent them away. The boy was placed in the stern of the canoe, and the girl in the bow, and then their craft was shoved off. The girl had a fire-stick, but the boy's parents had forgotten to provide him with one. „You two no more come back,“ said one of the leading men to them. „You go along island belong Órogíri. You two make garden, make pickaninny belong you, no more come back.“ The north-west wind carried the boy and girl further and further away, and both cried. After a while the girl roasted a banana on her fire, but the boy had to eat his raw. The girl did not say anything, and when the boy spoke to her, she did not answer. They kept on sailing, and after a long time they arrived at Órogíri and were stranded on the beach. The boy went on shore, but the girl remained in the canoe. On the other side of the island there lived a woman and her daughter, but they did not know of the arrival of the canoe.

The boy built a small hut on the shore and said to the girl, „You take thing belong you, come here.“ But she remained silent and did not come to him. After a while she went on shore and put up a mat for a shelter some distance off. There she cooked her food but as soon as it was done she extinguished the fire with water to prevent the boy from obtaining some and only kept one fire-stick for herself. Both began to make a garden, but the boy could not get rid of the grass as he had no fire, and when he asked the girl to lend her firestick she replied, „What name (why) father, mother belong you no been give you firestick? I no want give you.“ She was very angry with the boy and thought to herself, „What's the matter you been cry along that thing, make me come long way along other island?“

The boy caught some fish which he brought to the girl to have roasted, but she said, „I no want him, you kaikai raw.“ She roasted, her fish and crabs, but the boy had to dry his in the sun. She slept by the side of her fire, and the boy slept in the cold.

During his wanderings the boy came near to the place where the woman and daughter lived, and one day the latter saw him. „Oh, mother, I been see pigeon (bird) he walk about,“ she said, „he another kind, he like man he walk about.“ One day when the boy came close to their camp, the mother asked her daughter to seize him and said, „Man belong you he come.“ The daughter caught hold of him, and the elder woman said, „You *émapora* (son-in-law) belong me, you take my girl.“ The man did not say anything, and they took him into their house, and the girl lighted a fire there for her husband (cf. no. 194—202). He sat close to the fire and

was so little accustomed to the heat that he fell down „dead".[13] But he was soon restored to consciousness by the girl who acting on her mother's advice rubbed his eyes with the string of her grass-skirt. „Long time I no been stop alongside fire," said he on awaking, „I no savy fire." His tongue and mouth were sore since he had eaten raw food. Sitting by his side his wife asked him where he came from, and he told her his story and how he and the girl had been sent away from home and arrived on the island (abbrev.). „More better I stop here," said the boy. „No, you go place belong you," said the elder woman, „you take wife too. I stop one man (alone). By-and-by I go see place belong you, come back again my house." Then the three went together to the boy's camp.

The girl had been watching the boy and thought to herself, „Every time he go he been come quick; what's the matter he take long time?" On seeing the three coming the girl thought, „Oh, three man (persons) he come, two he carry woman-thing, one man he stand up close to." And she picked up all her things and went into the boy's house where she sat down close to his bed and lighted a fire. „Who make him fire inside my house?" the boy wondered, „before no fire he stop." He went into the house and said to the girl, „Plenty time you no want me, no give me fire, all time I kaikai raw. What name (why) you come inside? Nobody want me before." The girl got up, seized her digging stick and hit the two other women with it, and the three fought. When they had finished, the old woman said, „No more row now. You two girl belong me (you are my daughters), that my *émapora*, you two woman belong that man. One woman he stop one end belong house, one (other) woman he stop one (other) end. Man he stop middle. I go back place belong me." The man and his wife acted as they had been advised by the old woman.

One day they went to her place. She had a pig which was ready to be killed, and the man shot it and cut up the meat. The old woman asked him to divide the meat but wanted only a little piece for herself. She gave the others her plantations, only keeping a few coconut trees and a small plot of garden for herself. The three wanted her to come and live with them, but she said, „No, I stop my place. What's the matter you sorry me? My place I stop, nobody come kill me. You stop other end; other end I stop."

Thus it is that the Órigíri islanders are of the same blood as the Mawáta people. (Námai Mawáta).

A. The Old Mawáta people were playing *kokádi* previous to holding the *táera* ceremony. A certain boy saw how a girl fell in a bad fashion, and he began to cry asking for a certain red thing. The people did not know what it was, and offered him all sorts of red things, but he kept on crying. At length his desire was found out, and the people felt ashamed. They sent the two away as in the first version, and they drifted to Órigíri island which is said to be Port Moresby. The girl refused to give him fire. He met the two women and brought them to his camp. The girl saw them coming and went and sat down in the boy's house, and there was a quarrel. In the end the boy married the two girls, and the old woman lived with them also. (Gágu, Mawáta).

B. Once two Iása girls put on new grass petticoats previous to taking part in a *páru or kokádi* play, and a little boy saw them naked. He began to cry for a certain red thing, and at length the people guessed why he was crying. In the night he was put to sleep on the same bed as the two

girls, but he was too little to have anything do with them. He was nevertheless considered their husband, and the next day when they went to work in the gardens they had to carry him, for he could not even walk properly. Not until he was full grown did he know how to sleep with the girls in the right way. (Obúro, Iása).

CHILDREN WHO WERE BORN AFTER THEIR MOTHER'S DEATH. (no. 469—470).[43]

469. Far away in the bush at Tugíba the people were once catching crabs and shell-fish in the Tugíba-óromo. A certain man whose wife was pregnant brought her some shell-fish, but as they were very small she went to find some by herself. Wading in the water she came across an enormous shell-fish with two sharp corrugated shells, and as she bent down and put her hand into it to pick it up, the shells closed, jamming up her hands. The woman could not free herself, and when the water rose, she got drowned. In course of time the sharp edges of the shell cut off her hands, and the body floated away and was washed up on an island in the sea. There the decaying body opened, and the baby which was still alive came out. On the island there lived an old man and woman with their three sons, and one night one of the latter dreamt that there was a little boy on the beach. They went to see, found the boy and brought him home. There he grew up but his birth was kept a secret from him. One day on seeing his reflection in a large shell filled with water he thought to himself, „I got another face, that three boy he got another face. I don't know where I come from." One night his mother's spirit came to him and said, „That's no proper mother, father belong you. I mother belong you. Shell-fish been cut my hand, I dead, I float this place, you inside my belly. I come from other side."

In the morning the boy got up and thought, „Oh, I belong other place, mother been speak me true." He obtained a canoe from the old man alleging to go and fish, but instead he paddled away to get to his right home. His foster-parents waited in vain for him to return and suspecting that he had run away they asked their three sons whether they had told the boy of his birth. But none of them had.

At length the boy arrived home, for his mother's spirit showed him the right way. He met his father and was kindly received by him. The old man filled a shell with water, compared his reflection with the boy's face and thought, „That all same face belong me." The boy told his story, the man found that he was his son, and they remained together. (Íku, Mawáta).

470. Long ago a certain Iása man once went from Old Mawáta to get a stone axe. He passed by Míbu island which at that time was only a sandbank, and spent the night at Úbíri, and the following day he arrived at Mawáta. His wife slept with the Mawáta women, and the man slept in the men's house. In the night the Iása woman was brought out of her house, and the Mawáta and Túritúri men all had connection with her.[66] She told her husband in the morning what they had done, and he asked her not to speak of it to anybody.[39]

After returning to Iása the man went and made a number of bows which he took to the three *dárimo* (men's houses) which there were at Iása. The people understood that he wanted

them to fight, and he told them what had been done to his wife at Mawáta. The Iása men made ready for war and sailed away. At Mawáta the people were holding the *mogúru* ceremony ignorant of the approaching danger, and when the attack was made, a great number of them were killed. Among the dead was a pregnant Dáru woman who was married to a Mawáta man, and the Kíwais cut off her head with the rest. After they had gone away her child, a boy, was born, and he sucked his dead mother, bathed in the water, and soon learnt to crawl about.

After a time a Dáru party arrived and among them was the father of the dead woman. On seeing the boy he at first took him to be a turtle crawling about on the beach, but on finding that it was a boy he brought him over to Dáru. There the boy grew up, and his name was Súgudípo. The story of his birth was disclosed to him, and on hearing of his mother's death he said, „I close up big, by-and-by I kill Kíwai man."

When he was full-grown he invited the Kíwais to Dáru where his fellow-villagers and the Mawáta people were ready to attack them. The visitors were lulled into security, and in the night the onslaught was made. „My name Súgudípo!" shouted the boy. „Me man, me no woman! You been kill my mother before; I pay back just now!" There was great bloodshed, but afterwards peace was made and payment given for those killed. (Báira, Súmai).

THE MAN WHO PRETENDED TO HAVE BEEN IN A FIGHT AND WAS PURSUED BY AN EVIL BEING.[58]

471. A certain bushman who lived at Hawío not far from Old Mawáta once went to the sea-shore and saw there a flock of black and white waders. He had never seen such before and said to himself, „Oh, plenty people he come, I think he want fight me. Suppose you come fight me, I fight you too!" He pretended that the birds were people and sang,

„*Górobúbu nabáia bádu nése póbirigo.* — All you fellow fly on top, I come along ground." While singing he danced on the branch of a *hohóme* tree which tossed him up and down. After a while he went down and shot off all his arrows at the root of the tree, and finally he cut off his bow-string and broke the bow. Then he ran home into his house, and called out to his people, „Oh, you fellow fright, you no come help me. I been fight him plenty man. Plenty canoe he come," by canoes he meant the birds. „To-morrow you me (we) go fight," said his brothers. But the next day he prevented them from accompanying him and went alone. Again he danced in the tree and said, „Yesterday no much canoe he come, to-day plenty canoe he come."

He was heard by a *híwai-abére* (wicked mythical woman cf. no. 148) who wondered what the noise was and came to see. She threw her spear at him but missed him, and he fled away with her in pursuit. He happened to trip and fell, rolling over on his back, and she fell over him and was transfixed on to his penis which penetrated into her belly by the navel and killed her. Then he got up and cut off her head. He shot off all his arrows at a tree and destroyed his bow. When he came home he boasted as before that he had killed many people single-handed. But he had not even laid his hand on the *híwai-abére*, and he was a „big fellow gammon-man", said the narrator. (Amúra, Mawáta).

A. Gunóbi, a Kíwai man, lived alone with his dogs. He thought that the birds were people who wanted to fight him, and standing on the branch of a *hóhóme* tree he sang,

„*Gunóbi nabáia bádu nése po birígo birígo.* — I Gunóbi, *nabáia* (certain birds) he come close to, I been put *nése* (crescent-shaped breast shell)."

He shot away all his arrows and on arriving home told his dogs that he had fought many people. One day he was pursued by an *óriogoriúho* (wild mythical beast or man, cf. no. 135) and, the latter fell on his penis and was run through. On his arrival home the man and his dogs shaved themselves and cut their hair, and then they set fire to their house and burnt themselves to death. The man did not want to live alone, and he wanted to come to the land of the dead clean and shaven. (Sále, Mawáta).

HOW TWO MEN WERE TURNED INTO ANIMALS.

472. The people of Gíribúra, near the Óriómu river, were hunting pig and kangaroo in the bush, and all of them killed some game except two brothers, named Sái and Útsháe, who did not get anything (abbrev.). In the evening the men all returned to the village and distributed the meat, but nobody gave anything to the two brothers. The elder brother, Sái, said to his younger brother, „I go night, look some fish (game), people he no give you me nothing." In the night Sái left his brother asleep and went to the bush. But he did not shoot anything and returned empty-handed, telling his brother, „I no find him nothing, I walk about all night." Another night Útsháe, the younger brother, went out to look for game and found an *éterari* (ferocious mythical lizard, cf. no. 2) in a *dáni*-tree. Not knowing what it was he thought to himself, „What name (what is) that thing sleep on top all same alligator?" He stuck an arrow into the ground for a mark and went back and told his brother, „I find him one thing he stop on top along one wood." „You no tell him all people," the big brother said, „you me two man he go." But the little brother said, „No good you me go two man, by-and-by that thing he kill you me (us). More better sing out all people he go." So they summoned the people, and all went to the bush. The little brother found the arrow which he had fixed in the ground and said to the people, „You look on top, what name (what is) that thing there?" All the people looked up there, exclaiming, „What name that thing, I think that go kill you me (us)." They began to shoot at the *éterari* with their bows and arrows, and at last the beast fell down dead. The two brothers cut up the body and distributed the meat, the big brother kept the head, the little brother the tail, and the rest was given to the people. They all returned to the village, where they cooked and ate the meat.

While the big brother was eating the last portion of the head of the *éterari*, his own head was suddenly changed into that of an *éterari*. The same happened to the little brother, for just as he was swallowing the last portion of the *éterari's* tail, a similar long tail grew out of his back. Notwithstanding their transformation the two brothers went to sit down among the other men, but the people said, „No good you fellow come sit down close to me fellow." „What's the matter?" the two brothers asked. The people said to the big brother, „You got head belong *éterari*, me fellow no want you sit down close to," and to the younger brother, „You got tail belong *éterari*, no good you come close to alongside people." The two brothers were ashamed

and went back to their house. After a while the big brother said, „Where you me go? People no want you me (us).“ He pondered the matter and then said, „You me go inside stone.“

They found a hole underneath a large stone and made two beds there. The big brother brought part of the trunk of an *éa*-palm into the hole, and they began to eat the pith. Their skin changed into that of a pig, and after a while they ceased to be men and were pigs. Sái asked his little brother, „You look me; I stand up all same pig?“ „My god,“ Útsháe cried, „you all same proper pig.“ He asked his brother, „What's way me? Me all same pig too?“ „You all same pig, you all same proper pig.“ The two brothers went into the bush and lived there in a grass lair. They said to each other, „That time people take dog, come kill pig, you me (we) cut (gore) him altogether people.“

The Gíribúru people drank *gámoda* and performed the rite called *karéa* (cf. p. 14), saying to each other, „To-morrow you me (we) go kill pig.“ In the morning they went to the bush, but only found kangaroo and no pig. At last some men saw the two brothers, who were pigs, and all shot their arrows at them. The two pigs dodged the arrows and ran after the people, some of whom escaped up trees, while others were killed. The survivors returned to the village and said to the women and children, „My God, pig he cut him plenty people belong me.“ The people said, „No good you me go make garden, you me go kill that pig, too much people that pig he been cut him.“ The men armed themselves and went to the bush, and when they found the two pigs they began to shoot at them. But the pigs evaded the arrows and ran at their assailants. Some of the people took refuge in the trees while the others were killed. Those who escaped went home and told the people in the village, „My god, me people come short now (become few in number), close up pig he finish all people.“ The men drank *gámoda* and performed the *karéa* rite, saying to each other, „Oh, you me (we) go kill him to-morrow!“ On the morrow the men went to the bush and found the pigs there. All shot their arrows at them but the beasts eluded every shot and mangled all the people fearfully. One man only escaped and told those remaining in the village, „People no come back, that two pig he finish him.“ All the survivors fled from Gíribúru and settled down at Djíbu, and Gíribúru has been deserted ever since. (Gibúma, Mawáta).

A. At Ánotógo, on the other side of Másingára, there lived two brothers named Sái and Gúni. They used to hunt in the bush. One night, when the elder brother, Sai, was alone in the bush, he found an *éterari* in a *dáni*-tree and marked the place with an arrow stuck in the ground. The next day the *éterari* was killed by the two brothers. They cut up the meat and on arriving home put it in a pile and slept close to it in the night. The *éterari* appeared to them in a dream and told them to leave their home and settle down at Áripára, and they did so. They brought the meat with them, and in the night the *éterari* appeared again and taught them *máuamo*, the magic by which the bushmen kill people. They were told to eat a little of a plant called *mánabába* which would make them „cranky“, and while they were in that state the sorcery was to be performed by means of a human bone. This is the origin of the bushmen's art of *máuamo*. (Gibúma, Mawáta).

B. The Kúru people, living inland of Djibu, once found an *éterari* in a tree, which they killed. When the beast was brought home and cut up the young men were sent to sleep close to the meat. In the night each one of them was taught by the *éterari* the use of a particular „medicine“ for killing people. One of them was told the use of a plant called *sirivåre*, while the „medicine“ of the others was a cassowary bone, a pig's tusk, and a bird-of-paradise feather. (Gibúma, Mawáta).

THE QUARREL OVER THE BROKEN CROTON AT IASA.

473. At the time when Iása was situated in the bush a fine croton was growing close to one of the houses. One night before a great dance should be held a certain bad man went and nearly cut through the stem of the croton with a shell, leaving it apparently intact. The next morning the people came out of the house and one of the men while talking to the rest happened to lean against the croton, and the stem suddenly broke off. „Oh, good fellow *sagída* (croton) he broke!“ exclaimed the people. The man examined the break and said, „Oh, man he been cut him this *sagída* night-time along *ípa* (shell)!“ The owner of the croton seized his bow and arrows and shot the man who had broken the wood, and the arrow went right into his chest. A general fight ensued, which lasted all day and was resumed the next morning. A certain great man named Ío was shot, and his friends took revenge and shot one of his antagonists named Ikúri (cf. no 5). Then the fight ceased, the dead were buried, and the people held a mourning feast. (Káku, Ipisía.)

THE PEOPLE WHO SUFFERED FROM THIRST. (no. 474—476).

474. At Wiórubi there lived a man who could not climb a coconut tree. Once there was a great drought and as all the water-holes dried up the people depended upon coconuts for drink. Since that man could not get any coconuts for himself he had to employ somebody else to procure him some. One day when he and his wife went to the bush he said to his son, „I no savy climb up coconut tree; more better you come too, you me (we) go make garden.“ The boy did not care to go with his parents, and the latter would have suffered from thirst if they had not brought three coconuts with them. When they returned home in the evening the man said to the boy, „No good you walk about any way; I no savy climb up coconut, more better you come along me.“ Whereupon the false-hearted boy replied, „All right, to-morrow you me go make garden.“

In the morning the father and mother went to their garden saying to their son, „More better you come.“ They did not take any coconuts with them, and the wicked boy let them go alone. It was a very hot day with no wind. When it was time to eat the man and woman felt very thirsty („throat he tired inside“). „You been take him coconut?“ the man asked his wife. „No, no take him coconut.“ The man started to call out, in case somebody should be in the neighbourhood, but no one heard him. He sat down on the ground exhausted, and the woman went to search for some people. The man shouted till at length something burst in his throat and blood began to flow. „What's the matter along you?“ the woman asked him when she returned without having found anybody. „That time I sing out, he broke him throat here,“ replied he.

Finally, they betook themselves home, and the man said, „Where boy belong me?“ He thought, „What do along that boy? Plenty time I speak, 'You give coconut,' and he no come. To-day close up I die.“ And he said to the boy, „Come, you come close to me.“ When the

boy sat down close to his parents the man got up, seized his bow and arrows and without uttering a word he shot an arrow through the armpits of the boy.[41] „Oh, father he been shoot boy belong me!“ the mother shrieked. The people came rushing along and started a general battle, and they fought and fought till they were tired. The boy was buried, and the people held a mourning feast. (Bíri, Ipisia).

475. One day when the Wiórubi people were catching crabs and fish on Aibinío island one man named Úmai went alone into the bush carrying a large basket in which he intended to put his catch. He marched on a long distance and after a time he felt very thirsty („throat he shut him altogether“). As he had no water he called out, „Oh, I want water!“ But no one was there to hear him. In the end he fell down and died of thirst. The people began to miss him after a while, and his wife said, „Where my man, he no come? I think he finish along bush.“ Some men went to look for him and sought till it was dark, calling him by name, but they had to return without him. It was in vain too that they sounded their trumpet-shells. The wife of the missing man wept all night, and at daybreak the search was resumed. The people found Úmai's footprints and followed them, and at length the body was discovered. They carried it to the village tied to a large pole, and his friends all wailed, and he was buried. Two days later the people sailed back to Wiórubi, and there the wailing was resumed.

Since that incident the people always take food and water with them when going far into the bush. (Káku, Ipisía).

476. Once when a Mawáta man named Kéri and his wife whose name was Aukía went to their plantations they asked another man named Bádai to look after their child in their absence.[2] On their return in the evening Kéri and Aukía in conformity with custom brought food and firewood to Bádai but they forgot to give him any water. Bádai drank the milk of a coconut and roasted some taro which he ate, and when he had finished his meal he wanted some water to drink, but there was none. He went and asked another man, „You give me water, my mouth he dry, I been kaikai finish.“ „I no go give you,“ the other man answered, „you been look out (after) pickaninny belong other man, you no been look out my pickaninny. That man give you water.“ Bádai suffered much, for his throat was quite dry, and he tried hard to get some water, but no one pitied him. He was a fool, said the narrator, not to speak to Kéri; why did he go to the wrong man? In the evening he felt tired and exhausted, and lying down on his bed he said to another man, „You fellow look out. Suppose I die now, you no wild for people, you no speak, 'Somebody been kill me, somebody been give poison.' I no die for sick, I die for hungry for water.“ He fell asleep, and in the night he died without anybody knowing of it. In the morning everybody got up excepting he, and finally another man tried to awake him saying, „Sun he high now, everybody go along bush now make garden.“ He pushed Bádai with his foot, and then he found that the man was dead and called the people to come. Kéri ran out with his weapons and shot an arrow into the roof of the men's house calling out, „Somebody make him puripuri, that's why he die. He no been walk about long way; look out (after) my pickaninny, that's all.“ Kéri wailed and buried his friend in the ground. After the burial a mourning feast was held, and some men sprinkled out *gámoda* saying, „Bádai, you devil (spirit) now, you no more come

back this place, you go Adíri (the land of the dead). Me fellow look moon he light, sun he go up; you go Adíri now all same sun he go down."

After a time the man to whom Bádai had spoken just before his death went to Kéri and told him what Bádai had said (abbrev.). Kéri ceased to blame the people for Bádai's death, for he knew that the fault was his own.

Since that incident a person who looks after somebody else's child is given water before the parents think of some for themselves. The people cannot forget Bádai who died because he was „hungry for water". (Sáibu, Mawáta).

IGNORANT ODJO WHO WAS INSTRUCTED BY BERO.

477. At Djibáru there was a man named Ódjo who had no house, so he scratched a hole with a shell in a large tree to live in. He ate the crumbles dug out of the tree and drank the juice of a certain plant. Not far away lived another man, named Béro, in a proper house. He had many gardens but lived quite alone, and one day he called out from his abode, „He got no man here along bush? Who man he want, he come; I stop one man (alone)."[55] Ódjo heard him and went to his place stealthily, for he was afraid of Béro. On seeing him Béro said, „Oh, you come now! I look round people, I find one man now," and he took him into his house. „What kind kaikai you got?" Béro asked him. „I kaikai wood, I scratch wood." „Come on, brother, you me (we) go, I give you good kaikai," said Béro. He gave him taro and bananas and showed him some water in a bowl, bud Ódjo recoiled on seeing his reflection. „Me there, who there underneath all same me?" he exclaimed. Béro set him at rest and made him eat and drink, and he had to teach him what the different kinds of food were. He also instructed him how to make a garden. After a time they went away in different directions to search for a woman, for both wanted to marry, and at a place called Dúedji Ódjo found two women called Abódjo and Ákiádje, and he brought them home. Béro had not found any woman, but Ódjo gave him one of his and they married, but the women were quite ignorant of the sexual act and had to be instructed by the men. After a time two boys were born.

One day Ódjo asked Béro, „What's way (how) you me (we) go stop (live)? You me go stop altogether (for ever) all same wood?" „No, you me no go stop altogether all same wood," said Béro, „you me come old by-and-by." The two were the first bushmen in existence and did not know of anyone who had died before them. Ódjo said that he should die first and show the way. He asked Béro to bury his body in the ground and light a large fire on the grave. Then Béro should place a large, green bamboo on the fire, and after a while the bamboo would burst with a loud report and take the spirit of the dead man up to heaven; for the bushmen believe that the spirits go up to heaven. When Ódjo died his body was treated by Béro according to his instructions, and when Béro died his was treated in the same way. (Sáibu, Mawáta).

B. SOCIAL PRACTICE (no. 478—492).

THE PUNISHMENT OF THE HUNTER WHO DID NOT SHARE THE PIGS KILLED BY HIM WITH THE PEOPLE BUT ATE THEM HIMSELF.

478. A certain Kubíra man who had two wives went one day to the bush with one of them and constructed a *di* (trap for catching pigs). They set the trap ready to act, provided it with bait, and went home. In the night the man dreamt of the trap and, on awaking he thought, „My god, that *di* I been dream last night, one pig he been catch him.“ He paddled up the creek till he neared the trap, landed and went hurriedly to look, and there, in fact was a large pig in the trap. Then he returned home and called to his wives, „Oh, two wife belong me, you give me sago, I want go make garden.“ „You me (we) go too?“ they asked him, but he said, „No, you fellow stop, I go one man (alone).“ Thus provided with sago and a firestick the man went to the place where the trap was. There he killed the pig and carried it to a small garden-house near by. Nobody knew that he had caught a pig. He cut it up and cooked it, and then started to eat. He made a hole in the floor of the house, and the whole time he ate he defecated through the hole. At length all the pig and sago were consumed.

In order to deceive his wives the man inflicted some slight wounds all over his body with an arrow, and he also shot some arrows at the canoe. Then he started on his way home, and when he came near he ceased paddling and let the canoe drift with the tide. He cried out to his wives, „Oh, you come help me, bushman been shoot me fellow.“ [58] And the two wives wept and said, „No good you been go one man (alone), I been tell you finish.“ They carried him into the house, and he lamented, „No good you catch him that place, he too much sore.“ He was placed close to the fire, and some of the other men said, „More better cut (bleed) him little bit.“ But he objected to that, „No good you cut me, more better you give medicine.“ So they gave him medicine.

He remained at home three days, and then he went alone in his canoe to the same place and put the trap in working order after which he returned home. In the night he dreamt that another pig had been caught in the trap. Then the same proceedings took place as on the first occasion. Alleging that he had to wrap up the maturing bunches of bananas he went to the trap and found the pig there. Then he returned home to fetch sago from his wives, declining their offer to go with him, and once more betook himself to the bush where he cut up, prepared, and ate the pig exactly as he had done the first time. He wounded himself as before, and on his return home he let his wives carry him into the house. And after four days the same thing was repeated, and again he ate a pig alone. (Abbrev.).

At length his two wives began to conceive suspicions against him, and one of them asked the other, „What name (what) you been make him along garden that time you two been go together?“ „Oh, my god!“ the other woman exclaimed, „I been make him *di*. I think that man been find him pig, kaikai pig all time.“ And the two women launched a canoe and went to see what their husband was doing. They crept up to the small hut and saw him there: „Oh, you devil, eat pig one man (alone), no give me fellow! You wait — by-and-by!“ Then they hurried back without letting him know that they had been there. They put on new grass petticoats and

waited for his return meaning to kill him. After a time he arrived calling out as before, „Two wife belong me, you stop there? More better you come catch me, bushman been shoot me!" „No fear," the two women thought, „I no want go catch you." They seized two digging sticks and kept them ready to hand. The man called out again and again, but they did not stir, and finally he came on shore leaning heavily with both hands on a paddle. „Two woman belong me, what's the matter you no come catch me?" he asked them, but they did not answer. Then he said, „You go take thing belong me, I been leave him along canoe." His first wife got up, struck him, and cried out, „No good you kaikai pig one man (alone), make fool along me fellow!" The second woman too beat him with all her might, and in the end he was killed. „No good you fight him that man," the people reproached the women, but they said, „No fault belong me, fault belong that man. He no tell me straight, he tell, 'I go make garden.' He go kaikai pig one man, no give half, he make fool all people and you me (us). That's why me fight him." Whereupon the people said, „Oh, I no want talk, he all right." The dead man was buried and his wives wailed over him. At first they had struck him and then they wailed, saying, „Oh, no good I fight man belong me. Who go marry me two fellow?" In this way they kept on wailing. (Bíri, Ipisía).

A. A Sagéro man made a pig-trap with one of his wives, and when he found the pig he cooked and ate it by himself under exactly the same circumstances as in the first version. Then he swam in the water to wash away the smell of pig and returned home making his wives believe that he had been in a fight. After the same trick had been repeated several times the truth was disclosed to one of the women in a dream. One day she followed her husband and discovered his treachery. She painted herself ready for a fight and killed him. On her return home she told the other woman what she had done, and they brought their husband home and buried him after which they wailed over him. (Ibía, Ipisía).

B. There are two more versions of this story with similar details to those in the versions above. (Káku and Mánu, Ipisía).

THE PUNISHMENT OF THE BOY WHO WAS SENT WITH FOOD TO ANOTHER PERSON AND ATE IT HIMSELF.

479. One of the leading Írago men once invited the other men to drink *gámoda* and eat with him. Some of them could not come, and therefore the great man sent a boy to them with presents of food. The boy, however, did not fulfil his errand but climbed up a coconut tree with all the food, and there he ate it himself. When he came down the great man asked him, „You been give that other man sago, crab, fish?" „Yes, I been give him," lied the boy.

Another time the boy was sent on the same errand, and again he climbed up the coconut tree where he gorged himself with the food, at the same time defecating from the top of the tree. He lied to the great man as before. The same thing happened a third time when the great man and his five wives held a large feast, but on that occasion the former got to know of the treachery through a cripple who had watched the boy[5] (abbrev.). The great man seized his weapons and

said, „That time he come down I shoot him.“ At the end of his meal the boy drank the milk of a coconut, and the man who was watching him said, „I think he come down now, he drink coconut.“ While the boy was climbing down the great man shot an arrow through his body, and then he cut off his head. He stuck his bow into the dead body for a mark. After a time the parents found their dead son, and after drawing out the bow they buried him. The great man said himself, „Me been kill him that boy. Kaikai belong me he been steal all time, no good.“ The father of the dead boy said, „You pay me,“ and the man gave payment for the dead boy. (Ibía, Ipisía).

THE LONELY MAN WHO WAS INDUCED TO COME AND LIVE WITH THE REST OF THE PEOPLE.

430. In former times a certain man lived all by himself in the Máo bush. One day he met a large female dog which remained with him, and for a very long time the two did not see a human being. While the man was working in his garden the dog kept watch over his house.

Once a man from Máo village paddled up the creek and found the lonely man. „You stop one man (alone)?“ he asked him. „Yes.“ „No good you stop one man, more better you come where people he stop,“ and he took him along to the village. The people there gave him a wife and provided him with a garden. (Bíri, Ipisía).

THE CAPTURED THIEF WHO BOUGHT HIMSELF FREE BY GIVING UP HIS WIFE, AND HOW HIS CAPTURER WAS BITTEN BY A SNAKE.

431. At Kubíra there lived a man who had no brothers; in vain he asked one man after another to come and help him in his garden. No one was willing, and at length he left the people and went to live by himself in a little hut in the bush. He used to steal food in the people's gardens. The owners were very angry and wondered who the thief was. One night a certain man who went out hunting caught the thief in the act of stealing. „Oh, you no tell him people!“ the thief begged him, „by-and-by I pay you.“ „What thing you pay me?“ „Oh, any thing I pay you. Come on, you me (we) go house belong me,“ said the thief. „Where wife belong you?“ „He stop along house.“ They went to the house, and the thief offered the hunter a string of dog's teeth, but the latter said, „No, I want wife belong you.“ Then the thief woke his wife up and said, „That man he *kobóri* (has connection with) you little bit, I pay him.“ The woman was not at first willing but at length she conceded. She lay down on the ground outside the hut without noticing that there was a snake close by, but when the man came to her the reptile bit him in the penis, and he died. The terrified woman got up and rushed into the house where her husband was waiting. They set fire to the grass in order to find the snake and killed it. Looking at the dead body the man thought to himself, „What talk (explanation) I go give people?“ He waited till dawn, and then he said to his wife, „You stop, I go tell him people, 'That man he been come, snake he been fight him, he no more.'“ He went to the village and entered one of the houses wailing. „That man he been come, he no talk, he cry,“ said the people. After a

while he told them that the man had come to his house and been killed by a snake, but he omitted to say what he himself and his wife had done. The people asked him a number of questions and then began to wail.

Some of the men were suspicious. „Oh, moon he good, no dark place; what's way (how) snake he bite him?" they wondered but kept their thoughts to themselves. They went and carried the dead man home, and he was buried. The people thought, „Oh, true he been kill him. Snake he no can go on top; whats way he bite him along *árumo* (penis)?" At night four men went underneath the man's house to watch. They heard him saying to his wife, „You no tell everybody, „Me fellow lie down, he want *kobóri* little bit, snake he come.' Me been tell him people snake he been fight him along road, you tell him all same." In this way the truth was betrayed to the four men underneath the house, and they went home and told the people what they had heard, whereupon they resolved to kill the man. His old father-in-law tried in vain to stop the people. In the evening they surrounded the house, and the old man went in first and spoke to his daughter, asking her to tell him truthfully what had taken place, and she told him everything. „He (the people) want kill man belong you," said the old man. „Oh, no good you kill him that man!" she called out, „he no been kill that man, snake been kill him." But the people all attacked the man and killed him, and his head was cut off. His house was burnt down, and another man married his widow. (Bíri, Ipisía).

THE THIEF WOMAN AND HER INNOCENT VICTIM.

482. Once upon a time at Old Mawáta a woman was expecting a child, and her husband lived meanwhile in another part of the house. On a shelf close to the place where the woman lay there was a large bundle of sago, belonging to another woman and her husband. The child was born in the night.

The woman to whom the sago belonged gave taro and other food, but no sago, to her husband, who stayed in the *dárimo* (men's house). She kept the sago to herself, and every evening went and broke off a piece of it which she cooked and ate. This went on for some time. While the woman in childbed went out to wash, the other woman came and broke off some sago which she cooked; she took it without her husband knowing anything about it. She threw the refuse of the cooking on the first woman's bed to make her suspected of having stolen the sago. The sick woman on coming back from her swim saw the crumbs and wondered, „I say, who been chuck that sago? I no got no sago here." She did not even know that there was any sago on the shelf. „Some-woman-fashion make all time like that," said the narrator.

One day the man to whom the sago really belonged, wanted some of it, but it was nearly all gone, only the leaves in which it had been wrapped up, the rope and a little sago remaining. He told his wife to go and fetch the sago, but she did not want to go, „No, what's way (how) I go take him? I no strong carry him. That business belong man." The man went himself, and seeing the bundle of sago from a distance thought in surprise, „My god, that rope I been make fast tight, what name (why) he altogether slack now?" He put his hand into the bundle, and it went right inside: „My God, he empty now!" Turning to the people he said, „What's

the matter (why) that sago he empty now, who kaikai (has eaten)?“ And he asked his wife, „What's the matter you stow away, no tell me that time you kaikai that sago?“ But she said, „No, I no savy that time you put him that sago, I no savy that sago. Somebody there stop along that sago.“ Looking about the man found some crumbs on the bed of the sick woman and said, „True, that no other man (person) been take him. This woman been take him that one.“ But the woman in child-bed protested, „No, who speak I take him? I no strong yet, I no can sit down (up) good, my body too soft altogether, I no kaikai good yet, what's way (how should I) find him? Every morning, afternoon I wash, I find him that small piece (crumbs) along my bed; who chuck him here?“ The man did not believe her. „No, that no from other place, that you (who) stop alongside that sago,“ he said. „Yes, I stop alongside that sago,“ she replied, „one thing I no savy that sago. Other man (person) chuck that sago here, I think myself — who?“ The woman did her utmost to convince the man but he did not believe her. „Poor fellow, that woman, blood belong him he shake now, come wild, he no long time (not long ago) born pickaninny, he cry,“ interpolated the narrator. Her husband was „shame“; he thought, „I no stop here that time — I think him.“ The woman who had taken the sago managed to conceal the truth entirely and everybody believed her.

The family of the accused woman took an *tiere* (bamboo knife) and cut open her stomach to see whether there was any sago in it, but they found the whole stomach empty except for some blood and water. The people now turned round and killed the woman who had stolen the sago. They ripped her up and looked: „Oh, sago he come out now, he no long time (not long ago) kaikai, no make (become) *ne* (exerements) yet. True that.“ And they all said, „I been believe that woman; all time he kaikai sago, what name (why) he no give me?“

The two women were buried, the people of the „steal-woman“ taking charge of her, and the people of the other woman looking after her. „No wild, no pay, that's all shame.“ Another man, the friend of the father, adopted the new-born child and gave it his wife.

This is why a man on bringing home a bundle of sago does not keep it close to anybody else, particularly a woman in child-bed („follow all time that story“). While a man is absent, his wife does not begin eating sago but awaits his return. (Námai, Mawáta).

A. A very similar story, although rather different in its wording, is told of a woman at Old Mawáta, who stole some of the bananas which her husband had hung up to ripen, and made another woman, who was in child-bed, suspected of the theft. She threw the skins on the ground underneath the other woman's place, making the people believe that the sick woman had pushed them out through a hole in the floor. The innocent woman was first killed and her stomach examined, and after her the thief. The father of the new-born child could not find any woman to take care of the baby, which a woman may not do without the consent of her husband, and ultimately killed it by swinging it round by the feet and dashing its head against the ladder of his house. He buried the baby alongside its mother. (Námai, Mawáta).

THE RESPONSIBILITY FOR ACCIDENTAL DEATHS no. 483—484)

483. Long ago the Iása people were building a new house. They cut down the posts in the bush, floated them to the village, and constructed the frame-work of the house. Shortly

after that they set out in their canoes to collect leaves from the nipa palm for thatching the roof. Lastly they went to cut down a number of *te* palms for the flooring. Just as they were about to fell one of the palms a certain man passed by the tree on the wrong side, and the rest called out to him, „You no go that side, palm tree go that way!“ „Oh, suppose palm tree he fall down, I run away,“ the man replied, but in the same moment the tree fell over him and smashed his head. The other people lifted up the tree and pulled out the dead body. Some of them wailed, but the others were angry and blamed the people to whom the new house belonged, saying. „No good you sing out (summon) everybody come cut palm tree. You been finish him this man now, more better you pay him.“ The man was carried home and buried, and in the evening the masters of the new house gave many things in payment for him to his relatives. After an agreement was made the people prepared a great mourning feast. (Bíri, Ipisía).

484. A certain Ipisía man and his wife went one morning to work in their garden and left their little boy in the charge of an old woman who remained at home. In the course of the day the old woman became very drowsy, and she lay down and fell asleep. In the meantime the little boy opened the door and went out on the verandah, and from there he jumped down, falling on a stick which pierced his body and killed him. [2]

After a while the old woman woke up and looked round for the boy. She did not see him anywhere and asked another boy, „You no been see small boy?“ „No, I no been see.“ She received the same reply from all the boys who were in the house. Then she went out to search for him. A great number of ants were swarming over his body, and on perceiving him she exclaimed, „Oh, that boy, he dead!“ And she carried him in.

The parents returned in the evening. „Where boy belong me?“ the mother asked. „Boy belong you dead,“ some men answered. „What name (how) he dead?“ „He walk about, jump along stick.“ Beside herself with anger the mother turned to the old woman crying, „You no been look out good boy belong me!“ and she struck the old woman with a digging stick till she was nearly killed. The father of the dead boy arrived home a little later, and when he was told of the accident he went into the house, and he and his wife wailed together till late in the night. The next morning the boy was buried, and the people held a mourning feast. (Gabíro, Ipisía).

MURDER AND REVENGE.

485. A certain Kíwai boy was once asked by his married sister to accompany her and her people on a journey to Párama. His parents did not approve of his going, but at length they gave their permission. The Párama people were holding the *mogúru* ceremony, (cf. Introduction to no 279), and at the request of the Kíwais they initiated the „new boy“ into the secret. The Kíwais exchanged their sago for various kinds of shell. For some reason the Kíwai man got angry with the boy, and on their return journey he put some sorcery medicine on the bed of the latter, from the effect of which the boy died. The man alleged that the Párama people had „poisoned“ the boy, but his wife had seen what he had done. On their return home there was

a fight, and the man was killed. The boy's father cut off his head and put it underneath his son's head as a pillow. Shortly afterwards the boy was buried, and the father kept the murderer's skull. (Káku, Ipisía).

HOW THE PIGS BEGAN TO DESTROY THE GARDENS OF THE PEOPLE.

486. In remote times there were pigs in the bush just as nowadays but they did not damage the people's plantations, and no fences were needed. It was Áuo Óta, a certain great man, who caused the pigs to come and ruin the gardens, and this took place in the following way.

Áuo Óta's wife, Báme by name, was once making a grass petticoat on the verandah of her house. Her little baby named Óronógu was playing underneath the same house. A very strong tide was coming in, and presently the boy tripped and fell into the water, and as he could not get up he was drowned, and the waves tossed him about like a piece of wood. The mother had no idea of what had happened. After a while a man and woman came walking along the edge of the water and on seeing the boy they called out, „Uéi! what name (what is) that? I say, who belong boy? Sea knock him, he dead now! Oh, belong Áuo Óta that boy, that Óronógu!" The mother jumped down from the verandah to catch her child. Áuo Óta and all his brothers were summoned, and there was a great commotion.

Áuo Óta and his friends were furious, thinking to themselves, „What for people no been look out?" They took a pig's tail and other ingredients of a „medicine" with which pigs can be caused to come and ruin the people's gardens, and when it was prepared they spat it out in the gardens. They also carried the dead boy to the place where the tame pigs were, and rocking the body to and fro they grunted like pigs, thereby calling upon the wild pigs to come, and for the same purpose they sounded their trumpet-shells. The tame pigs then „taught" the wild pigs to destroy the plantations, and the animals went there in pairs, one wild and one tame pig together. In vain the people tried to enclose their gardens: the pigs broke through the fences. Some men slept in the plantations and lighted fires there but could not prevent the pigs from damaging them just the same. The Mawáta people were hard up for food and had to go to distant places to procure some. It lasted a long time before the bane could be „washed away" by the people.

Some time afterwards the same evil was again brought about. Onéa's dog went and stole food from Móre's fireplace and was shot by the son of the latter. Ónéa was very angry and went and called the pigs to come and rout in the people's gardens as they had done on the previous occasion. Some men took revenge and one day when Onéa was out hunting they caused him to be killed by the pigs. This was too rashly and prematurely done, for Onéa had intended after a time to remove the curse of which he was the author, but after his death no one knew how to do it. His son Dábu tried his best but only succeeded in part, and therefore the gardens are to this day partly protected, partly not. (Námai, Mawáta).

HOW A MAN THOUGHT THAT A WOMAN CALLED HIM A SORCERER AND KILLED HER.

487. The Íasa people once went to their gardens and left their children in charge of an old woman named Kavaréa who stayed at home.[2] She was sitting on her verandah occupied with making a grass petticoat, and in order to frighten the children from going away she kept on saying to them, „Éi, you no go other place, by-and-by some *givári-dúbu* (sorcerer) he come!" Presently a certain great man named Abáre came along and without seeing him Kavaréa repeated her warning to the children, „You fellow look out, *givári-dúbu* he come!" Abáre heard her and thought to himself, „Éi, who other man he come? Me one man (I am alone), I no *giv̇ári*-man." He was very angry, and after putting down his things in his house he took his bow and arrows and shot Kavaréa from behind in her back. „Éi, what's the matter you wild along me?" she called out, „I no row, I no speak along you, I no wild." „Oh, that time I come up, you sing out along pickaninny, 'You come, one *givari*-man he come!' That's why I think." The arrow was protruding from Kavaréa's back, but Abáre left her and returned to his house. Somebody went and called Kavaréa's people to come, saying what had happened. Everybody ran to the village and and a fight ensued between Abáre's and Kavaréa's kinsfolk. After three days peace was made, and both sides gave payment for the people they had killed. Kavaréa too had died.

Since that occasion the people do not like to leave their children at home when they go and work in their gardens. (Káku, Ipisía).

THE MAN WITHOUT FIREWOOD (no 488—490).

THE MAN WHO WAS REFUSED FIREWOOD BY HIS WIFE AND WAS KILLED BY HER.

488. A certain Bárasáro man named Mábere always depended upon his wife to bring him firewood. At length the woman grew tired of this, and said to him, „I no give you more fire, you go self cut firewood; you strong man." They were continually quarrelling over their firewood, and the people said to the woman, „What's the matter you row all time? You no sorry man belong you? Altogether woman sorry man belong him."

One day all the people, Mábere and his wife included, were catching fish and crabs in a swamp, and on their return home Mabere went to the men's house, and his wife to the other house. After a while Mábere appeared outside the house where his wife was and said, „Give me fire." But the woman did not want to give him any, for she was angry on account of his continual neglect. Then he said again, „Give me fire." The woman threw out a long and sharp piece of firewood and unintentionally hit her husband in the eye. The wood penetrated into his skull, and he fell down dead, but nobody saw him, for it was dark. The woman thought that he had returned to the men's house with the piece of firewood.

When day broke and the birds becan to call, a man went out and found Mábere. „You sleep?" he said, „Mábere, Mábere!" and he pushed him with his hand. On seeing the piece of wood which stuck in his eye he shrieked out, and the women all came out to look much frightened,

and the piece of wood was drawn out. The people said to the wife of the dead man, „What's the good you humbug man belong you all time, no good you hit him.“ He was buried, and his wife wailad over him.

The people are anxious to teach their children not to touch the firewood belonging to anyone else, for that causes trouble and fight. When a man goes away, he asks some friend to look after his firewood, lest someone else should take it. (Nátai, Ipisia).

A. Mábere, a Kíwai man, always had his wife to bring him firewood. One evening she threw a piece of firewood at him through a hole above her door, and he was hit in the eye and killed. In the morning he was found. The people considered that he was himself to blame. Since that occasion everybody procures his supply of firewood for himself aud does not ask anybody else for it. The piece of firewood which had caused Mábere's death was kept by his brother, who showed it to the young people when telling them this story (Káku, Ipisía).

B. Mábere, an Ipisía man, tried in vain to get firewood from the other men in the men's house, and then he went and asked his wife for some and was killed as in the previous versions. The woman heard his groaning but did not dare to go out in the dark. She could not sleep that night, and in the morning she found her husband dead. Since then the people do not give firewood to anyone else, and if someone steals firewood belonging to any other man it is sure to cause a fight. (Gabía, Ipisiá).

C. Mábere of Kíwai was killed by his wife with a piece of firewood in the same way as above. (Epére, Ipisía).

THE MAN WHO OFFERED HIS DRUM FOR SOME FIREWOOD.

489. Once the Ágidai people who live in Wápi sent an invitation to the Gémeidai people in Sépe saying, „Next moon you fellow come place belong me fellow.“ The two peoples divided a coconut leaf between them by splitting it up along the midrib and kept an account of the passing of the time by tearing away one leaflet every day. The Ágidai people brought home a great quantity of bananas which they hung up in their houses to ripen, they prepared sago, and collected all sorts of other kaikai too as well as firewood. And the Gémeidai people put their canoes in order and decorated them, ready to sail over to Wápi.

One of the Ágidai men named Awáito thoughtlessly omitted to provide himself with firewood. The Sépe party arrived one evening when it was dark. They had been caught by a heavy rain on the way and were shivering with cold. On hearing the noise of their landing, some Ágidai people lighted their torches and went out: „Oh, friend belong me he come now!“ And the new-comers were taken into the house.

Awáido who had no firewood went and asked a friend, „You give me firewood, I want make fire, friend belong me he cold.“ But the other man did not give him any firewood, and the same was the case with all the other men to whom he applied. Then he took his drum, beat it by way of demonstrating its sound and handed it to another man saying, „You take drum, give me firewood.“ „I got drum,“ the other fellow answered. „I no want that drum,“ and no one gave Awáido any firewood in exchange for the drum. Awáido felt bitter and angry, and

seizing his drum smashed it against a post, made a fire of the broken pieces, and cooked food for his friend.

The Gémeidai people gave their hosts a great number of presents consisting of stone axes, various shells, and in exchange they received canoes and all sorts of food. Then the Gémeidai people returned home.

Some time afterwards the Ágidai people set out to fight the Téteráto people. Awáido still felt ashamed on account of the incident with the drum. He went in the canoe belonging to his wife's people and wanted to he killed in the forthcoming battle, thinking to himself, „I been break drum, I shame, I no can go back." Preparing for death he said to his wife's brother, „You look out (after) pickaninny and wife belong me, take back you (your) sister." When the fight was in progress, he threw away his bow aud arrows and rushed into the midst of the enemy, and there he perished. After the fight his friends returned home. His wife's relatives said, „He been shame that time he no got firewood, no *pída* (torch), that time he break him drum. That's why he pick up shame." And they took back his wife and adopted his children.

Since that time the Kíwai people look carefully after the supply of firewood which they keep in their houses. The large pieces of firewood on the top shelf over the hearth form a reserve which is used only in case of necessity, for instance when visitors come unexpectedly. No man wants to give firewood to anyone else. If the people neglect to provide themselves with firewood, the old fathers remind them of Awáido's story. (Nátai, Ipisía).

A. A Díbiri man named Awáido had forgotten to bring home firewood. Some visitors came, and he wanted to light a fire, but none of his friends gave him any firewood, although he offered them a drum in exchange. Then he broke the drum to pieces and kindled a fire. The next morning he went to the bush and cut firewood there for two days incessantly. (Bíri. Ipisía).

THE MAN WHO HAD LEFT HIMSELF WITHOUT FIREWOOD AND SUBSEQUENTLY MADE UP FOR HIS NEGLECT BY CUTTING A GREAT QUANTITY OF IT.

490. A certain Dorópo man never brought home any firewood, and his place in the house was always dark except for the light from the fires of his neighbours. „Suppose you get sick, who give you firewood?" the other people said; „that time rain he come, you get cold." But he did not mind.

One day the man worked on in his garden in pouring rain, and when he came home he felt cold and asked his friends to give him firewood. But they refused, reminding him of their earlier warning. At last his wife obtained some firewood from her parents.

The next day the man and his wife set out in a „half canoe" (cf. p. 9) and poled up the Dorópo creek. They cut down a dead tree in the bush and started to split it into firewood. When the canoe was full, the woman went home with the firewood and then returned for another load. The man paid back the firewood which his father-in-law had given him. He cut wood incessantly for many days in succession. „Oh, you everybody been give shame," he said to the people, „I no want do work, every day I cut him firewood." He cut a great quantity of firewood for his father-in-law too, leaving it in the bush. One day the old man went to fetch the fire-

wood and after loading the canoe he had a swim in the creek, but there he was taken by a crocodile. Part of his body was found afterwards, and the people wailed and buried him. (Bíri, Ipisía).

THE MAN WHO WAS PUT TO SHAME AND COMMITTED SUICIDE (no 491—492).

491. A certain Iása woman was in the habit every day of looking after her younger sister's baby, while the other woman was working in the bush.[2] In the evening the younger sister brought her a little food, but at the same time she used to ask her for some nipa palm leaves which the elder woman's husband had brought home. At length the elder sister got angry and smeared the leaves with some of the baby's excrements before giving them to her sister. Not suspecting that anything was wrong the younger woman used the leaves for wrapping up some bundles of sago. But when the men ate the sago, they noticed the bad smell and spat out the food. The sago was taken back to the woman who had prepared it, and as she went to her sister to enquire, the latter confessed what she had done. „No fault belong me — fault belong you," she said; „every time you ask me give you *sóko* (nipa leaves). I look out you (your) pickaninny. What name (why) you no take *sóko* self?"

The people all heard what the elder woman had done. Her husband felt greatly ashamed, for he was one of the leading men. He sat up all night and did not want to go near his wife. The next day the people went to fight another tribe, and this man hastened to the hostile village first. Without waiting for anybody to follow he entered one of the houses alone and after killing two men he was overpowered. „That thing I want him," he said, „I no come for fight, I no want go back, I shame. That's enough two man I kill him; on top them I fall down. Fault belong my woman, I shame."

He was killed, and the enemy cut off his head. When the fight was over, his friend went back. (Námai, Mawáta).

492. One night a little Mawáta child relieved itself into a kind of mat called *hóboro* with which the people cover themselves in rain. Ignorant of what had taken place the child's mother in the morning rolled up the mat and put it in a canoe, for her father, Oisúra, her husband, Gimáda, and some other people who were just leaving for Kíwai. At Míbu they were caught by a heavy rain, and Gimáda put on the *hóboro*, with the result that the contents ran out over his hair and shoulders. Gimáda felt much ashamed on account of the presence of his father-in-law and tried to wash him-



Hóboro, cover in rain.

self in the water, but Oisúra had to cut off his hair in order to clean him from the dirt. While they were sailing along Gimáda took a large bundle of sago, tied it to his belt, and said to Oisúra, „Éi, you look me! No my fault, fault belong you (your) girl (daughter) he been give me that mat.“ He jumped overboard and was dragged under water by the heavy weight. The people wailed, and Oisúra who had taken Gimáda with him on the journey gave payment for him to his brothers. For a man who asks somebody else to accompany him on a journey or hunting expedition is responsible in the case of his death. (Menégi, Mawáta).

C. VARIOUS ADDITIONAL STORIES (no. 493—496).

THE DELUGE.

493. In order to take revenge upon some enemies a certain Kíwai man once by means of sorcery caused the whole country to be flooded. He knew what was going to happen, so he embarked in a large canoe taking with him some dogs and pigs, plenty of food, and some young banana- and sago-trees for planting.

One night the flood came rushing in and soon reached the floors of the houses. The people could not remain indoors but got into their canoes which they tied up to the roofs. The water floated away all the flooring, and as it rose higher, it carried away the thatches too. So the people shifted their canoes to the coconut palms and tied them to the tall trunks. But as the flood kept on rising, the ropes slipped higher and higher up the trees, and finally the people had to hold on to the leaves at the top. At last the leaves too were engulfed by the ever rising sea, and the canoes were swept away by the tide.

After a time the water began to abate and the tide floated the canoes back to the same place. There was a huge coconut-tree called Gágama (cf. no. 4) the crown of which first emerged from the water. The people held on to it, and gradually the water sank, and „canoe he go down, tree he go on top.“ After a time the people could touch the bottom with a pole, and at last the canoes stranded.

As soon as the land was bare, the same man went and took away the bad „medicine“ which he had used for causing the flood. Only the posts of the houses remained, and the people at first had to sleep on the ground. The water had ruined all the plantations except the coconut groves. But the man planted a new garden and shared the crop with the people, and they built new houses. (Gabía, Ipisía).

HOW THE SEA DRIED UP.

494. Once there was a great drought and calm, and the sun caused all the bush to wither. A certain woman drank salt water to quench her thirst, and this caused all the sea to flow into her, so that there was no more sea and the fish were on dry land. The woman's body swelled up enormously from all the water inside her. Her cheeks bulged out so that her nose seemed to

lie in a hole. One day she went out where the beach had been and squatted down, and all the water gushed out again with tremendous force filling all the sea, and the woman laughed. She stood up, and as she turned round waving her hand towards the different quarters, the various winds began to blow again. The sea „is still laughing“ as the woman did, and that is why the water undulates. (Nátai, Ipisía).

THE ORIGIN OF THE SWAMP AND WATER-HOLE IN BOIGU.[26]

495. Three brothers who lived at Bójebai on the Máikása river one day speared a dugong near Kusáro island, and the dugong towed their canoe as far as Wárar near Thursday island. There the animal was stranded and died, and the men hauled it into their canoe. Then they returned to Bóigu and arrived at the south end of the island which is called Gánalai. By a fling of his spear the eldest brother cut a passage right across Bóigu, and they paddled over to the north side. There he threw his spear twice and in the first place where it fell a little swamp was formed, and in the second a water-hole. The water in the swamp was bad but that in the water-hole was drinkable, and the man made it sweet by pouring into it the contents of a coconut. Before drinking he sprinkled a little water with his right hand over his right shoulder and with his left hand over his left shoulder and thus in accordance to him this action shall be repeated by everyone who drinks at the well. After drinking the man tied a little bundle of grass to the branch of a certain tree growing at the well, and this too shall be done by those who drink there. While the brothers were sailing over to the mainland of New Guinea the eldest of them caused the canoe to sink, and they were all transformed into dugong. (Some Bóigu men).

THE FIREWOOD WHICH IN THE NIGHT CHANGED INTO A MAN.

496. A certain Kíwai man one day brought home a log of wood which he placed on the shelf over his hearth, intending to split it into firewood, and there it remained a long time. At night it changed into a man, but in the day it was a log of wood. The wife of the man who had brought home the wood slept close by, and the woodman went and had connection with her in the night. The woman thought at first that it was her husband, but was told in the morning that it had not been he. Early another morning the man who was also firewood called the woman and asked her to go out with him fishing. She went thinking that it was her husband, but after a while she found out her mistake. She ran homewards but he overtook her and forced her to have connection with him. At daylight the man ran home, climbed up on the shelf and changed into a piece of wood. The woman called her husband and told him what had passed. The man pitched out the wood and chopped it into small pieces, and as he did so blood flowed from the wood. „You finish now,“ said the man, „no more humbug my wife.“ He made a large fire of the wood. (Káku, Ipisía).

D. THE ARRIVAL OF THE FIRST WHITE MEN (no. 497—498).

THE PROCLAMATION OF THE BRITISH PROTECTORATE; D'ALBERTIS' JOURNEY.

497. The narrator had heard the beginning of this story from his father, old Máinou.

Long ago the first white men came sailing to us in a whaleboat. No one knew where that whaleboat had come from, for when first seen it did not make for the coast from the open sea but came sailing along the shore in an easterly direction. There were many people on board, one man was standing in the bow and another was steering. The Mawáta people thought that they were spirits of the dead returning from Adíri (the land of the dead, cf. no. 62). When the people on shore came nearer to look, the whaleboat steered further away, but when the people retired, the boat drew nearer. The people on board did not go to Túritúri on the coast but proceeded towards Dáru island, and no one knew what became of them. The Mawáta people asked their friends in Dáru and Kíwai, „You no been look that thing?" but the latter had not seen it. Some Párāma men had seen the boat from a long distance sailing right over the reefs although the water there was very shallow, and they were so frightened that they ran away. All the people thought that the seafarers were the spirits of the dead.

A long time passed, and many people grew old and died. One night when Gaméa was a little boy a large ship with three masts got stranded on one of the reefs, and as there was a strong wind the wreck broke up altogether. Many things, some doors and boxes and some large potato and flour bags floated ashore, but none of the people dared touch them for they thought that they belonged to the spirits, and the wrecked goods were left to decay on the beach. The crew had probably escaped in another direction in their boats.

After a time when Gaméa was about eight years old a ship arrived and anchored off Mawáta. The people all ran away into the bush excepting Old Máinou who said, „Me no savy fright; let him come." The ship had an engine and three masts and was accompanied by three steam launches. The latter were sent to sound the passage and came slowly towards the river-mouth heaving the lead all the while. It took five days before the channel was marked out. One day two launches passed the bar and anchored at the village, and there were twelve men on board each of them. A certain „big high man" was taken on shore in a whaleboat, and at the sight of him the people all hid themselves in the bush excepting Old Máinou and a few others. With the landing party were two Yam islanders named Árági and Wáianga, and they were asked by the white men, „Where mammoose (chief)?" „That's man there, Máinou," Wáianga said. Then the great white man gave Máinou a piece of calico for a loin-cloth, a belt, and two pounds of tobacco, and put a hat on his head. „You mammoose belong New Guinea," the white men said to him. The people believed that the guns were sticks. The white men shot some birds which they skinned, and, they also caught snakes, iguanas, „anything he stop along bush", and took everything away with them. They remained four weeks at Mawáta and gave Máinou four sheep and four fowls.

After a time the great white man and some others went up the Bínatúri in a steam-launch with a whaleboat in tow and took Máinou with them. They shot three crocodiles which

they left on the river bank. The Dírimo people attacked the party with their bows and arrows, and the white men fired back four times and killed four of them. On the return journey the dead crocodiles were picked up, and the skins were subsequently stripped off and dried in the sun.

One day a great number of white men landed and told Máinou, „Me fellow go put flag." „Two fathom white calico" were attached to the top of a pole, and the great man said, „That's English flag. Suppose Dutch man he come, you ask him first, 'Where you belong?' 'I belong Dutch.' 'You go back!' Suppose German he come, you ask, 'Where you belong?' 'Me belong German.' 'Oh, you go back, this no belong you, this belong English.' Suppose they put flag, you take him down, burn him. Suppose 'Francis' he come, you make all same, you make him go back. You no fight, you show that flag." The great man spoke to the two Yam islanders and they spoke to Máinou.

After that the steamer went away but the flag was left at Mawáta. The people kept it flying night and day on a pole which was attached to a tree. One day when Gaméa was a „single boy" (young unmarried man) a German steamer came, and on board was a great man called Italía (L. M. d'Albertis). On seeing the flag the new-comers said, „Who belong flag?" „That's English flag," said Máinou, „where you belong?" „Me belong German, me come take this place." „No, you no can take this place, more better you go back." Then Máinou repeated what the white men had told him to say on the first occasion (abbrev.).

After a time Italía went up the Fly in his steamer taking Gaméa and another Mawáta boy named Dúane with him. One day they ran aground, and the water was very low. Gaméa then saw how Italía made a heavy rainfall and a high tide, and they came off.

Italía shot many people. One day Gaméa was sleeping in the bow with his gun close by when he was awaked by Duáne who said, „Gaméa, you get up, look that canoe he come." There were sixteen canoes approaching the steamer. The people in the canoes were waving their hands calling out, „*Káia káia wakére wakére!*" and they meant fight. When they were within shooting distance they let their arrows fly, but the people on the steamer knelt down, and the missiles flew over them. Italía seized his large gun and fired, calling out at the same time, „You get up, shoot him all!" The crew rushed up and fired at the canoes till they all sank with the people in them. Then Italía blew his whistle, and the firing ceased.

One day when Italía's men were cutting firewood on shore a native of the place came and offered them two women. „What name (what) he want?" Italía asked Gaméa, and the latter explained. „I no want him, no good," said Italía, „suppose man go make that thing I leave him here." Italía was a „good, quiet man, no want steal garden, stop me fellow."

On the same occasion twenty canoes came to fight Italía's party. Gaméa was occupied with watching the people who were cutting firewood on the shore when he heard the noise and turned round. „People he come, he want fight!" he called to Italía, and the latter replied, „Let him come." The whaleboat returned, and the firewood was put on board the steamer. There were so many hostile canoes that they covered the surface of the river on that side. Italía distributed cartridges, and each of his men had a gun, a revolver, and a large knife. „Suppose canoe he come close to, you shoot him along revolver," Italía said, „suppose people he come on top, you cut him along knife." After a while he said, „What you think, you me (we) finish to-day? plenty people here;" but he was only joking.

When the canoes came nearer, Italía took a stick, lighted the end of it, and with a hissing sound the stick flew away and burst close to the canoes. But the people in the canoes were not frightened and started to shoot. Italía's people waited for him to shoot first, and at length he fired and called out, „Gaméa — come on — give him!" The crew fired and kept on shooting, and twelve canoes on that side floated away with the people in them dead, and then they turned to the other side, and twelve more canoes floated away unmanned. „Some man come close to, catch hold steamer," the narrator went on, „people no look. I take small revolver, shoot him. Some man jump on top steamer; me fellow take knife, cut him along knife, cut him, cut him. Me fellow dance along steamer, fight, dance, fight, dance, cut him. Some man shoot him along gun, say, 'Let him all finish!'" Máinou was attacked by one of the enemy whom he ran through with his knife, but the fellow did not let go his hold till Gaméa shot him with his revolver. The engine began to work, and the steamer got away. The crew lay down to rest, but Italía ordered them to throw the dead bodies overboard and wash the deck.

At Áuti in Kíwai Italía wanted to buy a tame hornbill from a man named Gabía. As the latter did not want to part with his pet Italía fired off a rocket, and Gabía fell down in terror and cried, „You take that *wáea* (hornbill)!" Italía gave him some red calico and a knife in payment. One of Gabía's arms consisted of a short stump only, for a crocodile had bitten off the rest of it.

At Míbu the party had to wait for favourable weather, and as they ran short of food Italía sent some of the crew to buy provisions in Kíwai. On their arrival at Mawáta Italía wanted Máinou to give him a pig and kept him on board till Gaméa had brought the pig over, and then he gave payment and released Máinou.

Italía stayed four weeks at Mawáta, and after a time he wanted another pig. But the people did not want to give him any and refused to take the things which he offered in payment. Then Italía threatened to shoot them and fired a shot over their heads. Duáne tried to wring the gun from him, and there was a scuffle, but in the end the people gave Italía a pig and received good payment for it.

Gaméa and Duáne were sent by Italía with a message to another white man who stayed in Daváne, and on their way back with a letter from that man they met Italía on his steamer and were towed to Daváne. There they parted from Italía who gave them two pounds of tobacco. That was the last they saw of him. (Gaméa, Mawáta).

AN EARLY VISIT OF SOME PEARLING BOATS TO MAWATA.

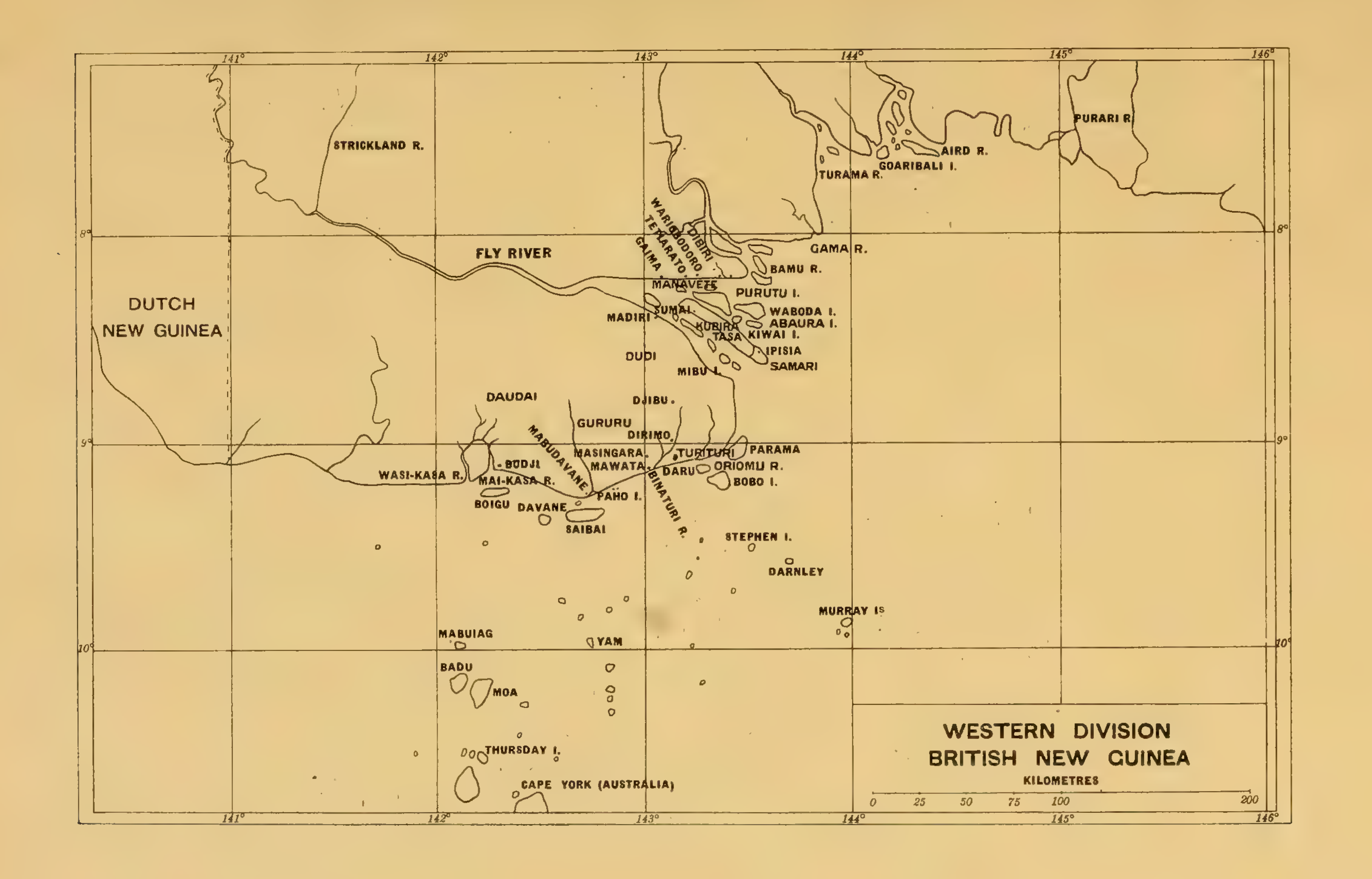
498. Long ago when the narrator was a small boy a number of pearling boats came sailing to Mawáta and anchored at the mouth of the Bínatúri. The crews consisted of Malays, South-sea men, and some Yam islanders, but there were no white men on board. The Mawáta men sent the women and children away into the bush where they put up some huts in a coconut grove. The strangers wanted to buy provisions, and for ten coconuts or a bunch of bananas they gave only quite a small piece of tobacco. The Mawáta men hardly dared go near enough to snatch the tobacco out of the hands of the purchasers and then bolt. They warned their

women and girls saying, „You sleep along coconut place, no come back." The newcomers shot some birds, and some of the Mawáta women were so frightened that they moved further still into the bush. Then when some more boats arrived, the Mawáta men too hid in the bush. After a time they were reassured by the Yam-islanders who came across one Mawáta man and said to him, „You no run away; he come for kaikai, come fill up water, take firewood. Next time you no run away." The visitors plundered all the Mawáta gardens.

One of the huts in which the Mawáta women and children were encamped in the bush was right under a coconut tree, and the people did not see that a cockatoo had pecked a hole in one of the nuts overhead. One night a little boy named Gámi was sleeping with his head on his sister Síku's arm, when the coconut fell through the roof of the hut, brushed against the boy's cheek and struck the girl on her arm. „Herié!" the two children shrieked out in terror, waking up the whole camp, and everybody thought that the enemy were upon them and ran away in a panic. It took a long time before they ventured to come back. The boy and girl who had been struck by the coconut had fainted but were restored to consciousness by being bathed and bled. Káusi, their father, was told of the accident and ran to them, furious with anger. The children all fled before him, and seizing an axe he broke down the huts throwing them all over. „Nobody heave him that coconut," the people explained, „he fall down self, pigeon (bird) he kaikai. No good you wild along me fellow." Káusi took his two children and went far away into the bush with them, and there he made a hut for them to stay in till the boats had left.

Káusi said to the people, „Head he along boat (the origin of the trouble is with the boats), bad thing he come from that way. More better I go shoot one man belong them fellow." But another man named Dimía stopped him saying, „No good you kill him them fellow." Dimía knew better, for he had once been warned by a Sáibai man, „Any boat he come there you no shoot; by-and-by plenty boat he come, kill you fellow. Them fellow got another kind bow-arrow." Some men caught hold of Káusi's bow and said, „No good you go fight. Suppose you shoot him, everybody me he dead."

The Mawáta people had been advised by the Sáibai and Yam islanders to let the crews of visiting boats have whatever food they asked for in exchange for tobacco, and a very small price was given at that time for such provisions. At the present time, said the narrator, if only a small piece of tobacco is offered in payment for some food, the people will say, „Can't give him," and if one of the crew wants a woman — „Can't give him." (Sáibu, Mawáta).



WESTERN DIVISION
BRITISH NEW GUINEA
KILOMETRES
0 25 50 75 100 200
DUTCH NEW GUINEA
STRICKLAND R.
FLY RIVER
PURARI R.
AIRD R.
GOARIBALI I.
TURAMA R.
GAMA R.
BAMU R.
PURUTU I.
WABODA I.
ABAURA I.
KIWAI I.
IPISIA
SAMARI
WARIDODORO
DIBIRI
TEKARATO
GAIMA
MANAVETE
SUMAI
KUBIRA
TASA
MADIRI
DUDI
MIBU I.
DAUDAI
DJIBU
GURURU
DIRIMO
MABUDAVANE
MASINGARA
MAWATA
TURITURI
PARAMA
DARU
ORIOMU R.
BOBO I.
WASI-KASA R.
BUDJI
MAI-KASA R.
PAHO I.
BINATURI R.
BOIGU
DAVANE
SAIBAI
STEPHEN I.
DARNLEY
MURRAY IS
MABUIAG
YAM
BADU
MOA
THURSDAY I.
CAPE YORK (AUSTRALIA)
141° 142° 143° 144° 145° 146°
8° 9° 10°

LIST OF GEOGRAPHICAL NAMES.

Certain of the places mentioned in the tales are of a more or less mythical character. Considerable changes of habitation have taken place among the natives since the time to which some of the tales refer. The names are quoted according to the native pronunciation, and also the information regarding the situation of the different localities partly depend upon statements made by the natives.

Abaúra, island E. of Kíwai in the delta of the Fly river.

Áberemúba, point W. of the Óriómu river.

Ábere-óromo, creek leading across Kíwai island.

Ábo, island in the Fly.

Áderapúpu, village in the bush W. of the Bínatúri river.

Adíri, the land of the dead situated at the extreme W. boarder of the world.

Ágidai, village situated either in Sépe, N. W. end of Kíwai island, or in Wápi, W. point of Purútu island.

Aíbinío, island in the delta of the Fly river.

Áipúpu, place in the bush W. of the Bínatúri river.

Áita, place in Sáibai.

Árakára, village in Dáudai.

Áriki, village in Dáudai.

Áripára (Áliple), village in Dáudai.

Aúgaromúba, point E. of the Páhotúri river.

Áúmamóko, island in the Fly.

Aúo Mádja, reef in the Torres straits.

Áuo Móuro, place on Páráma island.

Áuti, village at the N. W. end of Kíwai island.

Dádu, village in Dáudai.

— —, island in the Torres straits.

Bámu river, E. of the Fly river.

Bárasáro, place in the bush inland from Iása on Kíwai island.

Bárasási (Long island), in the Torres straits.

Báru, place in Díbiri.

Báuda, place on the way to Adíri, the land of the dead.
Béro, village in Dáudai.
Bíge, place on the coast in Dáudai.
Bínamenéa, place near the Bínatúri river.
Bínatúri, river W. of the Fly.
Bóbo (Bristow island), W. of the Fly.
Bódemúpa, swamp near Másingára village.
Bódugo (Bódigo), place near the Bínatúri river
Bóigu, island some distance W. of the Fly.
Bóromomúba, island in the delta of the Fly.
Bóromonánadji, place in the bush W. of the Bínatúri river.
Búdabe, place on the Bínatúri river.
Búdji, village near the mouth of the Mái-kása river.
Búgamo, place near the Bínatúri river.
Búgia, place in the bush W. of the Bínatúri river.
Búgido, place on Paráma island.
Búramu, place in Dúdi.
Búrau (Búravo), part of Másingára village W. of the Bínatúri river.
Búru (Mangrove island) in the Torres straits.
Bútu, point on Sáibai island.
Dábangáni (Dábangái), place in Mábuiag.
Dábo (Dábu), village in Dáudai.
Dáburo, village in Dáudai.
Dámera (Dámeramúba), place in Díbiri.
Dámera-kóromo, place E. of the Fly.
Dániníkava (Dánikáva; Embren), island in the Torres straits.
Dáragóri, village on the Óriómu river.
Dárai, a mountain in Díbiri.
Darnley (Yárubo), island in the Torres straits.
Dáru (Yáru), island W. of the Fly.
Dárube, village in Dáudai.
Dáudai, the district in New Guinea facing the Torres straits.
Daváne (Dáuan), island some distance W. of the Fly.
Daváre (Davári), village on the coast of Dúdi.
Dibiri, district on the coast between the Fly and the Bámu river.
Dírimo (Drímu), village on the Bínaturi river.
Djégei, island in the Torres straits.
Djibáru, village in the bush W. of the Bínatúri river.
Djíbu, village near the sources of the Bínatúri river.
Dóbei, place near Másingára village in Dáudai.
Dórogóri, village in the bush near the Óriómu river.
Dorópo (Dorópodai), village on the N. E. side of Kíwai island.

Doumóri (Domóri), island in the delta of the Fly.
Drágeri, village in the bush W. of the Bínatúri river.
Dúdi, the district on the Western of the bank of the Fly opposite Kíwai island.
Dúdupátu, place on the coast near the Óriómu river.
Dúgu, place near the Bínatúri river.
Édami (Édame), place W. of the Bínatúri river.
Égeréba, village in the neigbourhood of Kíwai island.
Gáima, village on the E. bank of the Fly.
Gálegíde, place near the Bínatúri river.
Gáma, place near the Bínatúri river.
Gáma-óromo, river E. of the Fly.
Gánalai (Gánarai), creek close to Mawáta village.
Geávi, place on the coast W. of the Fly.
Gebáro (Gebáru), island in the Fly.
— —, place close to Iása village.
— —, point on Sáibai island.
— —, (Two Brothers), island in the Torres straits.
Gémedai (Gémede), place either in Wápi, the W. point of Purútu island, or in Sépe, the N. W. end of Kíwai island.
Géretáva, village in Dáudai.
Gesovamúba, point near Mawáta village.
Gíbu, village on the S. W. side of Kíwai island.
Gído, place on the coast of Dáudai.
Gímini, sandbank in the Torres straits.
Gómu, place in Mábuiag.
Gówo (Góvo), place near the Bínatúri river.
Gówobúro, place in the delta of the Fly.
Gúie (Gúia), village in Dáudai.
Gúrahi, village on the coast W. of the Fly.
Gúruru (Glúlu), village W. of the Bínatúri river.
Háemúba, point on the coast of Dáudai.
Iása, Iásamúba, principal village in Kíwai, S. W. side.
Iásatúri, creek near Iása.
Ídje, place near the sources of the Bínaturi river.
Ího, a locality in Dáru.
Ímióro, place in Dúdi.
Ípidárimo, village on the W. bank of the Fly.
Ipisía, village on the N. E. side of Kíwai.
Írago, village in Dúdi.
Íribu (Sugáru), island in the Torres straits.
Írue (Írupi, Íruúpi) village in the bush W. of the Bínatúri river.
Íta (Green island), in the Torres straits.

Kadáwa (Mawáta), village at the mouth of the Bínatúri river.
Kátatai, village on the coast W. of the Fly.
Káuaro, creek in Dúdi.
Kémusu (Kímusu), reef in the Torres straits.
Kíwai, largest island in the delta or the Fly.
Koábu, village in Dúdi.
Kóbuára-gówo, river in Dáudai.
Kuáwisi, place on the E. bank of the Fly.
Kúbání-kikáva, reef in the Torres straits.
Kúdi-kása, river in Dáudai.
Kúmadári, reef in the Torres straits.
Kuníni, village on the coast W. of the Fly, formerly situated inland.
Kupére, village in Dáudai.
Kúra, creek W. of the Bínatúri.
Kúru, place at the sources of the Bínatúri river.
Kusáro, island near Bóigu.
Láugide, place near the Bínatúri river.
Lópe, village in the bush W. of the Páhotúri river.
Mábudaváne, village at the mouth of the Páhotúri river.
Mábuiag, island in the Torres straits.
Madíri, place in Kíwai between Iása and Kubíra.
Mádjaía, reef in the Torres straits.
Mádja Papáuro (Bramle Quay), reef in the Torres straits.
Mágai, river in Dáudai.
Mági, place near the Bínatúri river.
Mái-kása, river in Dáudai.
Maipáni, village near the mouth of the Bámu river.
Manávete, dictrict on the E. bank of the Fly river near the mouth.
Mánibádo, place on the Bínatúri river.
Máo, N. W. end of Kíwai island.
Márkai-mádja, reef in the Torres straits.
Márukara, island E. of the mouth of the Páhotúri river.
Másingára (Másingle), village in the bush W. of the Bínatúri river.
Mátarasése, place in Dúdi.
Máubo, district on the coast E. of the Fly.
Mawáta (Kadáwa), village at the mouth of the Bínatúri river.
Médjagáni, place near the sources of the Bínatúri river.
Méreovéra, place on the coast W. of the Fly.
Míbu, island W. of Kíwai in the delta of the Fly.
Mípári, place E. of Kíwai island.
Mírapu, (Mírapo), place in the bush W. of the Bínatúri river.
Mirisía, village on Purútu island.

Móa, island in the Torres straits.
Móre (Múri), one of the Murray islands in the Torres straits.
Móuro, place close to Mawáta.
Múba, place on the way to Adíri, the land of the dead.
Múdji, place on the Bínatúri river.
Múiere, place in the bush W. of the Bínatúri river.
Mukáro, (Mukára, Mukúri; Cape island) in the Torres straits.
Múogído, place on the Óriómu river.
— —, creek W. of the Óriómu.
Múrilágo (Thursday island), in the Torres straits.
Murray islands, in the Torres straits.
Nábedai, village on the W. bank of the Fly.
Nágir (Nágiri), island in the Torres straits.
Nákare, mythical mountain in Díbiri.
Ngádji, sandbank in the Torres straits,
Ngámuára, place near the sources of the Bínatúri river.
Níboníbomúba, place on the way to Adíri, the land of the dead.
Nóóradámera, place on the Bínatúri river.
Núgugábo, place on the coast W. of the Bínatúri river.
Numáru, reef in the Torres straits.
Óimúba, place on the N. E. side of Kíwai island, at the mouth of the Ábere-óromo creek.
Old Mawáta, village on the coast opposite Dáru island.
Óriómu, river W. of the Fly.
Óromosapúa, village on the N. E. side of Kíwai island.
Óromotúri, creek at Iása village S. W. side of Kíwai island.
Óropai, village in Díbiri.
Óweabína, place on the coast W. of the Fly.
Owósudai (Ósudai), part of Ipisía village in Kíwai.
Paára (Súmai), village on the S. W. side of Kíwai island.
Pábo, village in Dáudai.
Páho (Páso), island at the mouth of the Páhotúri (Pásotúri) river in Dáudai.
Págara, village in Dáudai.
Pálegíde, place in the bush W. of the Bínatúri river.
Páráma, island W. of the mouth of the Fly.
Páturi, creek in Manávete on the E. bank of the Fly.
Pedéa (Pédedárimo, Péredárimo), name used of Iása village in Kíwai.
Péva (Pévoda), village on the Óriómu river.
Pomógi, village on the Óriómu river.
Pómogúri, name used of Kuníni village.
Póromúba, place near Iása village in Kíwai.
Póspos, river in Dáudai.
Purúma (Coconut island), in Torres straits.

Purútu, island in the delta of the Fly.
Rámedji, place on the coast between Mawáta and Mábudaváne.
Rígimúba, place on the way to Adíri, the land of the dead.
Ságásía, village on the N. E. side of Kíwai island.
Sagéro, village on the E. bank of the Fly.
Ságuáne, village at the S. E. end of Kíwai island.
Sáibai, island off the coast of Dáudai.
Samári, village at the S. E. end of Kíwai island.
Sanáni, village in Dáudai.
Sáreéve (Sásasáree), place in the bush W. of the Bínatúri river.
Sáwa, village in the bush near the Bínatúri river.
Sébe, place in the bush W. of the Bínatúri river.
Sépe, N. W. end of Kíwai island.
Sívare, mythical mountain in Díbiri.
Sógale, village in the bush W. of the Bínaturi river.
Sómoróse, place in the bush W. of the Bínatúri river.
Sugáru (Íribu), island in the Torres straits.
Súi, village in Dúdi.
Súmai (Paára), village on the N. W. side of Kíwai island.
Dábaiáni, sandbank in the Torres straits.
Tábatáta, village in Dáudai.
Tabío, village on the W. bank of the Fly.
Tamáni, river in Dáudai.
Táti, village in the bush W. of the Bínatúri river.
Tátírue, village in the bush W. of the Bínatúri river.
Téremúba, reef in the Torres straits.
Tétebe, place on Paráma island.
Téterátu, village on the E. bank of the Fly.
Tírio, village on the W. bank of the Fly.
Tódji, village near the mouth of the Mái-kása river.
Tógitúri, river in Dáudai.
Tógo, village in Dáudai.
Túdu, (Tútu, Túdo; Warrior island), in the Torres straits.
Túritúri, village on the coast W. of the Fly.
Turúpe, place in Dáudai.
Ubíri, place in Dúdi.
Úgri, place inland in Dáudai.
Úme, place near the sources of the Bínatúri river.
Úmudo, island in the delta of the Fly.
Úrahapúo, place between Mawáta and Túritúri.
Uúo, place on the N. W. side of Kíwai island.
Wáboda, island in the delta of the Fly.

Wádapebéna, place on the coast between Mawáta and Mábudaváne.
Wáleámu, village inland in Dáudai.
Wápa, passage between two reefs in the Torres straits.
Wápi, W. point of Purútu island in the delta of the Fly.
Wárabére (Three Sisters), island in the Torres straits.
Wáriobódoro, village on the E. bank of the Fly.
Wási, place in Dáudai.
Wási-kása, river in Dáudai.
Wáuma, place on Sáibai island.
Wávoi, place on the way to Adíri, the land of the dead.
Wímarimúba, point on the S. W. side of Kíwai island.
Wiórubi (Yórubi), village on the N. E. side of Kíwai island.
Wíraro, place in Dúdi.
Wodódo, place E. of the Fly.
Wóibu (Adíri), the land of the dead, situated at the extreme W. boarder of the world.
Wóruúpi (Wórupi), place near the Bínatúri river.
Wúibu, village in Dáudai.
Yám, island in the Torres straits.
Yáru (Dáru), island W. of the mouth of the Fly.
Yárubo (Járub; Darnley), island in the Torres straits.
Yómusa, place on the Bínatúri river.

REFERENCES TO CERTAIN NOTEWORTHY INCIDENTS AND DETAILS WHICH RECUR IN DIFFERENT TALES.

If repeated in one and the same tale, or versions of it, these circumstances are merely indicated in the first instance. The figures designate the numbers of the tales.

[1] Sandbanks and islands are formed in a river out of various refuse (which the people have thrown into the water, etc.), 1, 2 B, 121.

[2] A child is left in charge of some person or other during the absence of the parents; an accident happens to the child, 2, 135, 476, 484, 487, 491.

[3] The eyes of an animal or being turn red in anger, 2, 57, 171.

[4] A garden has been created in a miraculous way without the people knowing; the rustling of the leaves in the wind astonishes the people upon hearing it for the first time, 2 A, 43, 44.

[5] In the absence of the people some incident or other takes place which nobody is supposed to know anything about; a cripple (or some old woman, etc.), who has not gone with the rest, nevertheless witnesses the event and informs the people, 5, 21 B, 22, 24, 25, 47, 57 J, 61, 141, 147, 252, 287, 353, 479.

[6] Certain marks have been inflicted upon a person's body; on some later occasion these marks serve as means of identification, 6, 223.

[7] Children, trees, etc., grow up with extraordinary rapidity; women bear children after a very short period of pregnancy, etc., 2 A, 9, 15 C, 21, 34, 102, 263, 370, 459.

[8] People are troubled by mosquitoes; they are obliged to move to another place, 11, 17, 19.

[9] Young boys who begin to shoot game take the spoil procured to their parents in order to be instructed as to which is edible and which unfit for food, 14, 21, 321, 369 C, 459 A.

[10] People live, or are hidden in trees or underneath the ground; some other person happens to come along and finding signs of the former he searches for them and at last discovers their whereabouts, 14, 15, 43, 59, 273, 291, 293.

[11] A man and his children are far away from their native place; when thinking of his home the father sheds tears; the children see it and find out that they do not belong to the place where they are staying with their father, 15, 62, 111, 463.

[12] People come across bones, thatching of roofs, or intestines of animals, which circumstance indicates that some other individuals live in their neigbourhood, the existence of whom they have not known, 15, 15 A, 196, 464.

[13] People fall into a swoon at the sight of fire for the first time, or when eating food to which they are unaccustomed, or upon encountering a ghost, etc., 14, 15 B, 21, 43, 60 A, 75, 111, 201, 263, 272, 273, 468.

[14] A certain individual happens to witness some incident of which the people are ignorant; this generally occurs when, under the pretext of a natural want, he has gone apart from the rest of his fellows, 22 (2 different instances), 25, 44 (2 different instances), 45, 57, 180, 235, 425, 432.

[15] Shipwrecked people run the risk of being slain by those who find them, 153 B, 307—311.

[16] A bush grows on the head of certain people and animals, 102, 123, 145, 459.

[17] A woman tries to catch a certain fish; it passes into her vulva, 23, 199, 438.

[18] A man gives away his wife's share in a fish which she has caught; this circumstance infuriates her, 23, 236, 239.

[19] People travel on top of a bending tree, or are lifted up into the air by a tree, 22 A, 24, p. 118 E (2 different instances), 62, 149, 154, 414 B, 462.

[20] A person's reflection in the water is taken to be himself in the flesh, 24, p. 118 E, no. 453.

[21] A certain pose is described which characterizes the „bushmen", 102 (other instances were related in the versions of certain tales, but have been omitted in the abbreviated texts).

[22] A person is in the act of removing vermin from the head of a friend; meanwhile the latter invariably falls asleep, 102, 223, 368 A.

[23] People flee from someone pursuing them; in order to put themselves beyond the reach of their pursuer they build a house on very tall posts, or take refuge in a tree, 102, 135, 154, 163, 172, 367, 459, 459 A.

[24] People are beset by an enemy in some place of refuge; in order to appease their pursuer they throw down an animal or child to the latter, 102, 135, 163.

[25] Certain beings who are provided with enormous ears use one of them as a mat and cover themselves with the other when sleeping 135, 145, 163.

[26] The famous water-hole in Boigu, 37, 40 B, p. 117, no. 495.

[27] A garden grows up from a man's semen, 43, 44.

[28] A certain drum when being beaten calls out some person's name, 22, 56 E, pp. 117 C and 118 D.

[29] Certain wild beings which devour the bodies of their victims however leave the bones, the hands, feet, and heads intact, 137, 252 D.

[30] A flame is constantly burning in the hand of a certain person; from this flame the people obtain fire, 44, 52, 60, 274, 276 A.

[31] A person is killed in a garden; various plants grow up from his body, 44, p. 118 F, no. 450.

[32] Mythical heroes, or parts of their bodies, are subsequent to death transformed into stones, 44, 54, 60.

[33] Reefs and sandbanks have been formed from human bodies, or parts of such, which have been thrown into the sea, 44 J, 53, 60, 459.

[34] A man keeps certain things belonging to him in the vulva of his wife, 45, 56.

[35] People or things are transformed into quite a small size so as to be hidden from sight or carried away easily; subsequently they resume their natural size, 22, 45 (2 different instances), 46, 62 (2 different instances).

[36] A certain dangerous beast is appeased by the people by being given enormous quantities of food to devour; this causes it to fall asleep, so that the people can make their escape, 144, 147, 172, 414 C.

[37] People who run away from a beast, which has fallen asleep, leave behind them certain animals or things which delay the pursuer by talking to him, 147, 154, 410.

[38] People set out on some expedition; two men pretend to be ill and remain at home; in the absence of the rest they cause some mischief, 5, 55.

[39] A woman who has been outraged by a man informs her husband; he asks her to keep the matter secret so as not to frustrate his plans of revenge, 55, 259, 470.

[40] A person escapes from a conflict with his people (by transforming himself into an animal, etc.); previously to disappearing he addresses his pursuers and explains his conduct, 9, 55, 61, 130 (2 different instances), 151, 154, 155, 212, 226, 263, 410, 435.

[41] The most effective way of shooting a person is to hit him first in one armpit and then in the other, 120, 140, 148, 151, 174, 249, 259, 464, 474.

[42] Certain wicked beings are in the habit of continually breaking wind, 148 A, 150, 151,

[43] A woman dies in pregnancy, and her child is born after her death, 57 K, 469, 470.

[44] A warrior returning from a fight brings captured heads with him in his canoe; they begin to decay; flies and worms swarm over the whole canoe as well as over the warrior himself, 60, 156.

[45] A person invites all the people to a dance; he purposes that a certain individual whom he is anxious to meet should appear with the rest; or he wishes to show off some person to the people, 149, 230, 246 D, 365, 368, 414.

[46] A person is fighting his enemies who attack him from their canoes; by quickly turning his head round he causes such a strong gust of wind with his head-dress that the canoes are destroyed, 60 B, 61.

[47] A person or part of his body is transformed into a dugong, turtle, or fish, 60 C, 61 A, 76, 152, 153 A.

[48] A warrior who expects an attack from his enemies hides in the place where he keeps the heads captured by him on previous occasions, 60, 61.

[49] A certain person or being frightens a whole district; those who have not met this being ridicule the idea that the people should be in fear of *one* individual, 61, 76.

[50] The people endeavour to kill some man who has been the cause of their anger; by transforming himself into an animal and then perching on the heads and shoulders of his pursuers he induces them to slay each other. The same trickery is also performed in other ways, 61 (2 different instances), 212, 263.

[51] People who set out on a journey are, under certain circumstances, warned not to stop on their way, or something evil will befall them, 56, 150.

[52] The people try to escape from a malignant being who has fallen asleep; previously to

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[53] Circumstances connected with white people, 84, 85.

[54] A person is living together with a mythical being who has enormous ears; after some time the ears of the former also begin to assume the same size, 135, 163.

[55] Some person who lives alone calls out at random to anyone who might be within hearing distance to come to him, 102, 159, 170, 365, 477.

[56] A man abuses a grass skirt belonging to a woman; through wearing the skirt she becomes pregnant, 195, 260.

[57] A person is disguised in a skin full of bad sores; in reality he is healthy and handsome, 201, 456.

[58] People boast to their friends that they have been out fighting or hunting; this is discovered to be mere lying, 471, 478.

[59] A person or being has been left on the top of a tree; he scrapes a passage inside the trunk right down to the ground trying thus to escape, 259, 440, 454 A.

[60] A man causes another man's hands to get jammed up in the cleft of a tree; the latter is then badly treated, 30, 227, 260.

[61] A mysterious thing approaches a man in the water and is speared by him, 262, 283, 286.

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[63] A man and his wife wishing to get rid of their little child let it drift away on a river, 253, 454.

[64] A boy sees a girl nude and begins to cry for a red thing, 454, 468.

[65] People who pretend to be ill tie a string tightly round one of their thighs, 55, 464.

[66] A man and his wife visit another tribe; the woman is outraged by the men of the tribe, 364, 470.

[67] Young girls with round breasts are greatly preferred to older women, 61, 62, 340, 454 D.

[63] A man who lives, or has been closed up, inside the trunk of a tree, is brought out by some woman, 45, 259.

[69] Girls are transformed into ant-hills, 47 A, 378 B.



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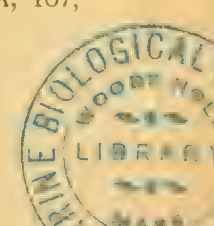
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